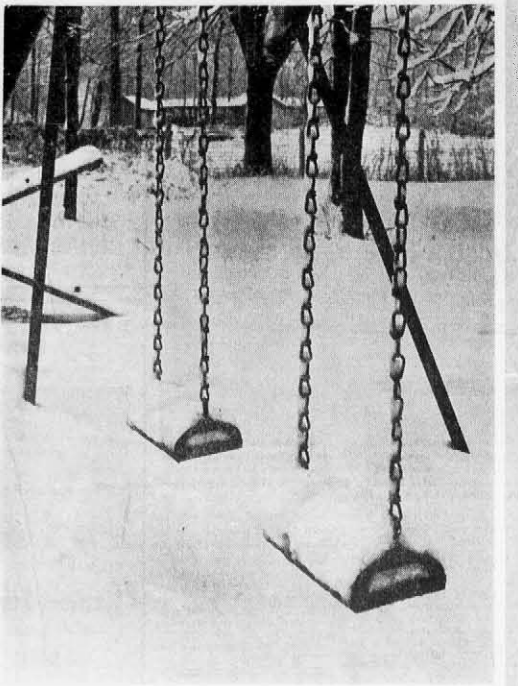


## Remember?



This week's unseasonably cool weather prompted us to offer our readers this photographic reminder of last winter's snowfalls. The picture was taken in the park at West Baden Springs, Ind., by Father A. J. Keays, S.J.

## UNIQUE PASTORAL

# 'Our age is decisive,' Pope tells Milanese

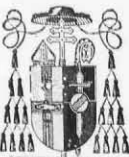
MILAN, Italy — His Holiness Pope Paul VI in a special message to his old flock of the Archdiocese of Milan asserted that "our age is decisive."

The letter, dated August 11, was in its content and by the Pope's own description in the nature of a pastoral letter. As such—a pastoral letter to an individual diocese other than his own as Bishop of Rome—it was unique among pontifical documents.

The Pope began the letter by explaining how, as Archbishop of Milan, he had established the custom of writing a pastoral letter to his people on the occasion of the feast of the Assumption of the Blessed Virgin Mary into Heaven, August 15. He had done this, he said, as a kind of pre-liminary greeting, for August 15 traditionally marks the peak of the summer vacation season in Italy.

The former Cardinal Giovanni Montini said of his annual letter:

## Official



## FALL DEANERY MEETINGS

- Indianapolis: North Deanery (at St. Andrew), September 9, 2 p.m.; South Deanery (The Latin School), September 16, 2 p.m.
  - Bedford, at Bedford, September 10, 11 a.m.
  - Tell City, at Tell City, September 10, 3 p.m.
  - New Albany, at New Albany, September 11, 10 a.m.
  - North Vernon, at North Vernon, September 11, 3 p.m.
  - Richmond, at Richmond, September 12, 10 a.m.
  - Lawrenceburg, at Morris, September 12, 5 p.m.
  - Terre Haute, at Terre Haute, September 15, 5 p.m.
- The Chancery Office

Then he gave the main reason for his message, saying: "Our greater regret in this sudden farewell is in the thought of how much of our ministry was left unfinished in Milan. . . . Among the many things to which We had put Our hand, more was begun than was completed."

Pope Paul remarked that his successor in the Milan archdiocese will certainly see where he left off and "he will act entirely as the Lord inspires him."

But, he added, "it does not seem out of place to recall . . . a few thoughts which guided Our pastoral action."

These motivating thoughts form the substance of the message. It is in these that the impression of the message goes beyond Milan, as they reveal the mind of the former Archbishop of Milan who is now pontiff of the Universal Church.

The Pope said: "We had the impression from the very beginning of Our ministry there (in Milan) that the conditions of our society were leading the status of its religious

**Council official**  
VATICAN CITY — Cardinal Achille Riboldi, recently named Prefect of the Sacred Congregation for Religious, has been appointed president of the economic council's Commission for Religious. The late Cardinal Valerio Valeri, who died July 22, had held both posts.

# Theology of temporal order foreseen as council result

By REV. EDWARD DUFF, S.J.

BRUSSELS—One of the results of the Second Vatican Council will be to give Catholicism an explicit and official theology of the temporal order, Cardinal Louis-Joseph Suenens, Primate of Belgium and one of the leading personalities of the Council, declared in an interview here.

Cardinal Suenens is supervising the work of the commission in Rome preparing what has been termed "Schema 17."

This is the agenda item covering the relations of the Church to the world. It will deal with contemporary issues, among them international peace, interracial justice, industrial relations, duties in underdeveloped countries and population problems.

The cardinal explained that the schema will have two parts. The first, explicitly theological, will elaborate the role of the Church as continuing the incarnation of Christ in sanctifying human work and social institutions. It is only this treatise, long desired by Catholics engaged in social action, that will be presented to the Council for discussion, amendment and, ultimately, for adoption.

The concrete positions on contemporary problems, material issues like questions treated in the recent encyclicals *Mater et Magistra* and *Pacem in Terris*, will be issued separately in the name of the Council and with its authority.

Preparations for "Schema 17" are far from complete, according to the cardinal. Despite summer vacations, he has an international group of theologians, not least his personal theologian, Msgr. Gerard Philips of Louvain, at work. The present drafts of the analyses and assessments of current social and international problems are not yet satisfactory. Cardinal Suenens finds that they represent no advance on the thought of the encyclicals of John XXIII.

Cardinal Suenens has long been engaged in apostolic action, and is the author of several books on the subject. His most current book, "The Nun in the World" is concerned with the need of nuns to adapt their spirit to the present demands made upon the Church.

The 56-year-old cardinal has always deplored the latent di-



VOL. III, NO. 45

INDIANAPOLIS, INDIANA, AUGUST 16, 1963

## Voices hope for Church in Hungary

BUAPEST—His Holiness Pope Paul VI has voiced the prayer that the long-wrecked Church of Hungary will soon see the light of "a better day."

The Pope issued a special message to the Bishops of Hungary and their people shortly after his coronation. The letter, dated July 3, has now been made public by the Hungarian Hierarchy.

IN IT, Pope Paul told the Bishops he was anxious to be able to welcome them to the second session of the Second Vatican Council at the end of September, and that he was looking forward to "hopeful news" about the Catholic Church in Hungary.

The Pope's message was dated at about the time that Deputy Premier Gyula Kallai announced here that the Hungarian government would no longer block the appointment by the Holy See of bishops to fill the vacant sees in this country. Of Hungary's 13 Sees, seven have long been either vacant or had an Ordinary who was barred from exercising his office.

In his message, Pope Paul extended his wishes for both the spiritual well-being and the material progress of the Hungarian people.

He said he cherishes happy memories of Hungary from his visit of 25 years ago, when he accompanied the future Pope Pius XII—then Cardinal Eugenio Pacelli, Secretary of State to Pius XI and the Papal Legate—to the International Eucharistic Congress in Budapest in 1938.

## Refuge

OXFORD, Mich.—A fire that drove the only Lutheran monk in the U.S. from his little retreat house near here gave members of a Catholic ministry an opportunity to show their ecumenical spirit.

Rev. Arthur Kreinheller was welcomed at the monastery of St. Benedict of Montefano, a novitiate for Catholic students for the priesthood, when his tiny house and all his possessions—including a library of over 1,500 books were burned.

## Martin Inn to occupy old St. Joseph School

The old St. Joseph's School building on North College Ave., Indianapolis, will have new tenants next month. It will become the location for the Martin Inn, a "half-way house" for paroled prisoners who need temporary assistance.

Since 1948, the three-story brick structure has housed the Catholic Women's Association, an organization which provided living accommodations for single, working girls. In recent years the number of women residents has declined sharply, primarily due to the non-residential character of the neighborhood.

Joseph Cole, who heads the Martin Inn project for the Indianapolis District Council of Catholic Men, voiced his gratitude to the Archdiocese for making the facilities available for a large number of ex-prisoners "who need our interest to help them become re-adjusted as useful citizens."

ACCORDING TO Father Donald L. Schmidt, director of the Catholic Charities Bureau and the woman's residence, the Association is temporarily "suspending active operation." He added that the group has not been dissolved and will be revived when sufficient interest is apparent.

The Martin Inn is expected to begin operations with about 25 men at the College Avenue location shortly after September 1. A resident manager will be engaged to coordinate the operation. Placements will be handled by the Indiana Parole Board.

Abnami's appointment was announced by march director A. Philip Randolph, president of the Negro American Labor Council.

Abnami said in a statement that the march shows "potential of becoming a great peaceful moral demonstration for equality and interracial justice."

"The participation of thousands of religiously committed people is backed by the appeal of the Catholic Bishops in 1958 that 'the goodwill' take the lead from the agitators and racists," he said.

The march has been planned to help rally support for President Kennedy's civil rights program, now before Congress.



**BIG TREAT**—For the past five years Marian College students have been spending part of their summer vacation doing catechetical work in the Indian missions of Arizona and New Mexico. Marian's good will ambassador this summer was Miss Phyllis Wilson, of St. Catherine's parish, Indianapolis. The youngsters above saving a watermelon treat are typical of the Indian children at the missions. See story on Page 12.

## Reveal late Pontiff set up peace prize

VATICAN CITY — Pope John XXIII before his death established a peace prize bearing his name, which he awarded every three years.

He set up a four-fund with the \$100,000 in prize money he received last May as part of the Balzan Peace Prize, and suggested the new "John XXIII International Peace Prize Foundation" would be augmented by other grants. The interest from the Balzan Peace Prize alone would presumably come to upwards of \$20,000 every three years.

POPE JOHN'S formal establishment of the foundation was made known (Aug. 12) in the current issue of the *Acta Apostolicae Sedis*, the official publication of the Holy See.

Pope John issued instructions concerning the foundation in a

letter he wrote in his own hand on May 10, the day President Antonio Segni of Italy came to the Vatican for the first part of the pope's three-day visit.

The Pope told the President the following day he intended to use the \$100,000 prize money to create "a perpetual fund in favor of peace."

THE JOHN XXIII Peace Prize, the Pope said, would be both a token of his appreciation for the Balzan Prize and a sign of his "ever fervent and trusted desire that peace be established among men and nations with confidence in truth, justice, love and liberty."

Pope John noted parenthetically that this last reference was taken from his celebrated peace encyclical *Pacem in Terris*, which was dated the previous April 11.

## CHARITIES BUREAU APPEAL

# Foster homes urgently needed

By PAUL G. FOX

An urgent appeal for foster homes in the Indianapolis area was made this week by the Catholic Charities Bureau. Twenty-nine children could now be placed in private homes if foster parents were available, according to Miss Joan Yauck, bureau homemaker.

"We actually have eight available homes at the present time," she said, "but none of them are suitable for the type youngsters we have on hand."

Miss Yauck explained that a dependent child cannot be placed into the first home that becomes available. "It would be like putting square pegs into round holes," she stated. "We have families willing to take certain types of youngsters, especially the pre-schoolers, but these are easy to place."

**MANY POTENTIAL** foster parents are under the impression that they can merely call and place an order for a child, she

related. "But it just isn't that simple. A thorough home study is necessary to determine the circumstances present before we can make a judgment on placement."

"Although some people object to the idea of a home study, it actually saves unpleasantness later if we find that it becomes necessary to move a child into another home. Every move for a young boy or girl is an emotional experience, both for the youngster and the foster parentages. We try to minimize this eventually by a thorough screening process."

Miss Yauck disclosed that there are 65 families throughout the state which have foster children placed through the Catholic Charities Bureau. "At this time we are looking for homes in Indianapolis, because of the number of dependent children in this area," she said.

**AMONG THE** general requirements for foster parents are that

at least one parent be a practicing Catholic, with a minimum age of 25 and five years of marriage. Parents are preferred to couples without children. There is a maximum age. Older couples who have had experiences with teen-age youngsters are preferred for foster adolescent children.

State laws require that a foster child must have a bed of his own, but he may share a room.

"We expect nothing more from foster parents than that they maintain a comfortable, relaxed home of middle class or lower-middle class economic status. We don't want to place a child in a home where that would be done for natural children."

Social workers from the Catholic Charities Bureau are available for consultation after a placement is made. "We don't abandon a foster child once he is put into a family," she added.

**ESPECIALLY** needed by the local agency are homes which

can take more than one child.

"Assignments usually come in pairs, while single placements represent a very small percentage of our volume," she indicated. "We are most often faced with the problem of finding a home for several members of the same family whose parents are temporarily unable to provide for them due to illness or some other unfortunate circumstances."

She cited an increasing frequency of mental illness as a prime cause of small children needing temporary homes.

"We can make no accurate estimate or prediction of the length of time that a child will need foster care. Most return to their own homes after a few months. But several are kept in foster homes for more than a year."

**ALTHOUGH** much personal satisfaction results from serving as foster parents, Miss Yauck noted that two events take place (Continued on page 9)

IDEALLY SUITED

Montessori approach to teaching religion

By SHIRLEY DE LEON

Another Isabel Eugenio, R.A., an Assumption nun and a Montessori teacher for more than 25 years...

have often discussed questions to know. She was the most sane and far-seeing woman...

Q-For many years you have been a leader among those who teach religion through the Montessori approach...

A-Dr. Montessori's principles of education are most helpful in teaching religion. The child absorbs the environment in which it lives...

At this stage there is no talk of sin except original sin in the story of the Creation and the Fall...

Q-What should the children be taught at the next stage?

A-In the second stage, from seven to twelve, the children are different, full of life, energy of curiosity, of desire to know...

Q-How do these ideas apply in school?

A-At school, religion so often is looked on as only a subject on the curriculum with its syllabus, textbooks, assignments, etc.

Q-What are these needs in relation to religious instruction?

A-In infancy and babyhood and early childhood - preschool-age - the children need security, love, gentleness, firmness...

Q-Then what is left for the adolescent child?

A-In the adolescent stage the great doctrines of the Church, Mystical Body of Christ, the Holy Mass...

Q-Where does prayer fit into this plan?

A-At each stage it is necessary to teach prayers, but above all the simple, spontaneous, spontaneous, straight-forward speaking to God...

Q-Does Montessori offer any learning materials for religion, as she does in other fields?

A-Dr. Montessori has given us clear ideas and a wonderful apparatus to help impress the religion lesson on the child's mind and heart...

Montessori also gives them each year a wonderful Liturgical Calendar, in the liturgical color of the season...

Q-Could parents read about the use of these materials?

A-This apparatus is explained in two of Montessori's books, The Mass for Children and The Child in Church. The former can be had at the Paralele Book Center...

Q-Is there anything specific for children seven to twelve, who can read it themselves?

A-The Open Book, which we hope will soon be published also, divides the Mass into four parts each with its distinctive color and a set of tiny cardboard priests to be placed on the card where he is standing at the particular point...

Q-How about something for those before school age?

A-Dr. Montessori also prepared a manual for pre-school children - the Mass with blank pages and a small envelope of the Proper of the Mass to be inserted in its place in the oratory...

Q-As you have described it, for making God real and personal to the child, how do you introduce doctrine?

A-Little children respond not only to love, but also to truth. They love simple and elementary things, and simple and elementary truths. They love dogma, and they can assimilate and appreciate a tremendous amount of solid doctrine...

Q-This is much more substantial than ordinary lessons in religion for children. How does this affect their devotion?

A-This teaching of doctrine makes their piety solid and real, with nothing sentimental or pretty about it. Indeed the children are apt to show amusement at some of the prayers and pictures brought out as suitable for any children...

Q-Mother Isabel, besides being known for your religious approach, you also known now for your uncompromising approach. How do you cope the disagreement over adopting Montessori to America?

A-There is no doubt that Dr. Montessori's method must be adapted to the culture of our civilization. It finds itself in the language, nomenclature in various branches of learning...

Switch St. Louis school to Montessori system

ST. LOUIS-A cloistered community of nuns is converting its fashionable girls' school here into a full-fledged Montessori-type school...



MONTESSORI RELIGION CLASS-Mother Isabel Eugenio, R.A., is shown above with Catechism pupils at the Whittly School in Connecticut, where she formerly taught...

urally, and as a matter of course in Europe and Asia; and we Europeans coming over to help start 'Montessori' expect that in America we should accept and adapt to American customs, language and nomenclature...

Q-How does this affect specific areas of Montessori teaching?

A-For this purpose, these people work to get an advanced Montessori class group of children from eight to eleven. Excellent. But one cannot introduce children of eight into the method who have not been prepared from their early years...

Q-How do you distinguish the erroneous ideas of Montessori?

A-I think there are two classes of people interested in the Montessori method-those who see it in a way of getting quicker and better results, and so would multiply the effect of the method by hustling and pushing, instead of respecting the natural growth and development...

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Celtic Was 6 Years Old When This Photo of the BATES HOUSE Was Taken In 1880. CORNER MARKET AND DELAWARE STREETS



THE CHURCH AND THE WORLD

Pope Paul hails nuclear test ban — Bracero program — Unity move

The Vatican

◆ Pope Paul VI has cabled congratulations to the three powers who signed the nuclear test ban treaty. The identical message was sent to President Kennedy, British Prime Minister Harold Macmillan and Soviet Premier Nikita Khrushchev. It was also sent to United Nations Secretary General U Thant. "The signing of the treaty banning nuclear experiments," the Pope said, "has touched Our heart most intimately because We see therein a proof of good will, a pledge of harmony and a promise of a more serene future."

◆ The Holy Father told visitors of his summer residence in Castelgandolfo that true peace requires a "direct and explicit reference to God and His law." "We always think that a direct and explicit reference to God and His law is necessary for such an end," he said. "Nothing seems to us more serious or perilous than forgetting God and Christ."

◆ All private audiences were suspended for an eight-day period ending August 15, because of the heavy work schedule of Pope Paul.

◆ It was reported in Vienna that Pope Paul has requested

the Communist government in Hungary to permit more bishops from that country to attend the second session of the Second Vatican Council than were allowed to go to Rome last year. Only two bishops from Hungary attended the first session.

At home

◆ WASHINGTON—A priest testifying before a Senate subcommittee said that forces of reform "continue to be alert to efforts to revise the bracero program through action in the House or Senate." "We ask members of this subcommittee to join us in vigilance against any such action in this body," Father James L. Vizzard, S.J., told the Senate subcommittee on migratory labor.

◆ NEW YORK—The Archbishop of New York has given his backing to Catholic participation in the August 28 civil rights march on Washington, D.C. A letter to the archbishop in all churches of the archdiocese August 18 says that "responsible and peaceful" civil rights demonstrations deserve the "support and participation of Catholic American citizens."

Abroad

◆ SANTO DOMINGO—The Bishops of the Dominican Republic have called on the country's

leaders to cooperate with one another in trying to overcome the republic's present "bitter reality." In a statement issued during their annual meeting here, the Bishops said that there is not a "single home in the Dominican nation which enjoys complete peace." They addressed their appeal "particularly to those who are vested with public authority, to all political, labor and management leaders.

◆ HELSINKI, Finland—The Lutheran World Federation has approved the establishment of a research foundation to further friendly relations with other churches, particularly the Roman Catholic Church. Under a recommendation passed by the federation's fourth general assembly, a Lutheran Foundation on Inter-Confessional Research will be set up—probably in Strasbourg, France—to further what the resolution called the ecumenical dialogue with the non-Lutheran churches. The federation represents nearly 33 million Lutherans in 38 countries.

◆ LONDON—Tanganyika Information Minister Joseph Ynza said here that missionaries would be possible for Tanganyika to reach its present stage of development. They have a "very important role" in the country's future, he said. "Education in particular,

so important in a developing country, could never have advanced so quickly without the help of the missionaries."

◆ DAR ES SALAAM—Tanganyika's Catholic Hierarchy in a pastoral letter said that citizens should try to elect to public office

Eradication called only bias cure

GARY, Ind.—"Complete eradication" is the only remedy for race prejudice, Bishop Andrew G. Grukas has declared. Bishop Gruka in a pastoral letter on racial justice said "inbred social evils" such as race prejudice sometimes require "drastic action" to correct them. He said "right thinking persons and practicing Christians" should "lend them (Negroes) a hand" in their efforts to win equal treatment.

On specific topics Bishop Gruka made these comments: —Housing. "Christian doctrine and democratic principles affirm the rights of all persons to live where they choose and in homes which their economic position can afford. Legislators and voters should back fair housing laws.

—Economic opportunity. "Because the Negro has been hindered in his preparations for occupations requiring special skills, justice calls for special efforts in the field of his training."

—Education. "It is hypocrisy to teach democracy in segregated schools."

—Organizations and Institutions. "Organizations bearing the name 'Catholic' or associated with Catholic causes should have qualifications for membership which are identical in every respect for any sincere applicant. No one who could honestly call himself a Christian should join any association which has as its stated or implied purpose the humiliation or the humiliation of another group because of race."

Asks participation in rights march

WASHINGTON—Father Gerard Sloyan, president of the National Catholic Liturgical Conference, has urged its 5,000 members to take an active part in the August 28 civil rights protest march on Washington.

In a letter to the members Father Sloyan called upon them "to give active witness to that truth we all profess as Christians" by participating in the August 28 "peaceful demonstration." "Because of the full human dignity of the Negro, he possesses those inalienable rights proper to all citizens: a life free of fear and want, liberty from the oppression of injustice, and the pursuit of happiness and unhindered by the fact of his color," the conference president said.

THE POSSIBILITY of a proclamation by the ecumenical council on religious liberty has come up before

Last June Cardinal Augustin Bea, S.J., head of the Vatican Secretariat for Promoting Christian Unity, discussed the question in a published interview conducted by Archbishop Hallinan of Atlanta.

In reply to a question by Archbishop Hallinan, in which it was stated that many Americans are "anxious" for a "more accurate and modern definition of religious liberty," Cardinal Bea said this desire "is shared by Catholics and non-Catholics of many other countries."

The Cardinal said the Secretariat for Promoting Christian Unity had concerned itself with the subject and had submitted to the council's Central Preparatory Commission a schema dealing with religious liberty.

Cardinal Bea said this schema "upheld the necessity of recognizing a man's right to follow the dictates of his own conscience in matters of religion."

He said it emphasized "the duties of civil society, in all its forms, including the state, to respect in practice the citizen's inalienable right to religious liberty."

Cardinal Cushing offers Mass for Kennedy infant

BOSTON—The Mass of the Angels—Requiem Mass for infant John F. Kennedy—was offered here for Patrick Bouvier Kennedy, two-day-old son of President and Mrs. Kennedy, by Cardinal Richard Cushing, by Cardinal Richard Cushing, by Cardinal Richard Cushing.

Burial followed in the Kennedy family plot in Holyhood Cemetery, Brookline.

THE KENNEDY infant died

(Aug. 9) in Children's Hospital here two days after his birth. Cause of death was a respiratory ailment.

The baby had been baptized by Father John Seahill, Catholic chaplain at Otis Air Force base in Cape Cod, shortly after he was born prematurely by Caesarean section at the base hospital.

Among the many messages of condolences to the Kennedy up on their loss was one from His Holiness Pope Paul VI. "We are profoundly grieved," the Pope cabled, "on learning of the death of your newborn; and, in expressing Our sincere sympathy, We invoke upon you and Mrs. Kennedy abundant comforting graces and We impart Our paternal apostolic blessing."

CARDINAL Cushing issued the following statement:

"My heart's full measure of sympathy goes out to our President and Mrs. Kennedy. They did everything humanly possible to save the life of their newborn infant.

"The depth of their sorrow is known only to those countless parents who have suffered a similar loss.

Their great personal faith and fervor, known to many, will give them the consolation of knowing that their newborn son will live in the nurseries of the mansions of heaven to chant the glories of God and pray for them.

"With patience and resignation they will bear this heavy loss, while the prayers of multitudes will support them. "A little child, because of the exalted position of its father and mother, has brought the world to its knees and to God, the source of universal peace and happiness that surpasses all understanding."

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DISCUSS LIBERTY ISSUE

U.S. Bishops convene for pre-council session

CHICAGO—The Bishops of the United States, meeting here for briefings before the second session of the ecumenical council, generally felt that a council statement on religious liberty would be opportune.

A spokesman said the Bishops among other items had discussed the usefulness of a statement by the council setting forth the theological bases of religious liberty. There was agreement, the spokesman said, that the key point in a theology of religious liberty is the necessity that the individual's acceptance of faith be free and voluntary.

ATTENDING the two-day meeting (August 6 and 7) at the Conrad Hilton Hotel were 149 Bishops from all over the country. They

were meeting to hear reports and discuss schemata that will be voted on during the second session of the council, which opens September 29 in Rome.

Bishops who are members of the various commissions of the ecumenical council presented reports to the meeting on the streamlining of a mission schemata which have been revised since the council's first session ended early in December.

The briefings dealt with such subjects as the liturgy, the missions, seminaries and schools, and the office of the episcopacy.

Attendance at the meeting was "completely voluntary and unofficial," Archbishop Patrick J. O'Boyle of Washington, chairman of the Administrative Board, National Catholic Welfare Conference, said in a statement.

"Our sole purpose was to inform ourselves precisely on the doctrinal issues which will come up for debate when we return to Rome in the fall," he said.

ARCHBISHOP O'Boyle added: "We are convinced that this preparation will enable us to understand clearly the difference in attitudes which will undoubtedly be expressed by council Fathers who will address us.

"Each of us will then be in a position to cast a vote in accordance with the personal convictions we have arrived at from our own deep study of the issues and our reaction to the opinions of those who will speak to us."

Meetings similar to the one here have been or will be held by bishops in many other countries. The Bishops of Spain are scheduled to meet in September to prepare for the council. The Bishops of 18 dioceses in the Piedmont region of Italy met recently to study reports submitted by various commissions on topics relating to the council.

In July, a group of experts in theology, canon law, Scripture and social action met at Ottawa University to prepare reports for the Canadian Bishops on major council topics.

Archbishop John J. Krol of Philadelphia was chairman of the U.S. Bishops' meeting here.



PASTOR TRANSFERRED — Father James F. Benedict, a native of Indianapolis, has been named pastor of St. Henry Church, New Orleans. A priest of the Archdiocese of New Orleans, Father Benedict formerly served as pastor of St. Augustine Church there. He is also serving as chaplain for the Newman Center at Tulane University, and coordinator of the Newman Movement in the archdiocese. Father Benedict read his First Mass in Holy Rosary Church, Indianapolis, in 1959.



NEW HOSPITAL EQUIPMENT—Two new pieces of hospital equipment, recently added by St. Francis Hospital, Beech Grove, are shown in the photos above. At left, Dr. J. C. Ketterjohn, senior radiologist, and Mrs. Mary Jane Hartley, chief radiologic technician, demonstrate the "Pako" Automatic Film Processor in the hospital's X-Ray Department. The new process speeds up the developing time for X-ray films. Shown at right are Sister M. Julia, O.S.F., supervisor of the clinical laboratories, and Mrs. Paul G. Wickersham, president of the St. Francis Hospital Guild. They are working with a new lab microtome, donated by the Guild. (Staff photo)

make it a good morning with ART The ART ROBERTS SHOW is everybody's remedy for early morning blues! If you suffer from this common morning malady... take the cure... tune your radio to WXLW 950 on the dial... starting at 6 A.M. and let ART bring you out of your doldrums! Try it for one week... the ART ROBERTS SHOW can become habit forming! You'll be up to the minute with time • temperature and weather reports • traffic tips and just the right music to help you shake the arms of Morpheus! The ancient Greeks knew that if you developed a nodding acquaintance with Morpheus—god of dreams—you'd fall asleep... but if you're tuned to the ART ROBERTS SHOW you won't dare... you might miss something! Take the cure for the next seven days... shake the morning blues... and wake up happy with the ART ROBERTS SHOW! WXLW 950 ON YOUR DIAL INDIANAPOLIS • INDIANA

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.

Hymnal harmony

Did you know that the official hymnal used in the Episcopal Church contains 33 hymns written by Catholic saints?

In the August 17th issue of "America," catechetical expert Father William H. Du Bay compares Catholic and Protestant hymnals and finds that these used by our Protestant neighbors are vastly superior in both number and quality of hymns.

In citing the Catholic St. Gregory's Hymnal, a choir loft standard since 1920, Father Du Bay points out that—interestingly enough—of its 159 English hymns not a small percentage were written by Fathers Frederick Faber and Edward Caswell, both former Anglicans.

While admitting that the St. Basil's Hymnal and other more recent Catholic hymnals are an improvement, the author states that they still fall far short "in abundance and variety of hymns" when compared with, for example, the hymnals used by our Episcopalian and Lutheran brethren down the street. Moreover, he supplies chapter and verse(s) to prove it.

The Episcopalian Hymnal contains 760 hymns and the Lutheran 602—compared with only 337 in St. Gregory's Hymnal and a skimpy 255 in the St. Basil's Hymnal. Moreover, the Protestant hymnals contain "more Catholic hymns than the Catholic hymnals now available in English."

"Catholics have so long emphasized," Father Du Bay points out, "hymns that stressed a polemic, non-Protestant theme—such as devotional hymns to the Blessed Virgin—rather than their song they have rather neglected the more central concerns of worship."

Hymns expressing praise, adoration, thanksgiving, petition and repentance are found in marvelous profusion in Protestant hymnals. Many voice such basic Catholic doctrines as the Communion of Saints and the Church's portrayal as the City of God and the Bride of Christ. The Protestant hymnals, moreover, offer moving hymns on such practical themes as brotherhood, and church unity, hymns for church workers and families, hymns of social responsibility and self-dedication—subjects rarely if ever touched on in Catholic hymnology.

Father Du Bay's conclusion: rather than spend a great deal of effort in achieving a common Bible, it might be much more rewarding if we exerted our energies toward the adoption of a common hymnal. We could thereby, he says, "enrich our prayer life by the great hymn literature that already exists."

To which we add a loud and fervent ecumenical "Amen."

America's image

During a 30-nation meeting of African leaders earlier this summer, Uganda's Prime Minister Obote commented: "The key to the successful projection of the United States image in Africa lies more in a solution of the Negro problem than in foreign aid."

As each day brings some new phase in our nationwide racial situation, we think it is well to remember that Africa—and the world—is looking not only at what is happening here but perhaps even more intensely at the way in which we try to present our situation.

Our current racial crisis is hardly a source of pride; and it is natural for people or nations to want to obscure shortcomings and emphasize positive, praiseworthy things. But, even if it hurts (and it is good that it should), we think we are morally obligated as people and as a nation to tell the truth. In terms of ethics or practical propaganda, there is no substitute in human affairs for truth.

With this in mind, we are pleased to learn that our government agency officially involved in projecting America's image is taking a no-compromise position on the question of depicting our racial situation. In a recent letter to an Indianapolis daily, Deputy Director Herbert McGushin of the United States Information Agency pointed out that "Voice of America" broadcasts attempt to report not only all the facts but to suggest also some perspective. He explained that VOA broadcasts report Negro gains and simultaneously emphasize that instances of racial violence are "against the official policy of the U.S. government and the will of the majority of the American people."

Of course, the VOA position does not go unopposed . . . especially at home. Mr. McGushin's letter was offered in reply to one particular American lady (living, curiously, in Mexico) who in a previous letter had found it "lamentable" that VOA broadcasts are not "confined to advertising the greatness of our nation."

We wonder if we would have written an explanatory letter for her benefit, had we been in his position. We are inclined to think that it is time to stop acknowledging and start ignoring that class of chauvinists who think America should be portrayed only in terms of Mom, apple pie, and a Norman Rockwell cover.

It's about time to admit to ourselves that the Negro problem has demonstrated that we're the home of the knave as well as the brave.

It's about time to abandon Stephen Decatur's "country-right-or-wrong" to toast as foreign policy and come up with something better. We like the correction offered to Congress in 1872 by Carl Schurz, a German exile who rose to some of our highest offices. He suggested: "Our country, right or wrong. When right, to be kept right; when wrong, to be put right."

So, if we were writing the lady, we would maybe tell her that the Voice of America should not function like some PR outfit retained to hide all the skeletons in a corporate closet.

We would tell her that we must do far more than merely acknowledge even the strongest moral imperative about improving our racial situation. We would tell her that when we can "put right" the injustice and inequality when freedom is served to everybody, then such media as the VOA will have a story of "America's greatness" to tell the world.

QUESTION BOX

Asks about 'image' of Pope Pius XII

By MSGR. J. D. CONWAY

Q. All of us know that Pope John has overshadowed Pius XII, but why has this saintly Pontiff (Pius) so suddenly been presented as a some sort of tyrannical ogre? I once thought he would be glorified because of all the wonderful things he did for the Church.

A. Have you been reading Der Stellvertreter? I understand that this slanderous play will be presented in this country by Billy Rose. He should confine his talents to Aqueduct! The American title of the play will be "The Deputy."

I say you must have been reading this calumnious play, or reviews about it, because I know of no other defamatory presentation of Pope Pius XII, who was certainly a gifted, dedicated and saintly Vicar of Christ.

Der Stellvertreter presents Pope Pius as anti-Semitic because he did not publicly denounce the crimes of Hitler against the Jews. His author is making easy second guesses about critical decisions which Pope Pius XII made in tense times of war. Pius XII was above all a diplomat, and diplomatic people may sometimes be too careful, but he probably weighed the questionable good his denouncement might do, against the great confusion it would cause in Catholic consciences in Germany. Careful neutrality has been the constant attitude of the Church in modern wars.

Until Ioff Hochhuth, the second-guesser of this play came along, Pius XII was widely revered as a friend of the Jews, one who had given them refuge and aid, and had provided help for their escape. He was acclaimed by Jewish leaders at the time of his death.

However, this vilifying play does not present Pope Pius as tyrannical—merely as an ogre. So maybe you have simply been over-impressed by comparative comparisons between him and the lovable, liberal, paternal, expansive John XXIII. Such comparisons are entirely unfair. You can never attain a true evaluation of a man by comparing him to someone else—especially someone of contrasting personality.

If you were to make the positive virtues of Pius XII the norm, Pope John might suffer by comparison: dignity, graciousness, erudition, clear logic and linguistic ability were some of the traits in which he excelled. And in intellect, if not in spirit, he was probably more liberal than Pope John. It was he who gave impetus and direction to the liturgical trend for which his successor gets much credit. And it was he who wrote Divine Afflante Spiritu, the Magna Carta of modern Scripture studies. It is doubtful that John could have done it. It was Pius XII who advanced the ideal of world-wide unity which finds expression in Paeem in Terris. Pope Pius XII is quoted or cited at least 33 times in this newsletter. You might say it evolved from his thought and John's spirit, under guidance of the Holy Spirit.

Q. Jesus was a humble man and chose simple humble men as His Apostles. He had only contempt for the proud and haughty. That is why I cannot understand the bishops of the Catholic Church. If a layman or a priest wants to talk to a bishop he must first kneel and kiss the bishop's ring. When the bishop visits a parish and the priest has to sit on, to show that he is a big shot, and we are inferior beings.

Was it ever necessary for a really big man to put on the dog to make an impression? Was not this kneeling and kissing business copied from the proud and arrogant princes and kings a thousand years ago.

Do you think any United States President would ever be elected a second time if he were to demand that every voter kneel and kiss his hand? Is it not about time for the hierarchy of the Catholic Church to get up to date and do away with this show of pride and arrogance?

My wife is a Catholic and I think the Church is okay, but have no use for anyone who degrades his fellow man.

A. You have a point, sir, but you make it much too sharp. It is painful as a needle.

It is true that Jesus was humble; He came to serve and to minister. Yet He was pleased when a sinful woman knelt at His feet, bathed them with her tears and dried them with her hair. And He magnificently blessed Mary of Bethany who anointed Him with precious oil. Love and respect can give dignity to signs of homage. Feudalism debased these signs.

This kneeling and kissing business was certainly copied from the proud and arrogant princes of centuries ago. In those days bishops were apt to be princes—or at least counts or dukes.

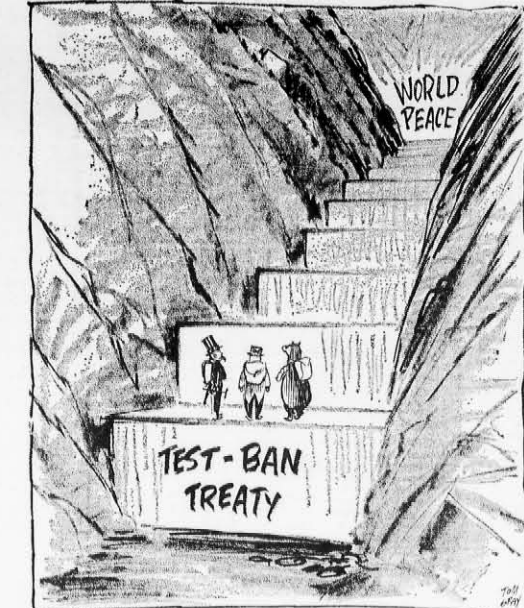
Respect is due to authority. All legitimate authority comes from God; and we honor God when we respect His representative. But the norms and manners of respect may change as customs evolve. A kneeling and kissing were fitting signs of respect in feudal times. They are anachronistic in modern America. We tolerate them as ceremonial vestiges of our ancient heritage.

The throne is even more ceremonial; tradition has made it a part of our liturgy. There may be a temptation for one bishop or another to think he is a "big shot," while seated on his throne; but other may be humbly conscious of their unworthiness. I doubt that the average bishop has any intention of making you and me feel inferior beings. And actually I doubt that the average Catholic does have this inferior feeling, even though the throne, the mitre, and the incense do impress him with the high office of the bishop as the successor of the Apostles—mostly fishermen of the lake of Galilee.

The kneeling and ring-kissing are on the wane in democratic America. Most bishops reserve them for ceremonial occasions.

For the rest, I respect your argument that the Church should get up to date and shift off many of its antiquated vestiges of feudalism. And it would not much hurt my prelatial pride if Monsignorial robes and dignities were among the first to go.

STILL A LONG WAY TO GO



OPINIONS

Voices thanks for Catholic schools

To the Editor: As the new school year nears and our researches are beset with the problems of nouns, teachers, etc., I feel we residents of Marion County and the Archdiocese of Indianapolis should be grateful for Archbishop Schulte.

His determination and far-sightedness have given us far more opportunity to grant our children a Catholic education than any other large city I've heard of.

Everywhere we have problems, but Archbishop Schulte has made the education of our future Catholics the first and foremost consideration and I, for one, would like him to know his efforts are appreciated.

Perhaps if this letter is published in our paper, more parents will think of Archbishop Schulte's efforts and be silently grateful at least, and appreciative.

Mrs. John F. Cain Indianapolis

Racial progress

To the Editor: I have never written "a letter to the editor" before, but the present happenings in Indianapolis compel me to do so.

The convention of the Knights of St. Peter Claver and the rally held by the NAACP recently have been covered quite extensively by the news media. Some of the statements made me prouder than anything that I, as a Catholic and others made me question the progress we Catholics have made.

Lionel Hampton praised Father Bernard Strangore for "planting a seed, caring for it, and watching it grow though it often seemed quite hopeless." The seed, he pointed out, is, of course, St. Rita's parish. The Field Mass there on Aug. 4 was truly a beautiful unity of man.

Comedian Dick Gregory, on the other hand, feels that the churches have left the Negro down. I believe he stated that if the churches had done more "we would be thanking God for civil rights and not the Supreme Court." Mr. Gregory fails to see, in my estimation, that the hand of God works in many ways.

At approximately the same time these articles were in the papers, an account of your editorial on the lack of Negro members in the K of C also appeared. All of these made these questions come to my mind—how can we instill in children the true meaning of all men are created equal and liberty and justice for all if we adults don't sincerely mean and believe it? and "How long will the Knights of Columbus ban on Negroes be the skeleton in our closet?"

I earnestly hope and pray that a nationwide news item in the near future will deal with the K of C opening their "doors" to all men! Chapters in other parts of the United States have made attempts in that direction, but how wonderful it would be if the Knights in Indiana would make it a state-wide policy. Thus they would lead the way for those who are reluctant to follow the ways of God and our Church in helping

YOUR WORLD AND MINE

Racial overtones in Africa struggle

By GARY MACEOIN

The forced Exodus of European powers from one African territory after another tend to lull the casual observer into a hypnotic state.

While attention is being centered on the kaleidoscopic and frequently catastrophic events on the Dark Continent, other, often overlooked, changes are taking place.

As events in the Congo dramatically demonstrated, the too sudden withdrawal of a colonial power leaves a vacuum which somebody has to fill. In the Congo's case, the United Nations, until they are being more successful than to nobody's complete satisfaction, to meet the immediate needs. At least it has prevented to date the festering of a situation that might spark a Last World War.

The UN nevertheless is not currently organized, nor is it likely to be in the near future, to undertake the role of world policeman with which Pope John would have endowed it. Accordingly, at a deeper and more significant level, new balances are bound to develop.

It is clear that the Black African nations hope to organize themselves into federations with sufficient social cohesion and political strength to constitute viable modern nations. Already, however, they are being more and more drawn to the arms of the constants of African life, namely, pressure from the north.

For most of the historic period, the focus of expansion has been the region of the eastern Mediterranean; and for at least a thousand years, it has been spearheaded by the Moslem Arab peoples. Only in the last couple of centuries, with the decline of Arab power and the increase of that of Western Europe, was the historic trend temporarily checked. Today, with Europe's withdrawal, a new sense of destiny inspiring the Arab states, the old forces are re-asserting themselves.

WHERE THE conflict has flared into open flame is in the Sudan, an artificial sovereign creation as any thrown up by receding imperialisms, with a Moslem Arab community in the north and a Negro non-Moslem community in the south. The northern group has achieved total control of the machinery and machine guns of government, and it is busily engaged in imposing its way of life, including its religion, on the Negro inhabitants of the south.

While many of these Negroes are Christian, many others are pagan. What they have in common is that they are Negroes. The conflict accordingly, has assumed and is likely to continue to maintain distinct racial overtones.

The Sudan is where the clash has shown itself most specifically, but it is a clash which is occurring or threatening all along the culture border which runs from east to west across the continent of Africa, with Moslems to the north and non-Moslems to the south.

The new African nations are reluctant to discuss the real issues in public. They are, however, very much aware of the real issues. They know that they themselves do not have the strength to repel what is an invasion more subtle and more insidious than that of the Europeans whom they have just ousted.

IT IS, OF COURSE, perfectly obvious that Catholics have a major concern in the progress of this conflict, not only in terms of the human rights involved, but also in terms of the specific rights of the Catholic Africans and the Catholic missions in Africa.

While in some of the new Negro states the missions have not fared as well since independence as they did before, in general the reasons are accidental ones related to the conditions of the transfer of power and to the previous close relation of the missions to the colonial powers. The missions controlled by Moslems, like the Sudan, the plight of the missions is both currently far more grave and, in perspective, far less hopeful.

NEVERTHELESS, it would seem advisable for Catholics, at least as a matter of tactics, to become as little involved as possible in the current phase of the conflict. The issues are primarily issues of the natural rights of the citizens of the various states, and they can best be decided at that level. Attempts to approach them on the basis of the religious issues also involved may weaken rather than strengthen the efforts to achieve justice.

Here is a situation in which the United Nations can be urged to apply the principles it has formulated and undertaken to promote. An excellent test of the reality of UN professions is provided by this problem, which is clearly defined and definitely within its competence.

The limited powers of the UN may prevent it from dictating a decision, but that is no reason for failing to use the influence it enjoys as an organ of world opinion by defining where the right and the wrong lie in the aggression of Arab against Negro in the Sudan and elsewhere in Africa.

(Question Box Continued)

Q. I have been told several times that if two single Catholics are godparents to the same baby, they must marry each other because they are spiritually related. What puzzles me, is why husband and wife are permitted to be godparents for the same baby?

A. The people who tell you this must be awfully old. They are remembering a law which has not been in existence since 1918. The old law about spiritual relationship as an impediment to marriage was quite extensive. According to our present Code of Canon Law the only impediment to marriage is between the baptizing ministers and the person baptized. The minister is usually a priest, and only one sponsor should be of different sex than the child. So the number of impediments is limited. It would seem desirable that our new Code, now in process of preparation, should do away with them entirely.

Q. Is it possible to make restitution for stolen money by giving it to charity?

A. Not if it is possible to restore the money to the person from whom it was stolen.

L'L SISTERS By Bill O'Malley





# Clothing, profession rites held at Woods

ST. MARY-OF-THE-WOODS, Ind.—Religious ceremonies of investiture and profession of vows involved 112 young women at the motherhouse of the Sisters of Providence here Thursday, Aug. 15. Archbishop Schulte presided. Forty-two postulants received the religious garb, while 70 others pronounced either their first or perpetual vows. Several additional young Sisters received their temporary vows for one or three years.

**EIGHT** Archdiocesan postulants were included in the investiture class. They were: Sisters Ann Sharon Briney, Sister Ann Maura Welch, Sister Timothy Mary Wutssett, Sister Francis Loyola Ginn, Sister Mary Joell Kelly, Sister Jean Francis Dick, all of Indianapolis; Sister Kevin Rose Belles, Plainfield; and Sister Mary Ramona O'Brien, Jeffersonville.

Taking first vows were: Sister Mary Colleen Desantoni, Sister Maria Theresa Szyman, Sister Ann Carita Reynolds, Sister Marie Barbara Sheehan, Sister Monica Frances Petroff, Sister Janice Ann Vancular, Sister Andrea Ragsdale and Sister Mary Rita Walsh, all of Indianapolis;

and Sister Carla Marie Collins, Danville.

**PERPETUAL VOWS** were pronounced by Sister Angela Ann and Sister James Angela, both of the Archdiocese.

Officers of the Solemn High Mass which followed the ceremonies were: Father Eugene Reusal, celebrant; Father John K. Reynolds, deacon; Father Francis Williams, C.S.V., sub-deacon; Father Francis J. Pilas, S.J., preached the sermon.

## Switch

(Continued from page 2)

combined with Seminars, will be among the instruments used. "There is no curriculum established. We will be certainly bypassing the 'curriculum' method," Sister Anne Madeleine, who recently completed her "interim" in Montessori training, said.

**THE MOVE HERE** is also considered unusual because most Montessori-type schools throughout the U.S. have centered on the pre-school age level. The academy plans to start at school level, but will continue it on up through the eighth grade, and possibly on through the high school.

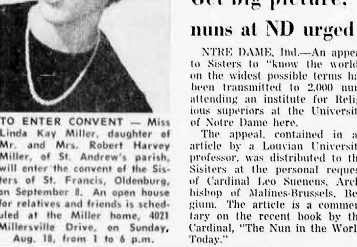
The Montessori method was founded by and named after the late Maria Montessori, Italian educator who devised a system to train retarded children in slum areas.

Proponents of the method are convinced it will enable the child to learn the basics of education earlier, freeing his later schooling for more creative work.

## Get big picture, nuns at ND urged

NOTRE DAME, Ind.—An appeal to Sisters to "know the world" on the widest possible terms has been transmitted to 2,000 nuns attending an institute for Religious superiors at the University of Notre Dame here.

The appeal, contained in an article by a Louvain University professor, was distributed to the Sisters at the personal request of Cardinal Leo Stuenkel, Archbishop of Malines-Brussels, Belgium. The article is reprinted on the recent book by the Cardinal, "The Nun in the World Today."



**TO ENTER CONVENT**—Miss Linda Kay Miller, daughter of Mr. and Mrs. Robert Harvey Miller, of St. Andrew's parish, will enter the convent of the Sisters of St. Francis, Oldenburg, on September 8. An open house for relatives and friends is scheduled at the Miller home, 4021 Millersville Drive, on Sunday, Aug. 18, from 1 to 8 p.m.

## WAR AND PEACE IN THE LIVES OF THE POOR CLARES

THE POOR CLARES, faithful daughters of peace-loving saints Francis and Clare, must wonder about their former convent on the Via Panisperna in Rome. In 1870 uprising, the Sisters were driven out at bayonet point. In 1924, the same building, now the physics laboratory of a great university, was the scene of the first successful atom-splitting experiment. There, Enrico Fermi and his six assistants, working in a fountain behind the former convent, discovered and patented the secret of slow fission—key to the atom bomb! — In POYTA, in the diocese of Trichur, India, the Clarissae pursue their work of peace in an ancient age. They teach the children of some 120 poor families. At the twenty nuns have plenty of work, but no place for adequate rest or religious services. A convent was begun, but of the total \$25,000 set for its construction, they have secured only \$10,000. Yet many of the poor, aged, orphaned and the blind in these countries must be clothed by our 15,000 missionaries, priests, Sisters and Brothers. Through the help of material assistance from you, these unfortunate ones receive not merely clothing for the body, but also the supernatural garment of grace!

**ADMISSION: FIVE CENTS**

"Dear Father: Five little girls, ages 8 to 10, and one boy, age 4, put on a show in my garage. It was a rainy Saturday but despite this it did a very good job of it. Admission was 5c. for children and 10c. for adults. Had it been a clear day, I am sure they would have done better. Payments to start are \$1.00 with you and I am enclosing one dollar for your mission, I think they would like it to go to children near their age."

— Mildred T.

"Dear Mildred: Thanks. And thanks to the children. We shall certainly follow their wishes!"

**FACTS NOT MADE UP OUT OF WHOLE CLOTH**

CALICO is named after CALCUTTA in India; DAMASK after DAMASCUS in Syria; MUSLIN after BOSNIA in Iraq; DIMITY after DIMITRI in Egypt. Many of the names of material have names from Near East and Middle East places. — Yet many of the poor, aged, orphaned and the blind in these countries must be clothed by our 15,000 missionaries, priests, Sisters and Brothers. Through the help of material assistance from you, these unfortunate ones receive not merely clothing for the body, but also the supernatural garment of grace!

- HOW YOU CAN HELP**
1. Rivulate a seminarian, such as THEOPHANE M. PUTHU, KULANGARA and MATTHEW JOHN THAYIL of Bangalore, India. Cost: \$100 a year for six years.
  2. Educate a Sister like SISTER BENNET and SISTER SILENSA of the Carmelite Sisters of Kothamangalam, India. Cost: \$10 a year for two years.
  3. Buy a FOOD PACKAGE for the support of a seminarian or a novice may be made in India.
  4. Buy a FOOD PACKAGE for a PALESTINE REFUGEE FAMILY. Cost: \$10.
  5. Purchase a BLANKET for a BEDOUIN. Cost: \$2.
  6. Give an undesignated or STRINGLESS GIFT to be used where the Holy Father feels the need is greatest.
  7. Send a MASS STIPEND, \$5.00 price in the NEAR and MIDDLE EAST often have no other means of support each day.

**Near East Missions**

FRANCIS CARDINAL SPELLMAN, President  
 Msgr. Joseph T. Ryan, Nat'l Sec'y

Send all communications to:  
**CATHOLIC NEAR EAST WELFARE ASSOCIATION**  
 480 Lexington Ave., 46th St., New York 17, N. Y.



**SPECIAL FESTIVAL FAIR**—The 12th annual St. Michael's Festival in Indianapolis will feature an unusual Coin Booth this year. Doug Belmonte, left, chairman of the booth, receives a close look at the assemblage of domestic and foreign coins from the collection of Jill Stewart, 11, and her father, Robert Stewart. The Stewarts spent several years in Australia. The two-day Festival will be held Friday and Saturday, Aug. 16 and 17 on the parish grounds, W. 20th and Tibbs Ave. General chairman is Francis X. McDonald.

## THE YARDSTICK

# New farm labor bill evokes some criticism

By MSGR. GEORGE HIGGINS

A Senate subcommittee has been holding hearings on a bill that would give the Secretary of Labor certain limited powers to establish wage rates for American farm workers.

Under this bill (Voluntary Farm in Employment Service Act) the Secretary of Labor could determine whether or not in a particular area there was an adequate number of qualified farm workers and, in those areas where he found a shortage, could arrange to recruit workers and to specify some of the terms of their employment.



The Wall Street Journal, predictably, is opposed to the enactment of this bill on the grounds that it would "regiment" farm labor and would make the Secretary of Labor a sort of farm labor czar.

The American Farm Bureau Federation, describing the American farmer as "the most vulnerable employer in the world," also opposes the Voluntary Farm Employment Service Act because, allegedly, it would mean an excessive delegation of power to an executive agency.

"It would do all that surely," the Wall Street Journal editorial-

ized on July 25 "but what is also disturbing is the whole assumption that any agency can be so all-wise as to direct and control the flow and price of labor more effectively than labor market supply and demand. Master-scheme schemes that ignore market economies haven't worked on wheat, cotton, or anything else. They certainly aren't appropriate for people."

The trouble with this familiar argument is that its proponents are not willing to follow it to all of its logical conclusions. In other words, they are quite prepared to forget all about the so-called law of supply and demand when it suits them to do so.

By way of example, let's look at their attitude with regard to the Mexican Farm Labor Program. Logically, those who put their faith in the so-called law of supply and demand should be vehemently opposed to this program which authorizes the Federal Government to supply American farmers with an almost unlimited number of contract workers from Mexico.

This so-called "Bracero" program completely abrogates the law of supply and demand in the field of agricultural labor and delegates to an agency of government more extensive authority than any other manpower program ever before enacted in the history of the United States.

Curiously enough, proponents of the law of supply and demand in the field of agricultural labor, and this would include the Farm Bureau Federation—have consistently favored the "Bracero" program and at this very moment are moving heaven and earth to keep it alive.

The "Bracero" program operates under an enabling statute known as Public Law 78. Under P.L. 78 approximately 125,000 Mexican farm workers were imported into the United States in 1962. The imposition of these workers depresses the wages of U.S. farm mworkers and limits their job opportunities. It is a major reason for the poverty of U.S. farm workers and, incidentally, it benefits less than one percent of American farmers—generally the large corporate-owned farms, sometimes referred to as "factories in the field."

Because of concerted efforts by the religious organizations, labor unions, and other interested groups, a bill to extend P.L. 78 was reported in the House of Representatives on May 29 of this year. Not unexpectedly, however, the growers and their Congressional supporters are supporting a last-ditch effort to revive the program.

The Senate Agricultural Subcommittee has reported S. 1703, a bill which would continue P.L. 78 for an additional year. The Committee approved this bill without holding any public hearings at which interested organizations could have demonstrated how

## WHAT OF THE DAY

# Peaceful unimportance

By REV. JOHN DORAN

I got most of my ideas while taking a shower. (If I lived among the Eskimoes, I would draw a mental blank.) This morning I was thinking in the shower of the secret of living which God indicates to us in Wisdom.

We find in the book of Wisdom how He talks of having had Wisdom with Him long before the creation of the world, when He was spinning this universe, while He built the mountains and so forth. But most interesting of all, He describes Wisdom as "playing before Him."



light of importance shines down from Him to us, never from us to Him. Why, then, should we take ourselves so seriously?

Playing before God. If it was good enough for Wisdom, it's good enough for me. Some of us are re-incarnations of old Atlas, standing on the turtle's back and holding up the world on our shoulders. Our work, our company, school or even parish does not ride precariously poised upon our shoulders, ready to crash sadly into nothingness when we lose our grip.

God tells us in soft, sweet illustrations of our individual unimportance, if we will but listen, reminds us that we are but little ones playing before Him in the sandpiles of time.

I remember well one time I got His message through so clearly to me at a time of life I needed it. I was coming home from vacation, and just about to hold the groundbreaking ceremony for our new parish church, which would be the great building effort of this brick and mortar priest's life.

On the way I stopped to see the completed church which a friend of mine had planned and started, but which he had never seen completed because death took him

some two months before dedication day. As I stood in that church, I realized that the majority of its parishioners could probably not even tell you the name of the pastor who had begun it, and I understood, too, that someday the same would be true of the church we in our parish were about to begin.

So without ulcers or apprehension we played the game of building, and play still the game of living. If God can speak approvingly of Wisdom's play, might He not smile benignly too on those of us who go about our work in peaceful unimportance, like children building castles on the shore?

Without ulcers or apprehension we played the game of building, and play still the game of living. If God can speak approvingly of Wisdom's play, might He not smile benignly too on those of us who go about our work in peaceful unimportance, like children building castles on the shore?

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**TAIJIUNG, Formosa** — The Catholic population in the Tai-ching diocese in central Formosa has had a six-fold increase over the past ten years. The number of Catholics went from 5,654 on June 30, 1953 to 25,919 on June 30, 1963. The total population of the diocese is over two million.

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AT YCW STUDY WEEK—A group of Archdiocesan delegates who participated in the 11th National Study Week, August 4 to 9, at Rensselaer, Ind., are shown above between sessions. They are, left to right, front: Theresa Murphy, Frances Probstin, Patricia Glenney and Matthew Mercurio. Back row: Dick McGuire, Jack Gillespie, Allen Coblenz, Ernest Schnippel and Jean Newhouse. All are from Indianapolis, except Messrs. Mercurio and Coblenz and Miss Newhouse, who are from Richmond, Ind.

AT RENNELAER MEETING

Participate in Mass, YCW told

RENNELAER, Ind. — Active participation in the Mass is essential if the Mass is to have its full impact, the national chaplain of the Young Christian Workers (YCW) said here.

experience it should be," he told more than 300 YCW members and chaplains attending a YCW study week.

**Disc jockey** — Indianapolis — Don Hider will spin the records for the Holy Trinity Junior CVO dance tonight (Friday), Aug. 16, from 8 to 11 p.m. Admission to fifty cents and a CVO membership card.

**MSGR. HILLENBRAND** said that "if the Mass loses people, then we are in trouble because people are not participating or learning from the Mass as they should."



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**Bumper crop**  
A record total of 119 separate acts were auditioned Tuesday evening at Holy Name parish, Indianapolis, for the annual Junior CVO Talent Show which will be held at the Garfield Park Amphitheatre on Sunday evening, Aug. 25. Approximately 50 acts will be selected for the actual Talent Show. The CVO Office will notify the audition winners. There is no admission charge to the show on August 25, with curtain time set for 7:30 p.m.

**Southside parish wins net honors**

St. Catherine's Junior CVO tennis team swept to their third straight CVO over-all championship in the annual tournament which wound up Saturday at the Riverside Courts in Indianapolis.

In an amazing 190 points in the over-all standings, the Southsiders took both the Open and Novice division titles—a feat they also accomplished in 1961 and 1962. By virtue of winning their third crown, St. Catherine's retired the handsome traveling trophy sponsored by the Junior Youth Council.

**Immaculate Heart** took second place in the overall point totals with 87, while St. Roch's posted 82 points for third.

In the Open Division, the champions ran off 116 points, St. James and Immaculate Heart were far behind with 51 and 50 points, respectively. The top three finishers in the Novice Division were: St. Catherine, 81; St. Roch's, 58; and St. Joan of Arc, 46.

**Novice Division**  
Girls' Singles—Kathy Taylor, St. Joan of Arc, defeated Maria Walks, Little Flower, 6-2, 6-1.  
Boys' Singles—Ron Evers, Immaculate Heart, defeated Tom Sawyer, Immaculate Heart, 6-2, 6-1.

**Open Division**  
Girls' Singles—Theresa Baker and Sue Langford, Holy Name, defeated Mary Ann Morris and Mary Ford, St. Joan of Arc, 6-2, 6-1.  
Boys' Singles—Tom Sawyer, Immaculate Heart, defeated Tom Sawyer, Immaculate Heart, 6-2, 6-1.

**Team Standings**  
Novice  
1. St. Catherine, 81 points; 2. St. Roch's, 58 points; 3. St. Joan of Arc, 46 points; 4. Immaculate Heart, 37 points; 5. St. Ursula, 33 points.  
Open  
1. St. Catherine, 190 points; 2. St. James, 116 points; 3. Immaculate Heart, 87 points; 4. St. Roch's, 82 points; 5. St. Ursula, 75 points.

**Draft final plans for Youth Missions**

CVO officials were drafting final plans this week for the dual Youth Mission to be held at Immaculate Heart parish, Indianapolis, and Holy Name parish, Beech Grove, on Wednesday and Thursday, Aug. 28 and 29.

**Men's Softball**

Division I Final Standings

St. Lawrence	1
St. Philip	2
St. Andrew	3
St. Francis	4
St. Lawrence	5
St. Andrew	6
St. Philip	7
St. Lawrence	8
St. Andrew	9
St. Philip	10
St. Lawrence	11
St. Andrew	12
St. Philip	13
St. Lawrence	14
St. Andrew	15
St. Philip	16
St. Lawrence	17
St. Andrew	18
St. Philip	19
St. Lawrence	20

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ONLY 14 YEARS OLD

New Albany girl is ace swimmer

By RACHEL EBERLE

NEW ALBANY, Ind.—A bright-eyed, pitch-haired 14-year-old from Holy Family parish with the last name Waters has a first love—water.

Sara Waters, a specialist in freestyle, and a member of the Lakeside team of Louisville is already a Junior Nationals swimming champ. This week she is participating in the summer Junior Nationals at High Point, N.C. Her coach, Jack Wann of Jeffersonville, classified Sara as the best 14-and-under freestyler in Indiana and one of the top three freestylers in any age group.

DURING the recent Ohio Valley Swimming and Diving Championships, Sara posted a first place win in the 100-meter freestyle and third place in the 200-meter. Her best time for 100 yards is a stunning 1:06.7 minutes.

"In a few years, I think Sara will be one of the best in the country," her coach reported. "I am very optimistic about her future."

Sara, the daughter of Mr. and Mrs. Jack Waters, belongs to a water-loving family. Her older sister Kevin (now Sister Kevin Mary, S.P., at St. Mary-of-the-Woods) was the first to enter the chlorine. Both she and another sister, Gerry, have swum on the Clarksville team.

Namagese Father Scott was a member of the OHS team last summer, but turned his attention to freestyle building this summer. Still another Waters, Sara is looking forward to meter-dashing.

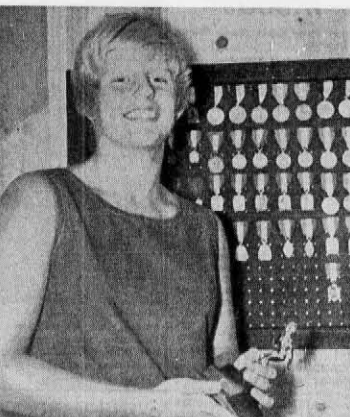
During the summer Gerry, a senior at Our Lady of Providence High School, Clarksville, serves as a lifeguard at Girl Scout camp. Sara, a sophomore at Providence, started her swimming career at Clarksville pool.

**THE BLONDE** marlin began her swimming career under the direction of Mr. Wann. "He stressed good sportsmanship and competitive spirit. He made you love the sport and always aim for higher things," Sara said.

Already at the age of 7, Sara was breaking records. In Lexington, Ky., that year she broke a pool record for 25 yards. After two years with the OHS pool team in New Albany, she captured the high-point trophy for girls.

"About that time I read an article about Jack Wann's year-round training practice, five days a week during the winter at the YMCA in Louisville. Two early morning practices a week were part of the program, and I interested me very much," Sara said.

She explained why she switched her allegiance to Lakeside: "I realized that in order to go farther in swimming, I had to keep at peak performance. Most good teams practice year-round."



**MEDAL WINNER—Sara Waters**, New Albany, is classified as the best 14-and-under freestyler in Indiana and one of the top freestylers in any age group. These are only a portion of her trophies and medals. (Photo by Rachel Eberle)

After being accepted at Lakeside, Sara started her winter training — including practice between 6 and 7:15 a.m. two days a week. This meant a 5 a.m. rising.

**ON THE NIGHTS** before the early practices, Sara said she "tried" to get to sleep by 9. "However, I really woke up when I hit that water." The team would have breakfast together, and then everybody off to school.

"Those mornings I miss I looked a mess at school," the youthful swimmer admitted. "It really hurt the studies, too. And, I think we're going to have more practices this winter. That way I won't have to spend so much time getting into shape in the summer."

Last winter Sara won a Junior Nationals title at the Plantation (Louisville) Indoor Pool. She took first place in the 50-yard freestyle.

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Parish bowling loop schedules meeting

INDIANAPOLIS—The St. Catherine's Men's Bowling League is organizing for this coming season. A meeting will be held in the church hall on August 22 at 8 p.m.

First night of League bowling, September 5th at 8:30 p.m. at the Beech Grove Alleys.

Unity forums

KANSAS CITY, Mo.—Forums on Christian unity with ministers or non-Catholic laymen invited to share the podium with priests will be held in parishes throughout the Kansas City-St. Joseph diocese during September and October. A parish open house will be a part of each forum, according to plans advanced by Bishop Charles H. Helming.

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FAMILY CLINIC

Reader wants to know the meaning of 'love'

By REV. WALTER IMBORSKI Guest Columnist for Fr. John L. Thomas, S.J.

Pope John XXIII told us that love is the core of the Christian life. St. John said love is the love of God and the love of neighbor...

IN THE WHOLE CHRIST

His prayer

By ABP. EMILE GUERRY

... always trying to make intercession for us. (Heb., VII, 25)

The whole life of our Lord was a prayer. The Gospel records some instances of Christ's lifting up His soul in intimate colloquies with His Father. This is to enlighten us about prayer and to encourage us to pray.

Through Him: "Per Ipsum"

Our prayer has not of itself the power to reach God. It rises to God through the prayer of Christ, and must be founded in His prayer, if it is to be pleasing to the Father Who is in Heaven.

Today, the Church, the Spouse and the Mystical Body of Christ, lifts up her prayers and supplications to the Father and to the Holy Trinity, through Jesus Christ, Our Lord, Who liveth and reigneth with the Father, in the Unity of the Holy Ghost.

This liturgical formula is very rich in significance and light. If we learned to understand its richness, we would no longer use those mediocre prayers which we sometimes vainly attempt to say as from ourselves—barren prayers, because they come from a soul which is still too rooted in its own sufficiency.

This formula puts an end to that great discouragement and weariness which makes so many Christians turn away from prayer, because their prayer has not been answered. "Per Ipsum Dominum..." Humility, the indispensable condition of our pleasing God by our prayer, will find its solid foundation in this certainty that our prayer must be united with the prayer of Christ, must be assumed into His prayer—must, in a word, become the prayer of Christ, the Sole Mediator.

In Him: "In Ipso"

But, above all, if our prayer can truly be called, in a sense, the prayer of Christ, or if His prayer can be called ours, it is because Jesus Christ is the Man-God Who, as Head of the Mystical Body, contains all in Himself, prays with us in His prayer, and draws into Himself the whole of His supplicating Church.

It is He Who prays in us, His members. It is His Spirit Who inspires the prayer of the Mystical Body. "And, because you are sons," writes Saint Paul, "God hath sent the Spirit of His Son into your hearts, crying: Abba, Father." (Gal., IV, 6). It is He Who enters into the Mystical Body in its supplications. "Likewise, the Spirit also helps our infirmity. For we know not what we should pray for as we ought; but the Spirit Himself asks for us with unexpressed groanings" (Rom., VIII, 26). It is He Who animates the Mystical Body with His charity, and gives to it by His grace, value and fecundity in the sight of God.

As happy indeed is the soul which has, even once, experienced the benefit of prayer truly established in Christ! Such a soul throws off the shackles of time and of the ephemeral, to participate in the prayer of the Eternal Priest.

It is transported by the surging of adoration, of love, of thanksgiving, which springs from the Heart of Jesus and rise up to the Father. It comes to understand that, by this prayer, exalted and united in Christ, it attains in this very moment the End for which it was created: it realizes the "One Thing Necessary."

With Him: "Cum Ipso"

The prayer of Christians, members of Christ, cannot be an isolated and individual prayer. To pray with Jesus means to pray with the other members, with the Whole Mystical Body. It is to make our prayer Catholic, universal.

The first essential, therefore, is to rid ourselves of selfish preoccupations in our prayer. Most certainly, the right and the duty to confide in God his personal concerns and needs, and those of his family and friends. But in doing so, he must always bear in mind that he is a member, that his prayer is that of a member who derives his life from the Mystical Body, and that his prayer should aim him to fulfill more perfectly his life of membership.

As happy indeed is the soul which will cease to benefit him personally if he sets aside his own little intentions in favor of the great intentions of the Head and of the Mystical Body, he does not yet know what it means to be Catholic. . . . He does not yet know the Whole Christ. Furthermore, in this as in everything else, the words of the Master hold good: "that shall lose his life for me, shall find it" (Matt., X, 39). Whoever says a Catholic prayer, receives an increase of grace, of charity and of holiness.

To pray with the Head of a Catholic prayer, is also to unite oneself with the official prayer of the Church, praying as a Body, as a visible and hierarchic society. Even when we cannot enjoy the splendors of the liturgy, we should pray in the spirit of the liturgy, by uniting ourselves spiritually with all those who, night and day, in monasteries and churches, in presbyteries and chapels, are lifting up to God the praise and supplication of the Church.

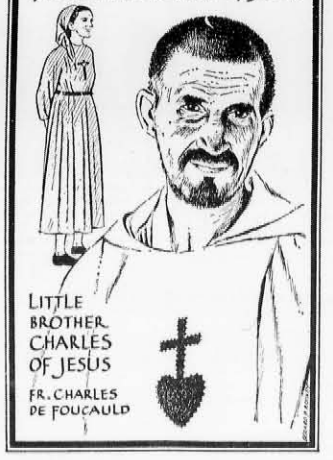
How good it is to know that we are thus in union with the whole Mystical Body, with all the Saints in Heaven and on earth, that we are carried by the mighty movement of adoration and of love which, in the breathing of the Holy Spirit and the guiding words of our Head, lifts up the world to God! How rewarding it is, then, to have realized in what sense our prayer is a prayer of members!

On the one hand, we learn why we need not wonder at the poverty of our prayer or be discouraged by its deficiencies. On the other hand, this doctrine reveals to us the grandeur and power of our prayer. It is the prayer of the Whole Christ which counts in the sight of God and glorifies the Father: by uniting itself with that prayer, by assimilating itself to that prayer, the prayer of the members shares in the efficacy of that of the Whole Christ.

O Jesus, our Head, You expect of us that—by conforming our heart with Your Heart, and by following the intention, desires and aspirations of Your Sacred Heart—we will enable You to continue in us and in Your Mystical Body, by the power of Your Holy Spirit, Your eternal mission of prayer for the advancement of Your Father's Kingdom on earth, the spread of Your Church, and the redemption of all mankind.

Source: "In the Whole Christ," St. Paul Publications, 2187 Victory Blvd., Staten Island, New York.

THE LITTLE SISTERS OF JESUS



LITTLE BROTHER CHARLES OF JESUS FR. CHARLES DE FOUCAULD

THE LITTLE SISTERS OF JESUS is a religious fraternity which was founded in the Sahara Desert on September 8, 1939. Inspired by the example of the desert missionary, Charles de Foucauld...

THIS IS CATHOLICISM

Was Jesus a prophet?

By JOHN WALSH, S.J. Who, although they willingly admit that the evangelists are reliable whenever they recount the ordinary events of Christ's life, nevertheless contend that those same evangelists are utterly unreliable whenever they retail the extraordinary and miraculous events of his life. Thus, for example, the narrative of Christ's crucifixion is factual, whereas the account of his resurrection is fiction.

Q. How can we be certain that Jesus actually performed the miracles ascribed to him? Since the four gospels—which we have seen, can be proved to be trustworthy historical documents—Jesus—assert that he wrought miracles, these miracles must have really taken place.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Aug. 18 ELEVENTH SUNDAY AFTER PENTECOST. This public worship, especially Mass, calls us back again and again (no matter how we stray) to the essentials of the good news of Jesus Christ.

Aug. 19 ST. JOHN EVANGELIST, CONFESSOR. "Blessed are those servants" (Gospel)—the watchful ones, the vigilant, those attentive to the Word. One cannot help but think on this opening day in Philadelphia of America's annual Liturgical Week...

Aug. 20 ST. BERNARD, ABBOT, DOCTOR. The Liturgical Week and the Conference which sponsors it have long been a light in the darkness of an excessively formal, remote, cold, clerical and unattractive practice of Catholic public worship.

Aug. 21 ST. JANE FRANCES DE CHANTAL, WIDOW. The power of God's grace in human life—that power so evident in the texts of today's Mass—depends on such providential instruments as the sacramental public worship of Holy Church.

Aug. 22 THE IMMACULATE HEART OF MARY. "Let us draw near with confidence to the throne of grace" is the refrain of our Entrance Hymn. We understand the Council has not this liturgical "prayer," because Mary signifies this confidence in a unique way. Her uniqueness does not alter the fact that she is fully and only human and a sign of what God can do, does do, will do, to human nature.

Aug. 23 ST. PHILIP BENIZI, CONFESSOR. What do we value? What do we treasure? These are the questions prompted by today's Mass. It is because of our value and treasure that we are ridiculed and sometimes persecuted (First Reading). It is because of the intangible nature of our treasure (persons; divine and human) that well-published eyebrows and manicured fingers are so common.

Aug. 24 ST. BARTHOLOMEW, APOSTLE. He "thence" (Gospel). He shows us everything who comes to Him in his humility, who responds to Him with faith. The whole Christian community is a priestly people. We are all priests, all made holy by the Lord, all ordained to His service (First Reading). But that we might "do this in memory of me," we need ministry within this holy community is also His gift and His will.

WORKING TO BEAT HELL

Saint or square?

By JOSEPH T. MCGLOIN, S.J.

There are some words which make us tremble if we allow them to penetrate our consciousness—like "atom bomb" or "nuclear war." There's one word, though, that frightens us only because we don't let it penetrate our consciousness—our confusion—our don't rush out before your consciousness gets you.

First of all, recall something you've been told in Scripture: "This is the will of God, your sanctification." If it's the will of God—even though it also seems revolting—you'd better look into it.

Next in order, was a few of the other who spend all his free time out of your mind. Maybe you've read the wrong books on the subject—as all of us have at one time or another. Maybe you've thought that sanctity has some essential connection with extraordinary things like miracles and such. Maybe you define a saint as someone who floats around in mid-air during his prayers, or who who spend all his free time flagging or at least starting himself. Maybe you've read so few lives of the saints that you think they were all saints from the dawn of reason or even earlier, or that they were all geniuses, or even that they were all members of religious orders.

Now, all the above items could have some elements of truth in them. There were saints whom God made the agents of His miracles. There were some with exceptional gifts of prayer, shown to be such by obvious miraculous happenings. There were saints who did some pretty heavy penances. And some of them were innocent of the sins, some were geniuses, some were religious.

But notice the constant repetition of the word "some." None of these items is essential to sanctity. So what is essential to it? If you scratch the surface of a saint, you'll find, first of all, that he's one who has a good honest sense of values. He knows the things which count, and those things which he values, and he knows them by his own knowledge. He has enough sense to realize that a man is incredibly stupid if he exchanges the eternal pleasures to be had in God's company for the childish little pleasures of this life. And so, while you can't always accuse a saint



The saints were not always as their biographers pictured them.

of being brilliant, you can always be sure he has enough sense to distinguish between phony and real values and to live accordingly.

A saint is a person who understands perfectly well that the only purpose he has to life is to use life to get to God. While others compromise and waste their time on intermediate goals, the saint bends everything to the only actual purpose of creation there is, God. He knows that the only thing that counts is how well he comes to know, love and serve God in this life so as to get to Him in eternity. And he's willing to bend everything to that effort. Pleasure or fun or wealth or anything else mean absolutely nothing to him and are a complete waste of time unless they're made use of for the right motive—to get to God.

Get inside a saint and you'll discover a person who tries to do God's will as perfectly as possible at every moment. You'll find someone who doesn't seek fine words and who isn't afraid to say what he really thinks, but one who serves Him consistently and in fact. You'll see in him a person who (like Peter)

doesn't despair at his own faults (like Judas), but who has enough sense to know that the greatest virtues are hope and trust in God.

With a concept of sanctity like this, you'll begin to understand why there are saints—even the canonized types—of every variety and from every walk of life. There are some saints who were far from being intellectual giants, all the way from Peter and Philip and most of the other Apostles, to a Joseph of Cupertino (who could fly much better than he could study) and the Cure of Ars (who was a great confessor but a very poor speculative theologian).

There were innocent saints like St. Silvanus, and then there were the field-reversers like Magdalen and Dismas and Augustine. There were some saints of delicate constitution such as The Little Flower, and there were giants like John de Brebeuf and the soldier Ignatius. There were great preachers like Dominic, and then there were the quiet preachers—by example like Joseph. There were religious saints like St. Gabriel and St. Thomas Aquinas and then there were doctors like St. Luke, lawyers like Thomas Merton, and there were the quiet ones like Margaret of Cortona, and, yes, even wanderers like Benedict Joseph Labre, the patron saint of hoboes.

So don't shy away from this fact and the challenge that "This is the will of God, your sanctification." Learn what sanctity really is and not what the crowd in the bleachers imagines it to be.

Above all, if you're thinking clearly at all, you'll understand that youth has a better crack at real sanctity than anyone else, because youth has the fundamental potentialities required for it. (Continued on page 10)

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M. FRIDAY, Aug. 16.—(Tape) Msgr. Cornelius Sweeney and members of the Liturgy of the Holy Spirit. MONDAY, Aug. 19.—(Tape) Rev. William Cleary and the East-side Senior CV. TUESDAY, Aug. 20.—(Tape) Msgr. Bernard Sheridan. Requested in memory of Rhoda Smith. WEDNESDAY, Aug. 21.—(Tape) Rev. James Higgins. THURSDAY, Aug. 22.—(Tape) Rev. Kenny C. Sweeney. Requested by a Special Intention.

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VIEWING WITH ARNOLD

Barbed-wire soul gilded in 'Blow Your Horn'

By JAMES W. ARNOLD

If they had decided to make a comedy out of "Hul," they would have come up with something like "Come Blow Your Horn," in which the joys of having a barbed-wire soul are orchestrated for music and laughter.

"Horn," currently seen at only to "Cleopatra" in national pull at the box office, repeats the story of the bachelor rogue who initiates an innocent-but-eager baby brother into fertility rites not approved by the tribe. Standing about helping to hold up the set are the customary adoring girls, square parents, sports cars, booze, beatniks, jealous spouses from Texas, and covering it all, like September leaves in Central Park, acres of money.

A variation is played on the ending. Instead of little brother suddenly realizing that his job is a hum (a word used in the "Horn" script for laughs about 300 times), his brother sees what a louse his sibling has become. So he finds a reasonably good girl to marry and gaily bequeaths some-thing the splendors of independent irresponsibility.

The movie lacks the decadence of the current cycle of Doris Day sex comedies; it manages to glamorize vice, in a noisily adolescent way, without ridiculing

virtue. It is interesting chiefly as an embodiment of the latest product of the Hollywood dream factory: that the Good Life is something out of Omar Khayyam by Hugh Heiber, available only to boys who (improving on Peter Pan) refuse to grow up beyond the age of 17.

Such fellows always live in city apartments that are happy combinations of the sets for "Cleopatra" and "Last Year at Marienbad." They have fully stocked private bars, and a balcony overlooking the river (city, lake, ocean). Wherever they turn, there is a telephone (any kind but black, except the one in the car). They have high-paid jobs at which they never work. They give parties at which people sit on the floor, women wear tencor pants and smoke cigars, and guess smooch in the hallways.

They buy Italian suits on Fifth Avenue, have weekly manicures and trims at an exclusive barber's, drink at Toots Sieb's, eat at Sardi's, and rarely lose bet with bookies. Their main activity is fighting off the affections of gorgeous, pearly-teethed girls, all of whom are swathed to somewhat below the ears in furs and gowns thrown together by Edith Head.

Ultimately, to be honest, the script forces the hero to forego this High School Boy's Paradise for true love (at least until the wife is safely stashed in Scarsdale). But the fun is easily more attractive than the love, which is puzzling to begin with because all those girls look and act so much

alike. "Horn" viewers have a bit of both: the elder here settles down, and you, at age 21, moves into the pipedream as permanent pinch-hitter.

Otherwise "Horn" is a faithful replay of Neil Simon's 1961 stage hit, with perhaps still too much broad New York Jewish dialect and vaudeville humor to please the hinterlands. Papa Joe (J. C. Cull) is a conventional wax figurine manufacturer who slams doors and threatens to throw himself in front of airplanes. Mama (Molly Picon) is an absent-minded Molly Goldberg type who has made a fortune out of emptying ashtrays. Long-suffering Cobb easily steals the picture although his lines are almost all inaudible, simply being shouted louder or louder yet.

Frank Sinatra plays the genial rake as if he's been doing the part for years (as indeed he has), and he belis out the Cab-Van Heusen title song, whose point is "... if you want a score, roar!" Young Tony Hill makes his debut as little brother; when his Harvard haircut is not blocking the view, he is impressive as a genuine fugitive from the dirty-white tennis shoe world of Holden Caulfield.

The head girls are Barbara Rush, whose jooze-popping acting deserves better opportunities, and Jill St. John, the redhead with the 160 L.D. who has been type-cast as a Henry Miller version of Baby Snooch. Outside the theater, three little girls, age about 10, conceded that all the women they liked Jill best, an appalling opinion from any viewpoint.

Now and then "Horn" has clear echoes of television, a likely fact since TV has been the training ground for both writer Simon and producer-director Bud Yorkin. Dan ("Bonanza") Blocker turns in a fervor bit as a hone-crunching hawthorn from Dallas, and some of the humor—Mama and Papa closing the kitchen window so the neighbors won't hear their arguing, or arriving five or six times at the apartment while Frank and Tony are embroiled in embarrassing situations—grew up on TV with Milton Berle.

At one point, actor Bill Shouts at Sinatra, with a sincerity that would chill even Madison Avenue: "Hey, you use a roll-out! So do I!"

The film contributes to movie history with one scene that is shot from inside a refrigerator (the light does not out when the door closes). And there is an inspired moment when Sinatra faints Hill enmeshed in his favorite barber chair, Frank grabs the hairnet specialist in dignified little-boy outrage, shouting: "He's my barber!" (Legion of Decency: A-3)

**Housing projects**  
MUNICH, Germany—The housing authorities of Bavaria's seven dioceses built 1,200 dwellings in 1962 at a cost of \$16,250,000 and plan to have another 1,100 built by the end of 1963.



KC COUNCIL GETS CHARTER—St. Joseph's Council 290, Knights of Columbus, Indianapolis, received its charter and sacrament at a recent ceremony. Honored guest at the ceremony was Bishop Arnolfo Arcilla of the Diocese of Sorsogon, Philippine Islands, (front row, left) who is on a tour of the U.S. Next to the Bishop in the photo is Father Earl Feldman, Council chaplain and pastor of St. Simon's parish, where the Council is temporarily headquartered. Back row, left to right: Lecturer Thomas Hall, Deputy Grand Knight John K. Draw, State Deputy Fred M. Priestner, Grand Knight Thomas C. Eyer and District Deputy Joseph Doyle.

BOOKS OF THE HOUR

Two books on Ireland

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

At least one publishing house is doing its best to provide "escape" reading for people plagued with thoughts of atomic destruction, overpopulation, religious strife, and all the rest. After thirty years, there has just been the six-and-a-half-hour "Twenty Years" (Viking, \$4), and it reads as well today as it did in 1933.



A man spends, the old Irish used to say, "Twenty years a growing, twenty years in bloom, twenty years a ripening, and twenty years declining."

This book is an autobiographical account, originally written in Gaelic, of that first score of years, as lived by a boy on the Great Blasket Island, largest in the group of Blasket Islands that lie off the southwest coast of Ireland.

The years covered are approximately those between 1909 and 1930—and whatever civilization, as we understand it, has done to the Blaskets since that time, lie in young O'Sullivan's day went on pretty much as it had for hundreds of years. The things he has to tell us about are simple and basic, but, we realize that they are the things that really matter: the beauty of the Irish country and the sea, the pleasure of growing up among close friends and loving relatives, the skills of hunting and fishing.

It is interesting to compare the things about which the boy O'Sullivan writes with those that absorbed the attention of the heroine of the fictional autobiography of Irish boy life that came out about the same time (and that was but recently reprinted), Maure, Laverty's "Never No More."

For social purposes, there were weddings, wakes, and dances—and one of the causes of Ireland's population decline is pictured in the chapter on "The American Wake"—a party held to celebrate and to mourn the departure of young people for the American Promised Land.

World War I was fought while O'Sullivan was growing up, but it touched Ireland very little; what it meant to the islanders was the great plenty that washed up on the shores from the holds of wrecked ships.

The book ends with Maurice O'Sullivan's setting out for the big city of Dublin to join the Irish Civic Guard—though there is one final backward glance at the Island, when the strapping, handsomely uniformed youngster

returns home to be admired, and "When I returned home the lamps were being lit in the houses. I went in to my father and grand-father were sitting on either side of the fire, my grandfather smoking his own pipe."

Lamps, fires, and old pipes belong pretty much to a vanished past, and it is good to have a part of it recaptured in good prose.

A much less attractive segment, though more heroic, of Irish history, is told in Max Caulfield's "The Easter Rebellion" (Holt, Rinehart and Winston, \$5.95). Using the technique of intensive coverage in depth of a single historical event, that is so popular today, Mr. Caulfield has also added the historical-fiction device of invented conversations. It is true, of course, that he has interviewed many of the veterans of that Easter Week, so there may well be verification for a good part of his dialogue.

Radio and Television

Table listing radio and television programs for Indianapolis, Connersville, Madison, North Vernon, New Albany, Richmond, Salem, Tell City, Terre Haute, and Union City areas.

Use of vernacular will be TV topic. NEW YORK—Father Frederick McManus of the canon law faculty, Catholic University of America, will be featured in the third of the current "Catholic Hour" series "Conversations on the Council" August 18 from 1:30 to 2 p.m., EDT, over the NBC-TV network. Father McManus will be interviewed by James O'Garra, managing editor of Commonweal magazine, on the proposal of increased use of the vernacular in the Mass which is under consideration by the Second Vatican Council. "The Catholic Hour" is produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.

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# Tic Tacker

A softball game between Archdiocesan seminarians and priests will be the featured event of the picnic to be held tomorrow (Saturday) at CYO Camp Rancho Framas in Brown County. Sponsors of the picnic are the major seminarians, who are bringing all the food.

To give an idea of how something like this is organized for the 70 young men expected, here is the assigned list of food for the picnic-in-kind according to class rank: Third and Fourth Year students—potato chips or pretzels; Second Theology—cookies or cake; First Theology—mustard, relish, paper plates, napkins, plastic forks; Second Philosophy—baked beans; First Philosophy—hot dogs; Second College—hot dogs; and First College—huns. (The priests will be free-lancers.)

Planners are hoping that enough of the clergy turn out to guarantee enough players for the softball game. Time: 1:30 p.m.

**NAMES IN THE NEWS—Sister Rita Louise Huebner, C.S.J.,** a former member of St. Roch's parish, Indianapolis, pronounced her final vows recently as a Sister of St. Joseph in St. Louis. She is a graduate of Sacred Heart Central High School. . . **Mr. and Mrs. George Gardner of St. Michael's parish, Brookville,** will note their 60th Wedding Anniversary on August 18. Congratulations. . . **Father Bernard Head, instructor at the Latin School of Indianapolis,** received his third master's degree this summer at the University of Notre Dame. His degrees are in English, philosophy and education. . . **Father Thomas Lyons, pastor of St. Martin's parish, Siberia,** and his brother, **Father Richard Lyons, assistant pastor of St. Joan of Arc parish, Indianapolis,** are visiting their sister, **Sister Therese Agnes, in St. Severan, France,** this week. She is a Little Sister of the Poor. While in Europe, they will also visit with **Father John Quinn,** a former Archdiocesan priest who is now a member of the Society of the Paraclete stationed in London, and **Father Charles Frazee,** a member of the Marian College faculty on leave for graduate studies, who is currently in Paris. . . Latin School students **Jim Chipps and Mike Scanlon** had the opportunity to interview **Meredith Willson** about his new musical previewing in Detroit recently. The lads were attending a publication conference at the University of Detroit.

**IT JUST ISN'T SO—**The most recent issue of **Broefus Prop's** newsletter informs its readers that the Jesuit high school has just completed a most successful summer session, adding that it is the first Catholic secondary school in Marion County to hold a summer session. 'Tch, tch. The Latin School of Indianapolis has had summer school the past three years.

**QUICK SERVICE—**With only ten days' notice, the two Indianapolis Deacons Councils of Catholic Women found housing accommodations in the Indianapolis area for a group of 23 touring French students and their three guides who spent two days in Indianapolis this past week. The group visited Indianapolis from Wednesday evening through this (Friday) morning. Private homes were found in three parishes for the visitors. The participating parishes were: St. Roch's, St. Philip Neri and Little Flower.

**RETREAT OPENINGS FOR MEN—Father Donard Paulus, O.F.M.,** the new director of **Alvenera Retreat House** in Indianapolis, reports that openings are available for retreatants during the last two weekends in August. Reservations may be made by calling the Retreat House, CL 5-1340.

**FIRST FOR ARCHDIOCESE—**The first papal blessing to be received from Pope Paul VI for an Archdiocesan special event was presented to the recent 48th National Convention of the Knights of St. Peter Claver. Blessings were given to the Knights, Ladies and the fraternal order's Junior Boys and Junior Girls.

## You Are Invited . . .

THE ST. CROIX ANNUAL PICNIC, Sunday, August 18. A tender chicken and beef dinner will be served, 1:00 to 6:00 p.m.—all you can eat and more. Served family style.

BEAUTIFUL HANDMADE QUILTS, fancy work, games, amusements . . . something for all from Grandma to Junior! A real, old-fashioned country picnic. MERRY-GO-ROUND.

COME, BRING THE FAMILY and meet your friends. Hwy. 37 and 62, St. Croix. Dinners \$1.25 and children with parents 50c. We'll be seeing you and your neighbors.

Sincerely,

ST. CROIX PICNIC COMMITTEE

## Sand and Steel

# The Truth About The Port

Should Indiana have a world port, a national park—or both?

You can make up your own mind when you read Bob Bloom's penetrating new series in The Indianapolis Times. Mr. Bloom has delved deeply into the port issue, studied every side of every question, talked with the important people involved.

Now you can get the truth behind the long controversy over the port—in a detailed, clearly explained series.

STARTING SUNDAY IN

# The Indianapolis Times

## Curriculum workshops for teachers are slated

Two curriculum workshops for lay teachers and teaching nuns will be held in Indianapolis. Catholic elementary schools will be held next week, the Archdiocesan School Office has announced.

A reading workshop is slated for teachers, grades one through eight, at Chartrand High School, 3200 Frigate Road, from 9 a.m. to 3 p.m. on August 21 and 22.

CONTENT and methods of teaching phonics will be given for teachers of grades one through four by Sister Verana, H.H.M., and Sister Marcella, S.S.J., both of Cleveland. Miss Allene Hahn, a consultant for Scott-Foresman and Co., book

publishers, will speak on the meaning of reading, individualized reading, and skills and vocabulary building for teachers of grades five through eight.

**SOCIAL STUDIES** teachers in grades four through eighth in Indianapolis will be held at Marian High School, 5000 Nowland Avenue, from 10 a.m. to 3:30 p.m. on August 23.

Participants in the social studies workshop include: Sister Mary Carol, O.S.P., history department head at Marian College; Father Fred Schmitt, instructor at Secunia; and several elementary teachers who will serve as group discussion leaders.

## This is Catholicism

(Continued from page 7) detail they have been proved to be historical documents of flawless accuracy. In the light of such a situation, to reject the miracle passages in the gospels would be to cling to an unproved assumption is unscientific.

**Q. Why do the miracles of Christ substantiate his claim to divinity?**

If Christ had been a charlatan falsely professing to be God, he would never have possessed the power to work miracles. For this purpose he would have had to invent himself and his message. Consequently his message must have been true and he must be God.

**Q. If Jesus actually proved his claim to be the Messiah and the Son of God, why did most of the Jews reject him?**

The leaders of the Jewish nation, the priests, the Scribes and Pharisees, expected and wanted a worldly Messiah, a conquering prince who would deliver Israel from the cruel yoke of Rome into a golden era of material prosperity and power. The humble and ineffectual Jesus failed to meet these specifications. The preached love of enemies and self-denial, warned against earthly riches and promised spiritual wealth, and insisted that his kingdom was not of this world. Had this been the entire content of his message he would doubtless have been simply ignored by the rulers of his people. But Christ did not stop there. In addition he asserted that he was the Messiah promised by the prophets to Israel, and by his miracles he was able to persuade the Jewish multitude that his claim might be true. To leaders of Israel, then, were faced with a dilemma: they must either abandon their worldly ambitions and humbly submit themselves to the Messiah whom God had sent to them, or they must retain their preconceived notions and destroy Jesus as an impostor. Tragically, they chose the latter alternative and, by having Jesus publicly executed as a blasphemer, they turned most of the nation away from the God who had come to them.

**Q. What effect did Christ's execution have on his disciples?**

It simply demoralized them. Like most Jews of their time, the disciples had never anticipated a suffering and dying Messiah. When they saw Jesus die, they were apparently powerless to avert the catastrophe which overwhelmed and killed him, their belief in him was shattered. For them, the crucifixion of Jesus seemed manifest proof that he was not the Son of God after all, and that they had made a colossal mistake in ever believing that he was.

From "This is Catholicism" by John J. Walsh, S.J. Copyright 1959 by World, Inc. Published by Doubleday and Company, Inc.

The Pope gave practical pastoral recommendations:

"Preaching must be clear, true and vigorous. The people must be taught to participate in the liturgy; they must be taught to pray sincerely. Our whole catechetical action must be strengthened and developed. Immigrants must be approached. There is special need that people in the world of labor and the academic world know that they are loved by the Church and that they be drawn into new friendship with her."

## Foster

(Continued from page 1) that are usually upsetting for the temporary parents. One is the visit of the real parents, the other is when a child leaves.

"No amount of advice will overcome the normal displays of emotion which occur during these times," she said.

An intensive training session of four meetings are held for new foster parents by the Catholic agency. Conducted by Miss Elizabeth F. Lenz, supervisor of the Children's Division, they are briefed on what to expect from foster children. Experienced foster parents are also invited to these sessions to share experiences.

**ANNUAL** meetings of foster parents are held and a monthly bulletin is sent from the agency to inform of available services, meetings and behavior problems. An emergency situation exists, said Miss Lenz, but the agency will always welcome available homes for dependent children. The volume of requests is currently at an all-time high.

**Plan card parties**

**INDIANAPOLIS—** Dual card parties are slated in the Assumption School hall, 1105 S. Blaine Ave., on Sunday, Aug. 18. Euchre and other games will be played at 2 and 7 p.m. Refreshments will be served between sessions. Proceeds will benefit the school improvement fund. Mrs. Ralph Eback is chairman.

## Benefit

**INDIANAPOLIS—** The Archdiocesan Special Education Department will benefit from the Holy Trinity Ladies' Social to be held at 7 p.m. Thursday, Aug. 25, in the Columbia Park Lodge. Chartered buses will leave from the parish grounds after 9 a.m. Mass. For reservations, contact Mrs. Vance Harvill, WA 5-4307.

**Parish picnic**

**INDIANAPOLIS—** Present and former members of Holy Angels parish are invited to the annual Parish Picnic, to be held Sunday, Aug. 25, in Columbia Park Lodge. Chartered buses will leave from the parish grounds after 9 a.m. Mass. For reservations, contact Mrs. Vance Harvill, WA 5-4307.

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## Theology of temporal

(Continued from page 1) declarations on the role of the Church in the world.

Apert from his brilliant career as a Resistance leader during the war (he was seized as a hostage and almost executed), as professor, author and tactician of apostolic activity, his intervention in the closing days of the Council drew widespread attention. Reminding the bishops of the Pope John XXIII on September 21, a full month before the opening of the Council, therefore, the Belgian cardinal argued that there was no need to redefine doctrine's already firmly held nor to condemn movements known to be false but, rather, to clarify the Church's understanding of her own nature and mission.

At bottom, the cardinal insisted, there were only two topics before the Council, the considerations of the Church "ad intra" and of the Church "ad extra", i.e., the Church's inner life and her work in the world. Much of the material of the topic of the Church "ad extra" has been allocated to Schema 17.

CARDINAL SUENES envisages the possibility of changes in procedure when the council reconvenes and even of the election of a new membership for the Council commissions. It is unusual in governments, he points out, for Cabinet ministers to be the presidents of parliamentary committees.

At the first session of Vatican II, the Council Commissions were commonly presided over by the chief of the corresponding congregations of the Roman Curia.

The cardinal closed the interview by recalling an incident of

Calendar

FRIDAY, AUG. 16  
St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, AUG. 17  
The Saturday Social at Holy Cross at 6:30 p.m. in the parish auditorium, 125 N. Oriental St.

TUESDAY, AUG. 20  
A Social Evening at St. Bernadette in the church hall, 4030 Fletcher Ave., at 8:30 p.m.

WEDNESDAY, AUG. 21  
Card Party at St. Philip Neri parish, 350 N. Rural St., begins at 8 p.m.

THURSDAY, AUG. 22  
The Social at Holy Angels Church at 6:30 p.m. in the parish auditorium, 28th and Northwestern Ave.

A Card Party, sponsored by St. Patrick's Christian Mothers at 1 p.m. and again at 7:30 p.m. in the school hall, 950 Prospect St.

Pope Paul VI was exchanging with him memories of a trip to the United States and, recalling that the cardinal had gone to Notre Dame for an honorary degree after his address in New York in May before the United States Committee for the United Nations on the encyclical *Pacem in Terris*, remarked that he, too, had earlier received an honorary degree along with General Eisenhower. "We are both Notre Dame men," the Pope observed.

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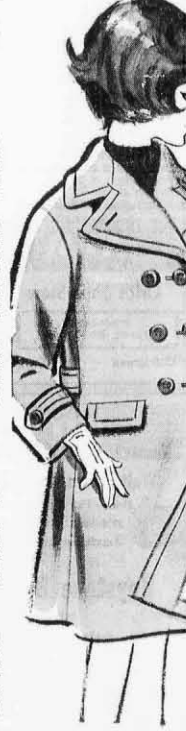
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Shop Wasson's Downtown Saturday, 9 to 5:25; Eastgate and Meadows, 10 to 6; Eagledale Plaza, 10 to 9

## Guest

(Continued from page 4) students and many more will be invited to be consulted for satisfactory future program.

Meanwhile parents may make the summer months meaningful for their sons and daughters by helping them to plan a sensible distribution of their leisure time. Recreation is necessary, but boredom may easily creep in.

To enter contest

**INDIANAPOLIS—**Delores Mary Acton, daughter of Mr. and Mrs. Clyde Acton, of Holy Rosary parish, is entering the Active Living Contest of St. Therese Novitiate, Oklahoma City, Okla., on August 22. She is a 1956 graduate of St. John Academy.

AROUND THE ARCHDIOCESE

Several parishes set picnics and dinners

ST. CROIX, Ind.—A real, old-fashioned picnic is the description parishioners at Holy Family parish have given their annual picnic slated Sunday, Aug. 18, with something for everyone from Grandma to Junior!

will be served from 11 a.m. to 6 p.m. Adults \$1.25; children 75c.

HAMBURG

Tasty chicken or beef dinners will celebrate their golden wedding anniversary on Sunday, Aug. 18.

BROOKVILLE

Mr. and Mrs. George Gardner will celebrate their golden wedding anniversary on Sunday, Aug. 18.

There will be a Mass of Thanksgiving at St. Michael's church at 9 a.m. and an open house from 1:30 to 4 p.m. at their home.

The couple has two daughters, Mrs. Marie Cooper and Mrs. Geraldine Pence and their son, Paul Gardner, all of Brookville.

BRADFORD

The annual picnic sponsored by St. Michael's parish will be held on Sunday, Aug. 25, instead of on Labor Day, as in former years.

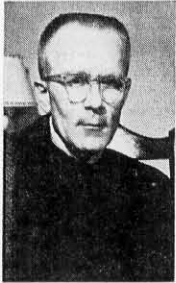
Sister M. Rudolph dies at Oldenburg

OLDENBURG, Ind.—Sister M. Rudolph, O.S.F. (Magdalena Niklas), died July 30 at the Motherhouse of the Sisters of St. Francis, here.

A native of Cincinnati, she spent 64 of her 88 years as a Religious. The last nine years of her life were in retirement at the Motherhouse.

Her active apostolate as housekeeper found her missioned part-time at Marian College, Indianapolis, and St. Mary's, Aurora, Ind.

Sister was one of four sisters who became members of the Oldenburg community. Sisters Virginia, Alma and Natalia have preceded her in death. Sister Joseph, Alma and Natalia have preceded her in death. Sister Joseph, Alma and Natalia have preceded her in death.



TO BE INVESTED — Brother Linus William Barch, O.F.M., of St. Lawrence parish, Indianapolis, received the garb of the First Order of St. Francis at St. Anthony's Novitiate, Cincinnati, on August 15. He will then begin a year of intensive spiritual training at the Novitiate. His parents are Mr. and Mrs. Alfred Barcher.

Brownburg Hardware and Appliance Co. 25 N. Walnut Phone 2384 BROWN, IND.

Refugee army MIAMI, Fla.—The Latin-American population in the Miami diocese is nearing the 200,000 mark, the director of the diocesan Spanish-speaking apostolate said here.

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AT SERRA CLUB DINNER—Twenty couples and several distinguished visitors attended a recent Ladies' Night dinner-dance sponsored by the Serra Club of New Albany. Shown above, left to right, are: Father Bernard Gerdon, administrator of Holy Trinity Church; Dr. and Mrs. James Glauber, Louisville; Mr. and Mrs. M. A. Godecker, New Albany; and Mr. and Mrs. Thomas G. Randall, Louisville. Dr. Glauber is president of the Louisville Serra Club; Mr. Godecker heads the New Albany Serrans; and Mr. Randall is Serra deputy district governor for Kentucky and Indiana.

Remember them in your prayers

- INDIANAPOLIS: I ROSE MARIE STAM, 53, St. Lawrence Church, Aug. 12, 1963. Cause of death: cancer. Survivors: daughter, Mrs. Robert J. Stam; sons, Robert Jr., Thomas, and James. I JOHN D. SHEARMAN, infant, son of Catherine C. Shearmen; parents, Mr. and Mrs. Robert Shearmen. I MICHAEL ROVA, 20, Holy Trinity Church, Aug. 12, 1963. Cause of death: cancer. Survivors: daughter, Mrs. Anna Spillner; sons, Rose Paul, Joseph, Michael Jr., sister, Mrs. Rose Furber. I SAM CARROLL, 72, St. Andrew's Church, Aug. 12, 1963. Cause of death: cancer. Survivors: daughter, Mrs. Emily Bergen; son, Anthony J.K. grandchildren. I ETHEL M. BAUER, 68, Assumption Church, Aug. 12, 1963. Cause of death: cancer. Survivors: daughter, Mrs. Marie Reas; son, Walter; granddaughters, Mrs. Marie Reas; grandsons, Mrs. Marie Reas; granddaughters, Mrs. Marie Reas; grandsons, Mrs. Marie Reas. I MARGARET C. RYAN, 80, Assumption Church, Aug. 10, 1963. Cause of death: cancer. Survivors: daughter, Mrs. Marie Reas; son, Walter; granddaughters, Mrs. Marie Reas; grandsons, Mrs. Marie Reas. I SIGMUND C. PETERSON, 76, Holy Trinity Church, Aug. 10, 1963. Cause of death: cancer. Survivors: daughter, Mrs. Marie Reas; son, Walter; granddaughters, Mrs. Marie Reas; grandsons, Mrs. Marie Reas. I BENJAMIN P. BERGMAN, 70, St. Joseph's Church, Aug. 12, 1963. Cause of death: cancer. Survivors: daughter, Mrs. Marie Reas; son, Walter; granddaughters, Mrs. Marie Reas; grandsons, Mrs. Marie Reas. I LEO A. KUMMER (Dad), 69, Our Lady of Lourdes Church, Aug. 12, 1963. Cause of death: cancer. Survivors: wife, Selma; brother, Lawrence. I FRED A. CHANDLER, 53, St. Philip Neri Church, Aug. 12, 1963. Cause of death: cancer. Survivors: wife, Thelma; son, Fred; 1/2 brother, William. I RALPH P. HENKES, 30, St. Anthony's Church, Aug. 14, 1963. Cause of death: cancer. Survivors: wife, Thelma; brother, Howard; son, Charles; William; John. RICHMOND: I LUCILLE D. LEMLEY, Holy Family Church, Aug. 7, 1963. Cause of death: cancer. Survivors: son, Charles; daughter, Thelma. PLAINFIELD: C & E DRUGS and SHADY ACRES PHARMACY "Prescription Specialists" Free Delivery Service 114 E. Main St. TE 9-6802 GREENWOOD: KELLY CHEVROLET Greenwood, Ind. TU 1-9371 BUTT-HIGGINS MUSIC CENTER Wilgro Shopping Center Junction Road 431-311 Phone TU 1-2975 RICHMOND: Waltermann, Inc. Home For Funerals 32 South 11th Street Ambulance Service KOOL VENT Aluminum Awnings LARRY LAHRMAN, Owner 3920 Nat. Rd. West Ph. 2-6265

St. Vincent graduation set Sunday

INDIANAPOLIS — Forty-nine seniors will be graduated from St. Vincent's School of Nursing at commencement exercises on Sunday, Aug. 18, at 3 p.m. in SS. Peter and Paul Cathedral.

Archbishop Schulte will preside. The commencement speaker will be the Very Reverend Cornelius Sweeney, J.C.S., Archdiocesan Chancellor.

The Student Nurses' chorus will sing under the direction of Renato Facini. The Caritas Christi Award will be presented to the senior who attained the highest scholastic average as a student nurse. Sister Virginia, director of the School of Nursing will announce the names of the graduates as follows:

- From Indianapolis: Peggy Louise Covert, Francis Marie Coyle, Catherine Bernece Coyle, Ann Margaret Hearty, Marie Marie Henry, Carolyn Marie Merritt, Barbara Ann Hill, Agnes Marie Hines, Joan Dolores Johnson, and Mary Antonette Lantz. Also from outside Indiana: Patricia Ann O'Connell, Marie Ann McQueen, Patricia Ann McQueen, Carol Jean Meyer, Barbara Elizabeth Mueller, Sharon Evelyn Myers, Mary Kathryn Reilly, Ellen Marie Ross, Patricia Lucia Parnell, Patricia Ann Reynolds and Mrs. Ann Reynolds. Commencement exercises include: Benediction, Dorothy Ann Peart, Columbus Card, Carol Schiller, Commencement, Cynthia Anne Smith, Danville, Janet Lynn Vogel, Greenburg, Mary Antonette Walet, Columbus, Elizabeth Jane Weidner, Rossville, and Roseanne Zank, Bedford.

Hamburg, Ind. Church Picnic

SUNDAY AUGUST 25 St. Anne's, Franklin Co., Ind. CHICKEN OR BEEF DINNER Served on the hour from 11-12. Adults \$1.25 Children 75c Hamburg, Ind., is between Highways 32 and 46 near Oldenburg and Batesville. Turn north at Batesville.

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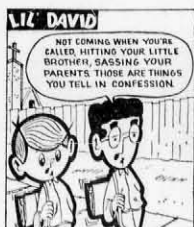
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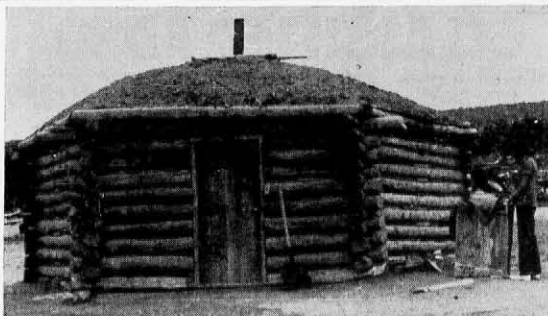
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**INDIAN HOME**—The log and adobe structure above is typical of the Indian dwellings in Arizona and New Mexico—where Miss Phyllis Wilson, Marian College coed, joined other college students in catechetical work this summer.

**FIVE-YEAR TRADITION**

# Marian College coed aids Indian apostolate

A Marian College coed from Indianapolis has recently returned from eight weeks of volunteer catechetical work in the Indian missions of the Southwest—continuing a tradition established by another Marian student five years ago.

Carrying on the home missionary apostolate this past summer was Miss Phyllis Wilson, a member of St. Catherine's parish. She is the latest of 11 Marian coeds who have volunteered for the project since it was inaugurated in 1959 by Miss Patricia Baegeer, a Marian graduate from Cincinnati.



MISS WILSON

The former lay missionaries in the Indianapolis area are currently sponsoring a fund-raising project to help build an all-purpose building for the mission center at St. Michael's, Ariz. They are selling tickets to a benefit performance of "Romanoff & Juliet," a summer stock production at the Avondale Playhouse in Indianapolis, on Sunday, Sept. 1. Handling ticket reservations are: Miss Mary Ellen Babcock, WA 3-4479; Miss Annetta Kubli, ST 4-3479; Miss Mary Ann

Roman, ME 4-1169; and Mrs. R. E. Stizman, FL 9-6171.

**FATHER DONNAN** Herbe, O.F.M., editor of "The Padre's Trail," mission magazine published at St. Michael's, indicated that \$10,000 is needed for construction of the all-purpose building, which would be used to coordinate the religious, social, educational and physical programs "to bring people closer to a realization of the

purpose of their lives and the means to attain that purpose."

St. Michael's serves as the missionary center for the Franciscan Fathers of the Cincinnati Province who have a 25,000-square-mile area entrusted to them in Arizona and New Mexico. More than 90,000 Navajo Indians live in the area. The Franciscans have been working among the Navajos since 1888.

**FOR THE PAST** five summers college students have been recruited from around the country to aid in the religious instruction of the Indian children. They serve without pay, although the mission furnishes living accommodations. Forty young women participated in the program this summer.

At Marian, the project has been sponsored by the college unit of the Catholic Students' Mission Crusade. The CSCM raises funds during the school year to provide transportation to the mission area for Marian volunteers.

Miss Wilson worked with four other young women among the Zuni Indians in Zuni, New Mexico, which is an "out station" maintained by the Franciscans. It was the responsibility of the five lay missionaries to prepare a group of Zuni youths for baptism.

**CENSUS-TAKING** among the Indian families and chaperoning for social activities of the teenagers also filled the time of the five volunteers.

"It was an extremely rewarding experience," according to Miss Wilson, "I'm not sure," she added, "who benefited the most—the Zuni youths or the visiting 'pale faces.'"

## Forms new committee for racial justice

**ST. LOUIS**—Cardinal Joseph Ritter, Archbishop of St. Louis, has established an archdiocesan Commission on Human Rights to recommend and formulate plans

of action to combat racial discrimination in the community.

The establishment of the commission was announced (Aug. 11) in a pastoral letter from the Cardinal read at all Masses in the archdiocese. Clergy and lay people, Negro and white, have been named to serve on the archdiocesan commission.

## Swahili spoken

**MARYKNOLL, N.Y.**—The director of the Swahili language school here anticipates an increase in the student enrollment. Father George F. Pfister, S.M., explained: "The government of Tanganyika has decided on a policy which would involve getting rid of the tribal languages and making Swahili the official language of the country." So the linguistic expert expects an increase among missionary priests and nuns at this language school.

The Cardinal outlined three main duties of the commission: to "advise and recommend procedures which will bring about a rule of justice and charity in the community"; to "initiate a program that will enable all to understand the principles involved in the current civil rights issue"; and to "formulate programs of action that will overcome the obstacles that now impede the use of God-given rights."

## Profession rite, investiture held at St. Meinrad's

**ST. MEINRAD, Ind.**—Three Archdiocesan men participated in investiture and profession ceremonies at St. Meinrad Archdiocese here this past week.

Michael Uhl, son of Mr. and Mrs. Edward Uhl of Greentree (Floyd County), pronounced temporary vows as a Benedictine monk. He is a graduate of St. Meinrad Seminary High School.

The Uhl's are members of St. Michael's parish, Bradford.

Included in investiture ceremonies were Roy Glendon Damm of Tell City and Robert M. Kiefer of Indianapolis.

The son of Mr. and Mrs. Edward Du Pont, Frater Novice Ray is a member of St. Paul's parish, Tell City. He is a graduate of St. Meinrad Seminary High School and has completed two years at St. Meinrad College.

Frater Novice Robert, the son of Mr. and Mrs. Edward M. Kiefer of St. Joan of Arc parish, is a graduate of the Latin School of Indianapolis. He has completed two years at St. Meinrad College.

# NCCM slates seminar on leadership, laity

**WASHINGTON**—The National Council of Catholic Men will hold a special closed seminar on leadership and the laity during the annual North American Rural Week in Philadelphia, August 19 to 22.

The third meeting of its kind in recent months will bring together religious and lay experts in the field of the lay apostolate from all sections of the country. NCCM said it hopes to develop a consensus on the present condition of the lay apostolate in the United States. The session is scheduled August 21 in the Benjamin Franklin Hotel.

"Our ultimate goal," said Richard McCaffery, NCCM's director of leadership development, "is to achieve an in-depth, background study which will provide both the Bishops of the United States and the heads of national Catholic organizations with a factual basis for determining what must be done to help the layman become a more effective participant in the life of the Church."

**MSGR. DANIEL TARRANT**, moderator of the Dubuque (Iowa) Archdiocesan Council of Catholic Men, will be seminar chairman. The principal paper, "The American Layman: Apostolic Strengths and Weaknesses" will be given by James Lamb, director of training of the Association for International Development, Paterson, N.J.

The first such seminar was held in April at the NCCM biennial convention in Atlantic City, N.J.

There the participants surveyed the past history of the lay apostolate in this country and singled out various trends which have been developing in this area during recent years.

**MSGR. TARRANT** observed: "We were just getting our feet wet. Our most important conclusion was that we were in a field which would require much more discussion if we were to come up with meaningful results. This realization, more than anything else, led us to the decision to make this seminar an on-going dialogue."

**UNDER SPONSORSHIP** of the Gabriel Richard Institute, a Christian leadership development organization in Detroit, the second seminar was held at Assumption University, Windsor, Ont., in June. That meeting was devoted to an explanation of what the various organizations represented are actually doing to develop lay leadership.

"We felt that it was time to let the left hand know what the right hand was doing," observed Father Thomas Bresnahan, director of the Gabriel Richard Institute. "We wanted to clear the air, to get to know each other better, so that we could more effectively get down to basic questions."

NEW YORK—St. Patrick's Old Cathedral, the city's first Catholic cathedral, dating back to 1809, has been designated a Landmark of New York. An inscribed plaque will be placed on the stone walls of the edifice by the New York Community Trust, in cooperation with the Municipal Art Society, the Museum of the City of New York and the history department of New York University.

seminar, said it is uncertain how many more sessions will be necessary in order to put together a detailed analysis of the U.S. lay apostolate.

### Landmark

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## 367,000 expected in Chicago schools

**CHICAGO**—A record 267,000 pupils, an increase of nearly 10,000, are expected to enroll in Chicago area Catholic schools this fall. Six new grammar schools and three new high schools will open in September.

**BISHOP WILLIAM E. McManus**, archdiocesan superintendent of schools, said the archdiocesan school system is the fourth largest in the nation, being outranked only by the public school system of New York City, Los Angeles, and Chicago. The system employs 10,000 teachers, with openings for at least 50 more, he said. About 6,600 are nuns.

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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**CARD PARTY**  
Thursday, Aug. 22nd  
1:00 P.M. and 7:30 P.M.  
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These arrangements are available without charge. To have your event listed, please bring the notice to the Bulletin at least 2 weeks before the event is scheduled.

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