

Canadian prelate proposes apostolic college of bishops

VATICAN CITY — A proposal by a Ukrainian Rite prelate aimed at increasing the authority of the bishops and curbing the excessive "Romanism" of the Church highlighted the Second Vatican Council discussion of the schema De Ecclesia (About the Nature of the Church).

The proposal—regarded by many European commentators as a "revolutionary" move to break the "domination" of the Roman Curia—was advanced by Archbishop Maxim Hermaniuk of Winnipeg, Canada.

Addressing the 38th general congregation which approved the schema in principle by an overwhelming vote, the archbishops suggested the creation of some kind of apostolic college whose members would be cardinals.

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patriarchs and selected residential archbishops and bishops. He said the college should be presided over by the Pope and have separate secretaries for the Latin and Eastern Rite sees.

Declaring that there was "undue insistence on the Roman aspect of the Church," Archbishop Hermaniuk said the proposed college would free the bishops from having to work through the Roman Curia on many diocesan matters. It would also, he added, establish that the authority of the bishops is given by God, who handed over jurisdiction to the bishops, as well as to the Pope, the successor of Peter.

IN MAKING his proposal, Archbishop Hermaniuk said he accepted the schema in general, but found the text silent on the authority of the bishops over the universal Church.

"More concern for the interest of the Church at large," he said, "is not sufficient." This would mean, he said, that the Roman Pontiff and that of the college of bishops should find expression in the constitution of a kind of apostolic senate.

"The foundation of this apostolic senate, or apostolic college, would be in accord with the words of Christ handing over jurisdiction to Peter and his successors as well as to other Apostles and their successors. Such a college would be a danger to Catholic life in their countries." They said the council should define Marian devotion in its proper proportions.

Both Cardinal Silva and Bishop Mendez cautioned that excessive veneration of the Virgin Mary was a danger to Catholic life in their countries. They said the council should define Marian devotion in its proper proportions.

"Speaking on behalf of the bishops of Africa and Madagascar," Cardinal Laurent Bagamba, Bishop of Bukoba, Tanganyika, complained that there was not enough emphasis in De Ecclesia on the missionary function of the Church.

Stressing that this function was "the same as that of Christ himself—the evangelization of the world—he said references to missionary work appeared in De Ecclesia, "but it is silent regarding evangelization, which is the essential function of the Church."

He made his suggestion as an alternative to the establishment of a permanent diaconate, which would mean married deacons, in view of the shortage in the Divine Word News Service.

Bishop Sani said that the proposal for a permanent diaconate made during the second session of the council raised a number of problems. He said that a temporary diaconate is more suited to the needs of missions. The permanent diaconate has been proposed as a means of helping to solve the priest shortage in mission areas.

Bishop Sani said: "Bishops or Ordinaries in charge of dioceses should receive from the Holy See faculties or jurisdiction to appoint on a temporary basis an individual or individuals, married or unmarried, to do the work or perform the function of deacons in specific occasions."

He added that many bishops in mission countries feel that "brothers should be given the first consideration for this honor."

Thanksgiving drive for clothing set

WASHINGTON — The 15th annual Thanksgiving Clothing Collection sponsored by the U.S. Catholic Bishops will be conducted in parish churches throughout the nation during November.

Archbishop Patrick A. O'Boyle of Washington, chairman of the administrative board, National Catholic Welfare Conference, in a letter to the work of the Bishops, praised the consistently generous response of American Catholics to the previous Thanksgiving collections.

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AMENDMENTS APPROVED

See successful passage of schema on liturgy

By MSGR. JAMES I. TUCEK

VATICAN CITY—The first day of voting by council Fathers on amendments to the constitution of the liturgy forecast the successful passage of the entire schema, which would greatly affect the liturgical life of the Church in the future.

Ballots were cast on the amendments to the schema Oct. 8 as discussion on the schema "On the Nature of the Church" was conducted simultaneously. This two separate currents were going in the council hall at the same time: silent decision on one and lively discussion on the other.

The first five of 19 amendments to the second chapter on the liturgy schema were passed by an overwhelming majority. Voting on the remaining amendments was to continue in the following days. It was anticipated that the entire second chapter would be completed before October 11.

THE FIVE amendments passed were briefly summarized as follows:

1. A new introductory paragraph was given to the second chapter of the schema explaining the Mass as the Eucharistic Sacrifice entrusted to the Church by Christ as the memorial of His death and Resurrection, as the sign of unity and as the Paschal Banquet.

2. An addition to the text was proposed to the effect that the revision of the rite of the Mass should keep in mind especially those of the Sunday and feast-day Masses in which the greater number of the faithful participate.

3. More directives for the change of the Mass text and rite were proposed which would give greater simplicity to the Mass and omit certain duplications and additions which have been added to the Mass in the course of history but which are now considered less useful.

Father Frederick McManus of the Catholic University of America

at a press conference following the council meeting gave the Last Gospel of the Mass as an example of an "addition. He said a sung Mass would be an example of the "duplications" where parts of the Mass are duplicated between the priest celebrant and the choir.

4. and 5. These present the homily or sermon as an integral part of the Mass. The one added to the schema an explanation of the homily as the exposition of the mysteries of the Faith and the norms of Christian life taken from the readings during the Mass in the course of the Church year. The other amendment required the preaching of a homily at Masses on Sunday and holy-days of obligation when the people are present. (At an earlier session, Cardinal Joseph E. Ritter of St. Louis called for a "solid return of preaching.")

THE PREFACE and first chapter of the schema on the liturgy had already been passed at the first session of the ecumenical council last year. These dealt chiefly with a statement of principles, such as liturgical participation and liturgical education, which are generally and always applicable to the liturgy without going into specifics on liturgical reform or restoration.

Chapters two to seven of the schema on the liturgy deal with specifics. The second chapter, now being

noted on, "On the Holy Mystery of the Eucharist," is followed by chapters on the other sacraments and the sacramentals, the Divine Office, the liturgical year, sacred music and a final chapter on sacred art and sacred furnishings.

A vote was taken on the first five amendments, but the council press office communique gave the tally of votes only for the first four ballots, presumably because the tally of the fifth ballot was not completed in time for publication. There were 2,298 council Fathers present. On all four reported ballots, no less than 2,219 voted affirmatively on any single amendment. The highest tally of "unfavorable" votes came on the third amendment with 31 negative votes.

BEFORE THE voting began Cardinal Giacomo Lercaro, Archbishop of Bologna, Italy, and one of the four council Moderators, gave the assembly a brief report on how the Liturgical Commission prepared the amendments. Bishop Jesus Eusebio Viana of Malborja, speaking in behalf of the Liturgical Commission, gave a background explanation to the amendments.

Bishop Viana said that the commission had been confronted with a wide variety of recommendations on the use of the vernacular. It therefore preferred to adopt a middle-of-the-road position to insure that no particular group would be able to impose its views (Continued on Page 9)



SMILES, SMILES, SMILES—These happy faces belong to children of migrant farm workers near New Castle, Ind., who made their First Holy Communion a few days ago. The group took place in St. Anne's Church, New Castle. Following Mass and reception of the Sacrament they were treated to a breakfast of cupcakes and ice cream in the church basement. Catechetical instructions were given the group for several weeks by two Providence Sisters from New Castle and nine girls from Sacred Heart Central High School in Indianapolis. The project was directed by Father James Doherty, an instructor at the Latin School of Indianapolis. For additional photos, turn to Page Three.

Clarifies comments on Marian devotion

ROME—Archbishop Paul J. Hallinan of Atlanta said here in commenting on devotion to the Blessed Virgin that it Christ is "kept in the center of the Christian life of prayer and worship, all other elements appear in their proper place."

He said this in a statement to a reporter for a secular news agency, whose story on the statement reported the Archbishop as saying that "exaggerated devotions to the Virgin Mary lead only to blasphemy, embarrassment and pathetic deviations" on the part of Catholic worshippers.

THE ARCHBISHOP repeated to the N.C.W.C. News Service a statement he had earlier read over the telephone to the reporter.

"I haven't seen the story based on this interview," he said. "These are the exact words given to the reporter."

"If any implication was reported which would downgrade the place of our Blessed Mother, such an implication was not in my statement nor could it be, since I simply stated the traditional teaching about the Blessed Virgin Mary."

THE TEXT of the original statement follows: "If Our Lord Jesus Christ is kept in the center of the Christian life of prayer and worship, all other elements appear in their proper place. Surely the place of the Blessed Virgin Mary is made clear by Christ Himself at the wedding feast of Cana and at Calvary, by Mary herself, and should be clear to all of us, because she is the mother of Christ she has claim upon our filial love and our proper veneration."

"But to attempt to center our religion in Mary, to exaggerate her cult, to multiply her devotions, in such a way that Christ is obscured or forgotten would be a blasphemy to the Son, an embarrassment to the memory of the Mother, and a pathetic deviation on the part of those baptized in Christ."

Cardinal Bea, 82, is a German-born Jesuit and one of the Church's top Scripture scholars. A one-time confidant of Pope Pius XII, he was also close to Pope John XXIII. But he came to international prominence only after Pope John set up the Secretariat for Christian Unity in 1960 and put Cardinal Bea in charge.

ITALIAN-BORN Cardinal Antonutti, 65, is a former papal diplomat who served at various times in Spain, China and Albania. His longest tour of duty was in Canada, where he was Apostolic Delegate for 15 years.

A member of the Roman Curia only since he was recalled from his post as Nuncio to Spain and made Cardinal in March of 1962, he became Prefect of the congregation which oversees religious orders and congregations last summer.

'Pamphleteering' barred at council

VATICAN CITY—The ecumenical council's general secretary told the council Fathers that distribution of pamphlets among them was forbidden.

Archbishop Pericle Felici clarified his announcement the following day that it was "very evident" that such distribution of pamphlets or other printed material is forbidden only in the council precincts.

Permission to circulate printed material in the council hall must be obtained from the council presidency, he said.

The Rome communist daily L'Unita said that the prohibition had been prompted by distribution of an anti-Franco pamphlet by a council-Father by a Spanish Bishop.

Father Cipriano Calderon, head of the council press office's Spanish-language desk, denied that any such pamphlet had been distributed.

New Roncalli Center to be blessed Sunday

A permanent headquarters for the specialized movements of the Lay Apostolate has been opened in Indianapolis. Known as the Roncalli Center, after Pope John XXIII, the office is located at 302 S. Rural Ave., on the near-northeast side of the city.

According to Father William

Clery, who was appointed chaplain of the center by Archbishop Schulte, it will serve as a coordinating agency for the Christian Family Movement (CFM), the Young Christian Workers (YCW) and the Youth Christian Students (YCS).

MSGR. ALBERT Busald, pastor of St. Philip Neri parish, Indianapolis, will bless the new facilities at 1:30 p.m. Sunday, Oct. 13. An Open House will then be held until 5 p.m.

The Roncalli Center is "an answer to the need for many years for centralizing facilities for the direction and coordination of these groups." Father Clery said, included in the center is office space, a meeting room and storage for literature.

IT WILL be staffed daily by volunteers and directed by a board of directors. The board members are: Ernest Schnuppel and Richard McGuire, representing the YCW; Mr. and Mrs. Arthur Smith and Mr. and Mrs. Fimis Cook, representing the CFM; and Thomas Hudgins and Patricia Stephens, representing the YCS.

Meanwhile, it was announced that the following persons were appointed by Archbishop Schulte as Archdiocesan Directors of the specialized movements: CFM, Father Randolph Marshall, YCW, Father James Byrne; YCS (College), Father Albert Altmire; YCS (High School), Father Ernest Schnuppel; YCS (Grade School), Sister M. Jude, S.P.



NEW RONCALLI CENTER OPENED—Formal blessing ceremonies marking the opening of the new Roncalli Center will take place at 1:30 p.m. Sunday, Oct. 13. The Center will serve as coordinating headquarters for the specialized movements of the Lay Apostolate—Christian Family Movement, Young Christian Workers and Young Christian Students. Representing the various groups above, from left are: Patricia Stephens and Thomas Hudgins, YCS; Ernest Schnuppel, YCW; Father William Clery, chaplain; and Arthur L. Smith, CFM. The Center will be open daily, staffed by volunteer workers. (Staff photo)

Official



JUNIOR CLERGY EXAMINATIONS

The Examination for the Junior Clergy of the Archdiocese will be held on Wednesday, Nov. 6, 1963, in the Chancery Office, beginning at 9:30 a.m.

The Chancery Office By order of the Most Rev. Archbishop



NEW SHOES A MUST—A new pair of shoes seem to go along with an important event. A girl's First Holy Communion is no exception. Fifteen children of migrant workers near New Castle received new shoes—plus other clothing and religious articles—when they made their First Holy Communion recently in St. Anne's Church, New Castle. Senior Patty Able, above, from Sacred Heart Central High School, Indianapolis, is shown helping Candy Torres get ready for the memorable event.

IT'S ALL OVER—The entire group of youngsters who received the sacrament are shown in the sanctuary with Father James Doherty, center, celebrant of the Mass. At far left is Father William Fehlinger, pastor of St. Anne's parish. Father Doherty, instructor at the Latin School of Indianapolis, is Archdiocesan Director of the Migrant Apostolate. He directed a corps of nine girls from Sacred Heart Central who provided religious instructions for the youths twice weekly during an eight-week period beginning August 11. The girls are members of SHC's Lay Apostolate group which began the project at New Castle last year. More than 30 girls have signed up for the catechetical Lay Apostolate next summer and fall, indicating the intense interest of the students in the work. Faculty moderator for the project is Sister William Francis, C.S.J.



PRESENTS FROM THE PASTOR—Spiritual remembrance of the happy occasion were provided the children by the pastor, Father Fehlinger. Ladies of the parish were on hand to treat the First Communicants to cupcakes, ice cream and milk following the Mass. The migrant labor camp is located at Mt. Summit, about five miles outside New Castle, on grounds belonging to the Brooks Catsup Co. Nearly all of the families are now returning to their homes in Texas and the Southwest.



GRATEFUL SMILES—Two of the three young ladies above diverted their attention from their breakfast to please the photographer. The other partially cooperated, but the cupcakes were more attractive. The special dialogue Mass for the youngsters was held on Saturday morning, Sept. 28. Hymns were sung by the children's choir of St. Anne's School. Father Doherty preached a sermon, stressing the importance of frequent Holy Communion. At the conclusion of Mass, he congratulated them in Spanish. Many of the youngsters will be returning with their parents next summer to Mt. Summit. (Photo-story by Paul G. Fox)

THE CHURCH AND THE WORLD

Refugee problem—Beatification slated—Tito gets cold shoulder

The Vatican

◆ Pope Paul VI paid tribute to the vitality of the Somali Republic and other African nations

during the state visit of President Aden Abdullah Osman of Somali to the Holy See. The visit at the African president was accompanied by all the ceremony reserved by the Holy See for a visiting chief of state. The Pope noted that he had not visited Somali during his trip to Africa last year. But, he said, "Our recent journey in the enchanting and majestic African continent was sufficient to make us acquainted with the spirit of those valiant peoples and to make us fully appreciate the sincerity of their outstanding human gifts, the admirable progress they have achieved in the various spheres, of social life, and the promising fervor of their progress toward an ever more just coexistence in mutual respect, liberty and peace."

◆ The Rockefeller Foundation will concentrate "during the foreseeable future" on five areas of research, including expanded support of research and "action programs" in population control.

◆ The Pontiff held members of an international congress on aeronautical and space medicine that man remains the "supreme value" in the visible world for both Church and science. Speaking to representatives from more than 30 countries, the Pope said that the attitude of the Church toward science and technology is one of admiration, encouragement and solicitude.

◆ A convention on the problems of refugees has been told by Pope Paul that "all the joint efforts of all men of good will are not too much to bring this obscuring and painful problem to an end." The Pontiff said that "almost everywhere" persons and families are forced to leave their homes. "Is that not a standing appeal to good people to unite in a peaceful competition to help these numerous refugees find once more a peaceful life and the opportunity of leading the life of a man and a citizen in rediscovered dignity and liberty?" the Pope asked.

◆ The Holy Father told a special audience of polio victims that they must bear their crosses and be a living example to all mankind. "Instead of being in need of comfort," Pope Paul told the polio victims, "you yourselves teach others how to live and bear the adversities of life." The Pope praised their "courage" and said it "shines in us," a great admiration and consolation.

◆ Pope Paul said that Christians cannot be "socially tranquil as long as there are men who suffer." In a talk before the Youth Section of Italy's Society of St. Vincent de Paul, the Pope said: "Contact with needy families makes me aware of the many unheeded social realities which are well known to those in need. We cannot remain socially tranquil as long as there are men who suffer; this is a responsibility which opens our eyes to so many aspects of our contemporary society."

◆ The Venerable Dominic Barberi, celebrated 19th century Italian-born missionary and theologian who received Cardinal John Henry Newman into the Church, will be beatified in St. Peter's basilica on Sunday, Oct. 27, the Vatican has announced. The beatification of Father Barberi will be the second to take place in the pontificate of Pope Paul. The first will be on October 13, when the Venerable John N. Neumann, Bishop of Philadelphia from 1852 to 1860 is beatified.

At home

◆ SAN JUAN, P.R.—The Dominican Republic's deposed President Juan Bosch charged here that priests helped "instigate" his overthrow. Bosch, deposed in a military coup, recalled at a press conference the Marxist-Communist charges leveled against him last December by Father Lautilio Garcia, S.J., a seminary professor. Bosch repeatedly denied he was a communist and said such an accusation against him was an excuse for the military coup.

◆ NEW YORK—Producer Billy Rose has dropped his reelection rights to "The Deputy," Rolf Hochhuth's controversial play denouncing Pope Pius XII. Rose said that rights to the play, which was originally presented in West Germany, had been taken over by another New York producer, Herman Shumlin. Rose said his faith in the drama had "not diminished," but that "substantial investments" in a project outside of New York required his attention. Shumlin was out of town and could not be reached for comment.

◆ The Rockefeller Foundation will concentrate "during the foreseeable future" on five areas of research, including expanded support of research and "action programs" in population control. Already a major supporter of population control projects, the foundation's board said: "In the belief that an urgent need exists to stabilize world population and thus prevent the eventual condemnation of millions of future citizens to lives of unemployment, misery and helplessness, the foundation expects to expand its support of critical research and of action programs in population dynamics and population stabilization."

Abroad

◆ SANTIAGO, Chile—President Tito of Yugoslavia said here that he has been in a changing mood government's attitude towards religious bodies. Speaking at a press conference during his five-day visit here, Tito said that religious sentiments in Yugoslavia have not been, nor should be, banned. "If there had been some differences with the Church, political events had a part in it," he added.

◆ MEXICO CITY—Yugoslav communist dictator Tito, on a state visit here, was received cordially by a number of newspapers and leaders who reflect wide popular opinion in Mexico. The tone of Catholic comment was set by Carlos Garrigarré, Catholic Action president, who said that the necessary hospitality could not come "from the heart" of Mexicans because they will not forget the persecution of their fellow Catholics in Yugoslavia.

◆ BATHURST, Gambia—Catholics in Gambia, now a self-governing British possession, make up only 1.8 per cent of the West African enclave's total population, although missionary work started more than a century ago. Catholics number 5,044 in a total population of 281,000. The 1,000-square-mile country is predominantly Moslem. Gambia has one Catholic diocese with seven parishes, 13 priests and 23 Catholic schools. An enclave within Senegal, Gambia achieved its internal self-government (Oct. 4) but is still a British possession, the last in Africa.

◆ ROME—Archbishop Francis Cardinal Illiano has been named chairman of the eight-member French Bishops' committee for coordination and liaison during the upcoming council.

◆ An American Protestant leader attending the Second Vatican Council as a guest of the Vatican Secretariat for Promoting Christian Unity said he had found it "disappointing note" in Pope Paul's opening address so far as concerns the Church's future. He was concerned, Dr. Stanley I. Steuber, executive director of the Missouri Council of Churches, declared Saturday, Oct. 19, at 3:30 a.m. Miss Jones is the daughter of Mr. and Mrs. Anthony Jones, of Highland. She was graduated from the Bishop Neill High School at Hammond, Ind., and obtained her diploma in Practical Nursing on Saturday, Sunday and Monday, Oct. 19, 20 and 21.

Carmel sets clothing rite

INDIANAPOLIS—Miss Juliana Jonas, will receive the religious habit of Carmel from the hands of Msgr. Cornelius Sweeney, Archdiocesan Chancellor, in ceremonies at the Carmelite Monastery on Saturday, Oct. 19, at 9:30 a.m. Miss Jonas is the daughter of Mr. and Mrs. Anthony Jones, of Highland. She was graduated from the Bishop Neill High School at Hammond, Ind., and obtained her diploma in Practical Nursing on Saturday, Sunday and Monday, Oct. 19, 20 and 21.

Courses available for Mass lectors

WASHINGTON—The National Council of Catholic Bishops has published a Mass communicator's training course to aid pastors in developing lay participation in the liturgy. NCCM executive director Martin H. Work described the course as "a unique program for encouraging and revitalizing parish liturgical participation." The course was prepared by the NCCM staff in collaboration with the national Liturgical Conference. It consists of six weekly training sessions on such themes as "The Structure and Spirit of the Mass," "How to Read the Words of God" and "Why Should I Participate Actively?" Kits containing the course materials for individual participants cost \$5 each, and the manuals for course directors cost \$1 each. The materials are available from NCCM Publications, 1212 Massachusetts Avenue, N.W., Washington, D.C. 20005.

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EDITOR COMMENTS FROM ROME

Reformation of Curia is the most crucial issue facing the council

No one speaks publicly about it in St. Peter's Basilica. The subject under discussion these days is the Curia. But the thought that keeps pestering the Fathers of the council is the problem of what to do about the Roman Curia. It's there persistently, like a determined fly that buzzes back every time it's swished away.

The theological level of the speeches this session has been remarkably high. The Fathers of the council are, indeed, earnestly striving to fulfill the instructions of the Pope's opening address "to examine the intimate nature of the Church and to express in human language... a definition that will best reveal the Church's real, fundamental constitution."

But there is a temptation, when listening to the cardinals and bishops speaking on the nature and authority of the episcopacy and its relationship with the papacy, to judge them as either for or against the Roman Curia.

Cardinal Ernesto Ruffini and several Italian bishops who expound and support the view of the Roman Curia oppose a statement that occurs frequently in the schema on the Church to the effect that Christ founded His Church upon Peter and the Apostles. They hold that this weakens the position of Peter and of the Pope, his successor.

Peter alone, they maintain, is the rock or foundation upon which Christ built His Church. Cardinal Ruffini can find no Scriptural proof for the existence of a college of Apostles. It would almost seem that he, and those who agree with him, would say that the bishops of the world

share in the episcopacy of the Pope as priests are said to share in the powers of their bishops.

The cardinals and bishops who want to decentralize the Church, reform the Roman Curia and set up a mechanism by which the bishops of the world would help the Pope give direction to the Curia stress with vigor that Peter was not apart from the Apostles, but one of them. They find abundant proof in the Scriptures that the early Church was founded upon the Apostles and that Peter was their head.

The importance of this distinction should be evident. If the bishops of the world do not share the rule of the universal Church with the Pope and all their powers come to them from the Papacy, then the Roman Curia as the administrative body of the Pope completely dominates the bishops.

A theological dispute, therefore, becomes extremely practical. The vast majority of the bishops of the world want decentralization of the Church and to regain for themselves many of the powers which they feel that a local bishop or a group of bishops of the same nation or territory can best decide how to use. They want to determine whether in their own country membership of priests in the Rotary should be encouraged or forbidden. They are tired of waiting years for Rome to hand down decisions in marriage cases.

The members of the Roman Curia are not against reform or decentralization in principle, but like the Southern whites and integration they think now is not the time and that such things take many years of preparation. They are alarmed at the criticism that has been coming their way.

They are frightened by the revolutionary movement brought on by the calling of the council by John XXIII.

Pope Paul in his address to the members of the Curia, in which he told them they must change their thinking to conform with the wishes of the council, noted that "the Curia's concern (with the council) was such as to show at times some amazement and apprehension about such an unexpected and sudden council convocation and about the gravity of the problems that it would raise."

The members of the Roman Curia are indeed uneasy. They even fear that some of the leaders of the movement to reform the Curia are close to heresy. This may account for some of the strange and devious moves they have made that have alarmed many of the conciliar Fathers.

Last year it was an open secret that the Curial thinkers on the Liturgical Commission used delaying tactics in hope that nothing would be ready for voting before the first session ended.

The same tactics are being employed now. I have learned that some of the leaders of the reform movement are fearful that the Curial members of the Theological Commission may be able to delay the rewriting of the schema on the Church to conform with suggestions made by the bishops, so that nothing may be accomplished on the subject this session.

More sensational and more harmful to the Church were two other moves much publicized by the secular press.

Time Magazine reported in the middle of September that the Sacred Congregation of Seminaries and Universi-

ties had issued a decree forbidding Catholic colleges and universities to grant honorary degrees without first obtaining clearance from Rome. This action was alleged to have been taken because the Jesuit-run University of St. Louis granted an honorary degree to Father Hans Kueng, whose book on Church reform and lectures on freedom within the hierarchy were considered by the Curia to be close to heresy.

This unbelievable decree was issued on May 25, when Pope John was not conscious. Notice of its issuance was never sent to the Catholic newspapers in the United States. Those responsible for it, when they realized what a horrible mistake they had made, attempted at first to hide it, and when they were confronted with copies of it, they pleaded with the press services not to report it.

The damage was done, but no less was learned. The second session of Vatican Council II was scarcely under way when the Rome newspapers reported that the writings of three authors who were named by the Vicariate (Chancery) Office of Rome. By the time this news reached London, a headline on the front page of the Daily Express described it as: "Pope Bans Three Authors."

When the smoke had cleared, it was discovered that a letter from the Vicariate had been shown—but not left with—Catholic book dealers, directing them not to display the works of the Jesuit Chardin and Xavier Rynne's "Letters From Rome" and the Kaiser's "The Pope, Council and World." It's still possible to buy them, though they are being sold out fast. When asked about the regulation, the Vicariate said that the action was instigated by someone in the Holy Office.

Pope Paul's reaction to this retreat into the last century was to appoint Cardinal Augustine Bea to the Holy Office. Cardinal Bea, a German, is a leader of the reform movement and the head of the Secretariat For Church Unity. He will now be in a position to ward off similar mistakes in the future or at least to alert the Pope in time so that he can stop them.

These unfortunate mistakes have weakened the Curia cause. They are dramatic examples of how much and why the Curia needs reforming. These are obviously not the people who can bring the Church up to date. No wonder Pope Paul told them the new Curia would have to be trained in ecumenical thought.

Many bishops find themselves in a painful position. They have close friends in the Curia which they now are convinced must be reformed. I can appreciate their predicament. I have good friends within the Curia whom I respect highly. They are capable, intelligent men devoted to their work and generously sacrificing themselves for the good of the Church in a lonely life that few are ready to embrace.

The members of the Curia are the victims of a system that has grown "ponderous with its own venerable age," as Paul VI said in his talk to them just before the Council reconvened.

The Council will accomplish little if it fails to liberate them from this antiquated system. If the Curia remains the same as it is now, it might very well block most of the changes voted by the council Fathers. And there are some very exciting changes and improvements in the Mass that are being voted on now. You should read about them even before you see this report.

—R. T. B.

QUESTION BOX

Wants pastor made Monsignor

By MSGR. J. D. CONWAY

Q. In our parish we are well pleased with our pastor and would like to know how he can be promoted to a Monsignor. He has been a priest more than 25 years. Would petitions signed by his parishioners help? If so, to whom would we send the petitions?

A. Your pastor is a born leader and promoter; in fact there aren't enough adjectives in my vocabulary to describe him. However, with the help of a dictionary, here are a few reasons why I feel he should be promoted:

- M—agnetic: draws people closer to their religion.
O—bedient: to his superiors.
N—oble: high in excellence or worth.
S—erene: clear and calm in dealing with troubles.
I—ndustrious: diligent, hard working.
G—enerous: liberal in the spiritual and corporal needs of his flock.
R—emarkable: remarkable, especially in his work with school children and teenagers.
O—bservable: worthy of observation by the good example he sets to one and all.
R—esigned: to God's holy will.

Would appreciate any help you can give us.

A. I have omitted identifying details that each pastor may see himself in your description. My prayer: may that the good man remain as he is. I have used my dictionary too, and I find the following characteristics not entirely foreign to monsignorial ranks. (No offense: these are the results of an examination of conscience, in part facetious):

- M—onastic: and occasionally misogynist.
O—bedience: with strong adhesion to the obsolete.
N—arrow-minded: (not to say narrow-minded).
S—waggering: and not very subtle about it.
I—gnorant: his past history has received its reward.
G—lamorous: glamorous in his robes; sometimes greasy and gonzamazing.
O—utatory: non-script, and occasionally noxious.
D—ist: obtrusive, sometimes obtuse and officious, but seldom odious.
R—ignt: rotund, and sometimes rich. But R-isign? Never!

Q. Of all the Question Box columns yours is tops! I to enjoy your style!

Several times recently I have seen in Question and Answer columns a reference to plenary indulgences for the Apostleship of Prayer morning offering. I never try to make them (the indulgences) because, as I understand, we have to be free from all attachment to venial sin. That disqualifies me, I'm afraid. But isn't there some partial indulgence that may be gained also?

A. I am not sure whether your fostering of my vanity is a venial sin or not. My acceptance of your flattery is only innocent compensation for the abuse I take so frequently.

Your evident addition to Question and Answer columns is probably not a sin—only an imperfection.

You do not need to say the Apostleship of Prayer offering to gain the indulgence. It is a very good prayer, of course, but you can use your own words: just offer your day to God, with its work and/or its suffering.

I wouldn't be so diffident about the possibilities of gaining a plenary indulgence. Even if you don't gain it in plenary manner you may gain a comforting part of it. Besides there are partial indulgences granted for these same offerings; I forget the details.

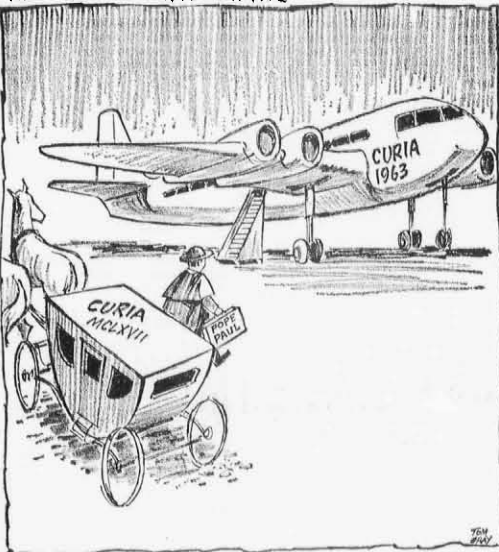
Someone else asked me recently whether they were prescribed prayers to be said for the Pope's intention in order to gain the plenary indulgence of the morning offering. The answer is: No. Choose your own prayers. Confession and Communion are required, of course.

And now no more questions about indulgences for a few months, please.

Q. What do you think of a parish in a small town which has a card party on an Ember Day and serves refreshments—food? I was real surprised.

A. It is all right if all those attending the card party are past 30.

NEW MODEL FOR A NEW AGE



OPINIONS

Editor's council report draws praise

To the Editor:

Having read Father Bosler's copyrighted and delightful "Editor's Council Report From Rome" in The Criterion, October 4th, I am asking myself a question. Although it involves widely contrary opinions I'm asking it also, right here. First, however, it should be pointed out that by the time I read four and one-half inches of the type, I was in St. Peter's, too.

It was easy to "hear" the slightly impatient remarks Father Bosler's journalistic ear had caught while waiting for the opening of the second session of Vatican Council II and to "see" Cardinal Ritter and Cardinal Rungtanga, American and African, walking together in the procession of Cardinals, and to "feel" the thrill Father felt when His Holiness Pope Paul VI entered as Bishop and the crowds applauded, and Mass began.

My question concerns the following:

Father Bosler wrote that the Bishops sang the Mass together. He said "The altar was down in the midst of them and the celebrant faced the congregation. I got the thrill again I used to get last year during the first session of the council. It's at this council Mass, offered by bishops from every part of the world, that you sense the true meaning of the catholicity of the Church. And the Creed, sung together by heads of the Church of all nations, takes on a new and exciting meaning." Father hit the nail right on the head!

Now then! These feelings expressed by one who is an editor, a pastor, and above—a Priest of God, might well be experienced by many of us who are not present at the council, but who possibly might wish to know, as I do—

How could this most wonderful event be taken place if Mass were not in Latin, but in every native language of every Bishop from every part of the

world; and how could anyone sense the true meaning of the catholicity or universality of the Church, or even that there is a worldwide unity among ourselves in which we hope to embrace all men everywhere, if we had not the comforting, yet perhaps unappreciated feeling of unity in the language of the Mass, whether in our own parish church?

Truly, it will take the Holy Spirit to answer this, of course.

Anna M. Hornman Indianapolis, Ind. J. L. K.

'Provocative'

To the Editor:

Father Bosler's first ringside report from the Vatican Council was lively and provocative. From its general tone, I gather that we can expect the same quality of frank, analytical reporting and comment which marked his coverage of the first session last fall. As I remember it, a slip-up in mail service on several occasions during the last session prevented your carrying his report on time. We can hope for better luck this time.

Terre Haute, Ind.



OUR WORLD AND MINE

Council newsmen given new status

By DR. GARY MacEOIN

ROME—While formal opening ceremonies and clarification of procedures for the council's new session follow their impressive and deliberate course, I have joined my fellow crystal-gazers in earnest invocation of the assistance of the Holy Spirit not only for the august Fathers but for our unworthy selves.

Fully aware that we have no claim to special divine guidance, we are nevertheless profoundly thankful for Pope Paul's recent description of newsmen as his "colleagues and friends" and his desire to be indulgent to the "journalistic liberties" which the nature of our profession combined with our human frailty render morally inevitable.

Catholic journalists feel that Rome today has a concept of their function distinctly different from that with which it approached the opening session. Then, they were still burdened with the weight of the century-old conflict between the Vatican and Europe's powerful anti-clerical newspapers.

If Vatican officials had never fully succeeded in hiding from hostile newsmongers the inner secrets of the Church's workings, they had largely convinced the Catholic journalist that his first duty was to refute the unfriendly interpreters of Church goings-on; next, to limit his reporting of facts to official hand-outs. The intention may have been excellent, but the effect was to pervert his function by giving the adjective precedence over the substantive, submerging the concept of journalist in that of Catholic.

Complaints on the inadequacy of official information were heard from the start of the first session, and even earlier. But it was only when the general press (including American newsmagazines) began to print in detail—at times with a lack of perspective resulting from the reporter's superficial acquaintance with the subject—the discussions at the closed debates, that responsible Catholic journalists undertook systematically to supplement and occasionally to correct from unofficial sources the official releases.

Not all approved, eyebrows were raised in particular over the poverty of the following comments. The point, nevertheless, was never carried to an issue, particularly because Pope John had set a tone by declaring not only that the Church had nothing to hide, but that nobody should be scandalized at the expression of conflicting viewpoints. The council Fathers, he commented in a characteristically homely manner, are not "friars singing in a choir."

The Fathers, too were also quick to appreciate the benefit to themselves of professional analysis of their debates. "It was only when La Croix (the French Catholic daily) began to give a full coverage that got a clear understanding of what was going on and was able to appreciate the significance of the various currents of influence," one North American archbishop told me.

Much discussion centered on this subject between the sessions, almost all indicating approval of the idea of greater access to information. The Coordinating Commission in July passed on proposals for a general advisory governing press relations, and while the day-to-day operation will provide the acid test, it is felt by the press that major progress has been made.

Perhaps the most significant development in recent months regarding the place of the press at the council was a series of statements by Father Emile Gabel, secretary general of the International Catholic Press Union and himself a former editor of La Croix. He formalized his position in an article distributed not only to Catholic newsmen around the world who are members of the Union, but carried to an additional audience by America magazine. This article analyzes the philosophical and theological reasons why Catholics have a right to know what is taking place in the Church, analogous to that of the citizen to know what is going on in his community and in the nation.

The right to information, Father Gabel argues, is not a phenomena peculiar to democratic societies, but a universal, inalienable and inalienable right which every society to which a man belongs, including the Church, is obliged to respect. Some may reject his theoretical argument, but it is felt here that this viewpoint will in practice set the tone for newshandling at the current session.

The glimmer

The overwhelming ratification of the nuclear test ban treaty by the United States Senate was a significant first step in the path of peace. It has been hailed as such by most men of good will who love the world over.

We are not talking about the star kissers who rush to proclaim the arrival of lasting peace every time Nikita Khrushchev smiles. We are talking about men who are competent to weigh a risk and then courageously take it.

The risk was easily understood by the 80 United States Senators who ratified the treaty. Primarily, it is that Khrushchev cannot be trusted.

But, as The Criterion noted editorially several weeks ago, nations—"good" and "bad" nationally alike—do sign treaties for selfish reasons and do abide by them for those same selfish reasons.

The selfish reason for mutual agreement on this particular treaty was to end the curse of a continued atomic arms race. "Overkill"—one of the most icy words ever coined—had been reached.

The alternative was blindly to pursue the race. To what end? To the end of all arms races—war.

In this case, though, the end really would be the end. A nuclear war would solve all problems here below quite neatly. With nobody left to create problems, there would be no terrestrial problems, would there?

And so the risky, imperfect treaty with a treacherous neighbor. No restable person has labeled it an end to it. It is no more than the pale glimmering of an autumn sunrise in a world yearning for the full warmth of God-given peace.

But it at least is a glimmer. And out of glimmers, glory has sprung in times past.

Hootenany

As we watched a "Hootenany" segment the other night, we remembered that one of the prominent participants, Theodore Bikel, has many films to his credit—including one where he played a Red Army officer during the Berlin occupation.

The Fire and Police Research Association of Los Angeles would be delighted to know this. They took a look not long ago at all this hummin' and strummin' capturing the notion of fancy currently and saw Red. So they quickly passed a resolution, beginning with a warning about how Communists use "subtleties and the verbal subterfuges of applied dialectics in both poems and songs."

We thought they were talking about some of the people on Madison Avenue, but the resolution proceeded to claim specifically that "certain of the hootenannies" had been (Continued on page 9)

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.

THE YARDSTICK

A new Church image

By REV. ANDREW GREELY

No matter how one chooses to look at it, the past 12 months are to quite a year. Last summer there was considerable agonizing about the static condition of the Church and about the meagerness of the results...

Msr. G. Higgins is once more in Rome to assist the work of the second session of Vatican Council II. Father Andrew M. Greely is writing The Yardstick during his absence. Father Greely has a doctorate in sociology from the University of Chicago and is the author of three books...

He may not have been the only one in the United States Ecumenical discussions, previously few and secret became the order of the day with conferences, seminars, and lecture series springing up all over the place.

The new sense of freedom produces some astonishing results. America, hitherto a leftist journal any more, does public battle with the practices of the Congregation of the Holy Office. The Communal finds that it is accused of being too conservative...

A papal encyclical is hailed by the communist press. The list goes on: a new Pope is elected on a platform of continued reform; non-Christians and laymen are invited to the council; the American bishops decide to push for a platform of continued reform...

Sioux Indian becomes monk

MARVIN S. Kestel, 37, a professional pianist, was a great day when Brother Edward Red Owl, O.S.B., officially became a Benedictine monk.

Fifty Sioux Indians gathered at Blue Cloud Benedictine Abbey here for Brother Edward's profession ceremony. A full-blooded Sioux, he is the first Indian to profess vows at the abbey and, according to an abbey spokesman, "most likely" the first Sioux ever to become a Benedictine.

Monks and nuns joined in Indian dances during the festivities, and Abbot Gilbert Hess, O.S.B., named chief headress and musicians. Abbot Hess was inducted into the Sioux tribe in 1950 and given the name Ta-yap-pa-wa-wite (He who inherits the good word).

Benedictines have been working the Dakota Indian missions for 87 years. Blue Cloud Abbey was founded in 1950 exclusively for the missions. It is named for an Indian chief.

INDIA: A GIFT FIT FOR A KING. Sister Lydia, Superior of the Sacred Heart Convent in KAN-AYAKKAVAYAL in southern India writes: This village is a mountainous place. We walk five miles from the main road through a forest, across rock bridges, high hills and steep valleys to reach the 200 families who earn their living by cultivating the land...

VENERABLE JOHN NEUMANN. This holy last-century leader of the Philadelphia archdiocese will be beatified on Oct. 15 by Pope Paul VI. He was a great teacher and his work was lasting. He often taught them catechism personally and he founded the diocesan system of Catholic schools in this country...

MAUREEN K. WRITES: Enclosed are ten dollars I received for my first Communion. I would like to send it to a needy child in the missions. OUR REPLY: Maureen your gift will do well to help a PALESTINE REFUGEE child living in a camp in the Near East. We help them with schooling (\$25 a week) and food to package costs (\$10) and warm blankets (\$25). We also run a school for the BLIND CHILDREN OF GALZA.

NEAR EAST MISSIONS. FRANCIS CARDINAL SPELLMAN, President. Mr. Joseph T. Ryan, Mr. Don't Seely. Send your contribution to: CATHOLIC NEAR EAST WELFARE ASSOCIATION, 480 Lexington Ave., at 46th St., New York 17, N.Y.



NEW RETREAT HOUSE DIRECTOR—Father Donald Paluga, O.F.M., above, recently assumed duties as director of Alverna Retreat House, Indianapolis. The carving of St. Francis of Assisi in the picture was made from an elm tree which once stood on the Retreat House grounds. It was done in the Weberding Carving Shop in Batesville and later presented to the Retreat House. William J. Weberding, a member of St. Louis parish, conceived the idea for the carving during a retreat at Alverna. (Staff photo)

Interracial justice award winners named

NEW YORK—A founder of two Catholic Interracial Councils and an official of a Federal anti-discrimination program have been named to receive the 1963 James J. Hoey Interracial Justice Awards.

They are: James T. Carey, the white medalist, a University of California criminology instructor who helped found CIC units in San Francisco and Oakland, and Percy H. Williams, the Negro honoree, a member of the President's Committee on Equal Employment Opportunities.

THE MEN WILL be presented the awards, given annually since 1942 to white and Negro recipients, on October 21, the Feast of Christ the King, the traditional presentation date.

A Philip Handolph, president of the Sleeping Car Porters union and organizer of the August 28 March on Washington, will speak at the presentation luncheon in the Americana Hotel.

The Hoey Awards are named for the first president of the Catholic Interracial Council of New York and presented by the council for "outstanding contributions to interracial justice."

CAREY teaches at the Berkeley campus of the University of California. He was a founder and first president of the CIC of San Francisco and when the Oakland diocese was established last year, he was a founder of the first CIC there. He is a member of St. Mary Magdalen parish, Berkeley.

Williams is assistant executive director of contract compliance for the President's committee. Established in 1961, the committee is charged with seeing that the executive branch of the Federal Government implements a policy of non-discrimination in its employment practices.

Before joining the committee, Williams was a member of the Industrial Relations staff of the International Harvester Company. He is a member of Sacred Heart parish, Washington.

The Roman Catholic Church in a dialogue with the equal terms, we were led by the wish of Our Lord that 'all may be one.'

The office was approved by participating Churches during the Pan-Orthodox Conference which called for a "dialogue" with Catholicism "on equal terms."

A REPRESENTATIVE of the Ecumenical Patriarchate of Istanbul said in a short statement to the press that the "carrying out" of the resolution on dialogue involves "an office which will be established to study the subject."

However, he added, "the most significant point of the matter is that a resolution was taken."

Continuing, Metropolitan a Chrysostom of Myra, secretary of the conference, read this statement: "In our decision to suggest to

the Churches were unanimous in their call for dialogue with the Vatican they were divided on the question of assigning delegates—observers to the Second Vatican Council's second session. It was ultimately decided that each Church must make its own decision.

Pray at Chartres. CHARTRES, France — Some 25,000 persons from all over France came here to pray for "national reconciliation" and a softening of sufferings brought on by recent conflicts, notably the war in Algeria. Msgr. Jean Bede-Hubain, general chaplain for French Prisons, and head of the French Catholic charity organization Secours Catholique, opened Mass in Chartres' famed cathedral.

WHAT OF THE DAY

'Politics' of the council

By REV. JOHN DORAN

Some people growl that it is unreasonable to talk of the Vatican Council in session in terms often used in politics. They may have some validity to the complaint, when one thinks of deals, smoke-filled rooms and the paraphernalia with which the image of politics is bedecked. But there is another sense in which such language is quite appropriate and sensible.

Politics is concerned with the government of man for the common good; it also deals with the law of practicality, what can reasonably be expected. The Bishops in solemn council are concerned with the common and ultimate good of the salvation of souls in this world of ours. They are also abundantly aware that nothing is accomplished by simply wishing it, and few things are accomplished by simply decreeing them. Here is where the law of practicality comes in.

There are two basic divisions in politics, the liberal and the conservative. If we use the terms in the present American sense of the words we could divide them this way, I think. The conservative maintains that "he is best governed who is least governed." The liberal does not state his thesis "He is best governed who is most governed;" but he does accept this in principle, turning more and more friends of human

activity over to the government for supervision. Only the most naive in either sector would hold absolutely to either dictum. No sensible conservative thinks that the government can restrict itself in our present complicated society to simple police and fire protection, to national defense and diplomatic endeavor. No liberal except the most starry-eyed would want government supervision by edict of the legal way to blow one's nose.

But between these two extremes lies the vast field of argumentation: which 111 n.g.s. should be taken over by the federal government, which things should not? Which things should be done locally or by the states? Which things should be taken over by the federal government? In this legitimate field the advocates of both sides break their lances upon each other.

In the Vatican Council the same legitimate battle can be fought. But the fields are strangely reversed. The Church in her external organization is and has become increasingly since the Council of Trent, monolithic and, one must admit, bureaucratic. The Church already is what the liberals of this nation would want to make the federal government. At home, the division is between those who would continue this systematized government and the dominance of the Curia versus those who would decentralize the Church and build up the local importance either by nation or by diocese. The surprising thing is that the liberals in Rome are those who are working for this

decentralization, while the liberals in America work for it; the conservatives in Rome are the ones who wish to continue the concentrated powers of the Curia, while the conservatives in America seek to prevent the bureaucracy of an over-extended federal government here. Thus you can see that the terms are opposites when used in American politics and when used in reference to the Vatican Council.

To put it victoriously: In the Vatican Council Bishop Kennedy would find himself a conservative, Bishop Galvater a liberal. Yet both of these sectors fight a valid battle in the affairs of the Church and of man. Man is complicated by the fact that he is essentially good, but also wounded by Original Sin. Those who fight for man's liberty and freedom are influenced most by man's goodness; those who fight to control him in his every move are influenced by his continual bias toward evil. Both sides can bring piles of evidence to support their case. The goodness of this creature created in the image and likeness of God is there and is ever to be respected. The evil of which man is capable is always evident, and always in need of some coercive prevention. The balance between liberty and license is continually precarious.

Reasonable men in mitres in the Vatican Council will be working this field over these next few months. Some will see the great need of proclaiming in word and act the Church's eternal concern with the liberty of the children of God, and will consistently follow (Continued on Page 9)

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Week-End RETREATS For Men. Fri. 9 P.M. to Sun. 6 P.M. ALVERNA Retreat House. 814 Spring Hill Rd. For Reservations Call: CL 5-1340. EYES EXAMINED. Dr. Joseph E. Kernal, Ophthalmologist. Dr. Leonard Kernal, Dr. Blanche Kernal, Dr. Paul B. Kernal, Dr. Jules Tinder.

MONSIGNOR GOOSSENS SAYS: SAVE NOW TO GIVE GENEROUSLY ON Mission Sunday-Oct. 20. CATHOLIC HOME AND FOREIGN MISSIONS. 136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225.

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THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Oct. 13 NINETEENTH SUNDAY AFTER PENTECOST. Contrary to those who think of Christianity as a matter of rose-colored glasses and a sometimes lovely mythology, we believe it is utter realism. It is the good pagan and the non-religious humanist who wear the glasses and spin the myths.

Our celebration of the Eucharist today involves, as usual, a heavy dose of realism. No man can lift himself up by his own bootstraps. No man can achieve his own salvation. No one has a right to be at the marriage feast that symbol of heaven and of the Mass as sacramental sign of heaven—unless he is wearing the garment which only the King can give.

Without grace man is naked, destitute, likely to be (as the First Reading realistically implies) a liar, a hater or a thief. It is the religion which has the highest view of man—our Christian Faith—which accepts him honestly where he is and for what he is.

Oct. 14 ST. CALLISTUS I, POPE, MARTYR. This Mass of a pope with its clear recognition of the fact that the pope is utterly dependent on the Lord, that he too stands under the judgment of God, reminds us of the urgency of our prayers for the Fathers of the Council, now in their second session, and for Pope Paul's leadership in this work of renewal and reform. Especially that he and all the Fathers may be truly a "pattern to the flock" (First Reading). A pattern, to be useful, must be intelligible to the age and generation for which it is intended.

Oct. 15 ST. TERESA OF AVILA, VIRGIN. We do not know "the day nor the hour" (Gospel), but we do know that creation moves toward fulfillment and completion and "spiritualization." A saint like Teresa, who even in the turbulence of the age of the Reformation and in the midst of heavily administrative duties stoutly maintained the primacy of prayer, is a sign we need today. "Would to God that you could hear with a little of my foolishness!" (First Reading).

Oct. 16 ST. HEDWIG, WIDOW. "Grace is poured out upon you like a flood," the Mass today proclaims in Gradual and Offertory Hymns. Christ is the Word of God. Our religion is a religion of the Word, the Gospel, the good news.

Our worship is action, but action which gives a clear primacy to the Word and to faith as assent to a word. It is natural then that a chief criterion of holiness among us is the message we convey in the words of our speech and writing.

Oct. 17 ST. MARGARET MARY ALACOQUE, VIRGIN. Love makes the Christian "yoke . . . easy" and the "burden light" (Gospel). Love is the universal language which robs Christianity of any possible snob appeal and makes it as intelligible to the simple as to the sophisticated. Christians of our age will find anatomical symbols of the love which is the Gospel less suitable and meaningful than the sacramental symbols we have, and have had from the beginning, in the Eucharist.

Oct. 18 ST. LUKE, EVANGELIST. "The Lord appointed seventy-two others and sent them forth" (Gospel). We pray today, then, for heralds of Christ. We do not pray for officials and administrators who will run the business of the Church, however necessary those may be. We pray for heralds, preachers, announcers of glad tidings. The herald, which the First Reading makes so much, is as eagerly awaited today, by a jaded, bored, tired world, as it ever was—it has the same electric effect.

Oct. 19 ST. PETER OF ALCANTARA, CONFESSOR. "Not having a justice of my own . . . but that which is from Christ Jesus" (First Reading). Today we return to that dependence on the Saviour and that freedom from illusion which we felt so keenly in last Sunday's Mass. This implies no escape from responsibility, only an escape from that despair to which a human being's taking himself too seriously and too ultimately alone leads.



The party is orderly or an orgy, depending on its planning.

WORKING TO BEAT HELL

Human partyhood

By JOSEPH T. MCGLOIN, S.J.

A word is sometimes blotted as a flower out of place. Unfortunately there are a lot of weeds going strong in life, even teenage life. Long before the real flowers get to do much good, the weeds have taken hold. Take that, you who are a member of an institution allied with dating, for instance. Parties are a great in themselves, but in a party, a party is a party. Parties are a great in themselves, but in a party, a party is a party. Parties are a great in themselves, but in a party, a party is a party.

There are fun-dances, too, which have a lot more imagination and less bad manners to them than the twist. But the twist is a party. Even apart from the fun they provide, parties give you a chance to exercise almost every virtue under the sun. They give you a chance to show what sort of organizer you are, how good a host or hostess you are, how proficient you are at helping a group to enjoy each other's company. Parties give you a good chance to show your leadership. If you are centered you really are, an occasion to practice charity and self-denial. The teenager who is maturing into a man or a woman knows the place parties should

have and what a good party should be. Above all, know the "why" of parties, just as the "why" of religion for everything else: to help you to get to God, who is your only Purpose. The party which takes you farther from God or even distracts from Him isn't the right kind. The one which brings you closer to Him, in the enjoyment of His life and the appreciation of His love, is the party which makes you a better balanced, more alive individual—this is the party God wants you to enjoy to the full. It's a foretaste of the eternal party awaiting you in heaven.

THIS IS CATHOLICISM Nature of kingdom

By JOHN WALSH, S.J.

THE DISCIPLES indicate the nature and purposes of His kingdom. Just as He Himself had disclaimed any worldly ambitions, so Christ made it clear that His kingdom was not to be a national group or a political party. Rather it was to be a religious society, exclusively, opposed just to any earthly kingdom but to the kingdom of Satan. Indeed, that is the reason why Jesus called His group the kingdom of heaven, for (1) the plan of it originated in heaven with God Himself; (2) it was designed and organized in heaven to assist men to full growth and complete stature (not on this earth but only in the everlasting kingdom; hence, Mt. 18:36-37; Mt. 12:25-30; 25:34).

chase from the ranks of the disciples after Christ chose them? They were called the apostles. This selection of the twelve was plainly a momentous event for Christ, because He prepared Himself for it by spending the entire preceding night in prayer (Lk. 6:12-13).

Q. Who were the twelve men selected by Christ?

THEIR names were: SIMON of Bethsaida, whose name later was called PETER; ANDREW, his brother; JOHN, who, because he wrote one of the four gospels, is called the Evangelist; and distinguish him from John the Baptist; JAMES, son of Zebedee and brother to John; PHILIP; BARTHOLOMEW; MATTHEW, who also wrote a gospel; THOMAS; JAMES, son of Alphaeus; JUDE; SIMON, called the Cananean to distinguish him from Simon Peter; JUDAS, the traitor. After his suicide his place was filled by MATTHIAS.

Q. What happened to the apostles after Christ chose them?

They became Christ's inseparable companions, His intimates, His confidants, following Him wherever He traveled, witnessing His miracles, listening to His sermons, sharing in all His successes and disappointments as God's messengers. Christ sharply distinguished them from the other disciples, and they themselves were conscious that they formed an elite, a privileged group. Thus frequently in the gospels they are referred to simply as "the twelve."

Q. Did Christ merely talk about His kingdom?

No. From the outset of the public life He set about the task of actually building it. He began very simply, at first, by urging some of the men He met to leave their ordinary occupations and to follow Him and listen to His teachings. These men were called the disciples—that is, the pupils or students—of Christ (Mt. 9:9; Jn. 1:43).

Q. Did Christ reveal at once what plans He had in mind for these followers of His?

No. This revelation was made gradually. At first He merely hinted at their future task by promising some of the disciples who were coming to Him that He was going to transform them into "fishers of men" (Mt. 4:19; Lk. 5:1-11).

Q. Did Christ favor some of His disciples over others?

In the beginning they were all on an equal footing. After a period of trial, however, Christ

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FAMILY CLINIC

How parents can help teach child religion

By REV. WALTER IMBORSKI

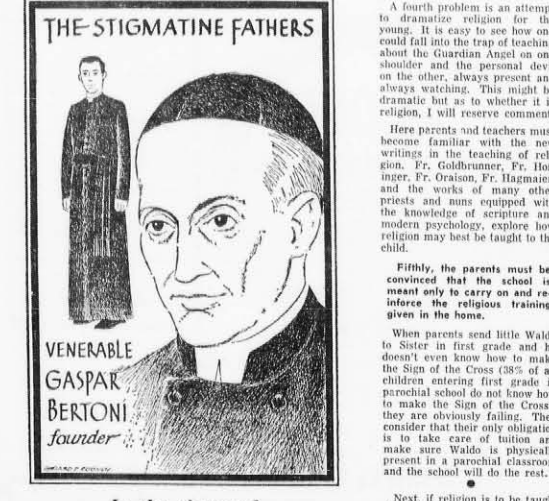
We have always supported the Catholic school system because we believe the religious training of our children most important. However, when our daughter comes home and tells that Baby Jesus in the Tabernacle will cry if she talks in class, or when our son informs us that he has to collect a certain amount of merit before Christmas, we are (to say the least) not off stride. What are the problems which can we as parents do to improve the quality of religious instruction in the schools; how can we help the overworked nun?

Why apologies has sometimes been called the science of shooting where the enemy was last seen. Our religion courses are still suffering from defensiveness brought on by the Reformation. The Church always tends to emphasize the doctrine that is threatened or challenged. The Reformation challenged authority so there is a great deal of emphasis on authority, obedience, and rules. Secondly, we priests have never solved the problem of giving the Sixties adequate and sufficient up-to-date training in theology. It is only now that ideas like the Mystical Body, the emphasis on love and service and bearing witness to the world are coming into the books. The great number of religious orders of women and the demand for teachers, not tomorrow, but right now makes it difficult to gather men in one place and send them long enough to be given such preparation. Helping them with courses on the parish or neighborhood level, setting up summer and vacation institutes, allowing them to go out at night to hear lectures and discussions,

getting the parents of a given parish to send them a variety of books, pamphlets and magazines and to have the best of the Church would all be most helpful in this respect. Let me remark that many orders are developing brilliant and exceptional teachers—gifted women with mere degrees among them than among the clergy of the average diocese. A third problem is that we have the truth. We sometimes make the mistake of believing that our doctrine has a detailed answer for every practical problem on earth. If the Mother Superior doesn't have the answer then Father-Pastor or Mother-General must, or ultimately there is a wise old Jesuit in the basement of the Vatican who can always be called upon in a crisis. Too often we think of Religion as a set of answers, a body of knowledge to be memorized rather than as a personal encounter with Christ, as an experience, as a mystery, as the membership of Christ contemplating the mystery of His own life and salvation amid the practical problems of daily life.

A fourth problem is an attempt to dramatize personality for the young. It is easy to see how one could fall into the trap of teaching about the Guardian Angel on one shoulder and the personal devil on the other, always present and always watching. This might be dramatic but is not the religion. I will reserve comment. Here parents and teachers must become familiar with the new writings in the teaching of religion. Fr. Golubrunner, Fr. Hofinger, Fr. Oranson, Fr. Hagmayer, and the works of many other priests and nuns equipped with the tools of modern psychology, explore how religion may best be taught to the child. Finally, the parents must be convinced that the school is meant only to carry on and reinforce the religious training given in the home. When parents send little Waldo to Sister in first grade and he doesn't know how to make the Sign of the Cross (85% of all children entering first grade in parochial school do not know how to make the Sign of the Cross), they are obviously failing. The teacher that their only obligation is to take care of tuition and that Waldo is physically present in a parochial classroom and the school will do the rest.

Next, if religion is to be taught for sixteen years from first grade through college, a deeper, less repetitious and more dynamic curriculum must be worked out. The most common complaint about religion courses is that they are dull. Meeting the psychological distance between teachers and parents in which lay people can explain what the religious education training has been most helpful in their daily lives, and what has been (Continued on Page 9)



In the vineyard THE STIGMATINE FATHERS—The Congregation of the Priests of the Sacred Stigmata of Our Lord Jesus Christ—was founded in 1816 by Gaspar Bertoni, in Verona, Italy. The Stigmatines conduct parishes, teach schools and colleges, give Retreats, Missions and Novenas. In South America alone they conduct twenty parishes, seven elementary schools, four colleges, a hospital, a leper colony, two houses of study, two nationally known shrines of Our Lady, and a diocesan seminary. Brothers consecrate themselves to God by assisting the priests as secretaries, carpenters, mechanics, secretists and cooks.

THE STIGMATINE FATHERS

Cardinal Bea said "love of truth and love of our neighbor must permeate all our actions." "We will be quick," he stressed, "to find that which is good in the teachings of religions different from our own and in the men of goodwill who lead holy lives according to their convictions. "We will not attribute bad faith to those who differ from us." THE CARDINAL said the most challenging problem of the ecumenical movement "is the discovery of that union which Christ wills and which He gave to His Church. It is generally agreed and, especially in recent years, has often been stated in the Council of Churches that this union is something beyond that which is now had by all who be- lieve in the Christian faith. It is just not an invisible union but one which is manifested in the visible Church." This involves the valid, "a group of beliefs, a creed; the ministry of the Word with authority by his, the sacraments of the faithful and to announce the Gospel in an authoritative manner to a non-Christian world; and the ministry of the Sacraments." Cardinal Bea noted that the ecumenical movement's most challenging problem is the differ-

IN THE WHOLE CHRIST HOLY SPIRIT

By ABP. EMILE GUERRY . . . and if I go, I will send him to you . . . he shall receive of mine and shall give it to you. (John, XVI, 7, 14)

In sending us the Holy Ghost, His Spirit, Jesus has made us an incomparable gift. He has not sent His Paraclete once only, on a solemn day of our Pentecost, the day of our Baptism and the day of our Confirmation. For the member of the Mystical Body, life is a continual Pentecost.

Why could Jesus claim that the Holy Ghost is His Spirit?

In the first place, because, as the Divine Word, Jesus is, together with the Father, the Principle of the Holy Ghost, Who proceeds from the mutual love of the Father and the Son.

Furthermore, because, as Men, Jesus has been filled with the Holy Ghost. His Sacred Humanity has been taken over by the plenitude of the Spirit, and was led by the Spirit in all its aspirations and activities, through every facet of Christ's Apostolic Ministry.

Finally, because, as Head, Our Lord leads His Mystical Body by the Holy Ghost. It is to the Christ-Head that the mission has been confided of organizing the work of our salvation, and of leading all men, in unity, towards the true purpose of their lives—union with God.

The possession in common of the Holy Ghost

The Father and the Son send the Holy Ghost to the soul, that the soul may enjoy Him. The soul enjoys Him for what He is in Himself—the Bond of Love between the Father and the Son. It is He Who comes to take possession of the soul, in order to introduce it into the life of Light and Love which is the Life of the Blessed Trinity.

The soul enjoys the Holy Ghost for all the light which He pours out upon it. It looks to Him for that light, in order to be directed in all its ways, in order to remain always in the path of righteousness, and in order to enter more profoundly into the Light of God. The soul enjoys the Holy Ghost for all the love which He kindles within it, and which makes it participate in the very Love with which God loves Himself and with which He loves mankind.

The Apostle has indicated the profound reason of these mysterious phenomena: under "the diversities of grace . . . of ministries . . . of operations" (1 Cor. XII, 4, 6), it is the same Spirit, the Spirit of Christ, Who communicates to the members of the Body, the same Life—the life of the Head. The Spirit is given to them, in order that they may be united with the Head, and that, with all the difference of degree consequent on their heroic sanctity, it is the same experience which he perceives in his own soul. When, in darkest paganism, missionaries have had the joy of giving Baptism to fervent entrants into the participation of this Supreme Good.

The Holy Ghost, we have said, is possessed by the soul in common with the other members of the Mystical Body. It is this, indeed, which, rising superior to all divisions of races and of peoples and sweeping together all space and all time, forms the profound unity of the Mystical Body. When the Christian who believes intensely in the Holy Ghost, meditates on the Epistles of Saint Paul, the Confessions of Saint Augustine, the spiritual history of the Saints in every age, he realizes that it is the same experience which he finds, in varying qualities, in these imitators of Christ; and that, with all the difference of degree consequent on their heroic sanctity, it is the same experience which he perceives in his own soul. When, in darkest paganism, missionaries have had the joy of giving Baptism to fervent catechumens, it is the same effects of peace, joy, charity, humility and the spirit of sacrifice, which they discern in these souls.

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Q. Jesus, our Head, increase our faith in the Presence and in the action of Our Divine Spirit in the depths of our souls and of those of our brethren. "Send forth Your Spirit, and He will renew the face of the earth." Give to the members of Our Mystical Body the grace of His presence, and the power of His action over the world, if they sincerely believe in the transforming strength of Our Divine Spirit dwelling within them.

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

Ecumenical gains linked with renewed Bible interest

Cardinal Bea said "love of truth and love of our neighbor must permeate all our actions." "We will be quick," he stressed, "to find that which is good in the teachings of religions different from our own and in the men of goodwill who lead holy lives according to their convictions. "We will not attribute bad faith to those who differ from us." THE CARDINAL said the most challenging problem of the ecumenical movement "is the discovery of that union which Christ wills and which He gave to His Church. It is generally agreed and, especially in recent years, has often been stated in the Council of Churches that this union is something beyond that which is now had by all who be- lieve in the Christian faith. It is just not an invisible union but one which is manifested in the visible Church." This involves the valid, "a group of beliefs, a creed; the ministry of the Word with authority by his, the sacraments of the faithful and to announce the Gospel in an authoritative manner to a non-Christian world; and the ministry of the Sacraments." Cardinal Bea noted that the ecumenical movement's most challenging problem is the differ-

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VIEWING WITH ARNOLD

The V.I.P.'s labeled a 'writer's picture'

By JAMES W. ARNOLD
'The V.I.P.'s is too slick, and often completely incredible, but it is a writer's picture, and one of the better ones since 'All About Eve'.

modern passion for prestige that causes a large airline (BOAC) to bestow special love-favors on Very Important Persons whose only qualifying attribute is money.

a harassed businessman and his devoted girl Friday.
'The plots are more than slightly fake, and the setting a fogged-in London airport where the characters, in varying degrees of desperation, await a flight to New York—reminds one of the hundreds of similar movie dramas about plane, ship, train or stage-coach. Transportation, or the threat of it, brings out the soap in every writer's blood.

If so much high drama on a given day in one V.I. lounge strains belief, consider that in three of the four situations there are crucial time deadlines. The magnate's wife hopes to elope before her spouse finds the 'Dear John' note; the film producer has to leave the country by midnight or lose a million dollars to tax-collectors; the businessman must reach New York to cover a check already on its way to the bank. The fog, of course, keeps everybody grounded.

Writer Rattigan also furnishes an old-fashioned jealous husband, equipped with wild eyes, loaded pistol and suicide note. In one scene, the magnate donates the better part of a million to a pleading girl he has never seen before; in another, the producer and duchess just happen to meet under a poster-portrait of the old girl's castle. Not effect: the movie man rents the place for a new film, thus unwittingly lifts the mortgage from the homeless.

But the movie is rescued from its speaking mechanism by superb characterization, mostly in the writing and often in the acting. A half-dozen exciting and ingenious eyeball-to-eyeball character confrontations, and loads of fresh, mature dialog. If the whole is mediocre, the parts are smashing.

A major obstacle for Rattigan and veteran director Anthony Asquith (who has filmed nearly all Rattigan's scripts) was the casting of Elizabeth Taylor and Richard Burton as the partners in the collapsing marriage. Although the famous pair may be the key box-office draw, their off-camera reputations are no help to their believability here as a man and wife deeply shaken by what material stress has done to their mutual need and love. As characters they must hold interesting values that they have, according to enthusiastic press documentation, disregarded.

Liz role demands chiefly beauty, in which she is helped by color and a lush Grecian wardrobe. Burton has the aura of an unattractive part which requires him to glower, snarl and sulk with a wounded detachment that may conceal a secret longing for the dear departed days at the Old Vic. But others in the cast offer such pleasures as:

Surprise: Provided by veteran glomour boy Louis Jourdan, who finds so many likeable subtleties in the little role of an aging gigolo that he may well be embarrassed with an Oscar nomination. Viewers will find themselves, astoundingly, not only liking him but rooting for him. Ironically, as the pain lover for whom love has come to mean all and



YOUTHFUL ST. FRANCIS — Three-year-old Charles 'Chipper' Springer, nephew of Sister Ramona, O.S.F., of St. Barnardette's School, Indianapolis, made his television debut this past week when he appeared on 'Sister Says,' production of the Radio and Television Department of the Catholic Instructional Center, Dressed as St. Francis of Assisi, Chipper helped Sister Ramona illustrate her program theme 'Saints Alive.' His parents are Mr. and Mrs. Charles Springman, Jr., of Beech Grove.

money nothing, Jourdan is the only character who ends up both loveless and broke.

Delight: As the duchess, long-time film-stealer Margaret Ruthurford, looking more than ever like a befuddled stork, conducts a visual comedy circus of her own. Her hilarious portrait includes first-plane trip nervousness, baggy disarranged overcoat, blitting that which squats on her head like an overworked soap tureen, and a magnificently anonymous handbag. The film's best scene: Miss Ruthurford straggling into her airplane plane seat, badgering the stewardess and coping ineffectually with a seat belt.

Freshness: Rod Taylor and Maggie Smith bring a youthful glow to their troubles with the rubber check that offsets the weary sophistication of the stars. Australian Taylor is both rugged and pitiable as a onetime laborer over-bis-head in the cruel world of high finance, and has some of Rattigan's best ironic lines, e.g.: 'A hundred years ago people were important because they were born that way... perhaps 25 years from now, they will be important because they deserve to be.'

Movie barons are clobbered satirically in the comic dilemma of the producer and his proteges (Grosvenor Welles and Elsa Martinelli). Welles tells reporters he's interested in art, not profit ('I use the camera as a surgeon uses his scalpel'), then spends most of the movie in cold sweat to get his loot safely to Switzerland. Rattigan's point seems to be that wealth is only good or bad depending on its use and its personal cost, in terms of spirit. The film, reflective of its time, deals with persons rather than mere types. As actor Burton puts it: 'This man like me? There is no man like me myself... this mind... this spirit.'

(Legion of Decency: A-3)

African cardinal, theologian on TV

NEW YORK — The Church's first Negro cardinal and a Catholic theologian from Germany will participate in a program on the Christian unity to be transmitted by Telstar II, the Columbia Broadcasting System said Tuesday.

The trans-Atlantic telecast, being planned by CBS on 'Town Meeting of the World' on Tuesday morning, Oct. 15, and repeated by tape recording at 7:30 p.m., on October 16.

Record enrollment
WASHINGTON — The Catholic University of America here has reported a record enrollment of 8,500 students as registration in the new school year nears its end. Registered are 3,800 full-time students, 1,700 part-time, a four-and-a-half per cent increase over last year's enrollment.

BOOKS OF THE HOUR

New book on the council

By D. B. THEALL, O.S.B.
The popularity of Fr. Hans Kueng's 'Council, Reform and Renewal,' and the subsequent enthusiasm generally, has had a worthwhile and recognizable effect upon the whole Christian world.



Perhaps the title and the subtitle, 'Reflections on the Second Vatican Council' are both a bit unfortunate, as indicating that the book might be a running commentary, on the pattern of those by 'Xavier Rymne' and Robert Kaiser.

But Fr. Kueng wishes to make a much deeper and more serious analysis. His book, then, will appeal to a smaller audience than has reacted favorably to the other books mentioned. 'The Council in Action' is, further, even more professionally 'theological' than 'The Council, Reform and Renewal,' which spoke quite directly to laymen as well as clerics.

The book is divided into five major sections. The first, called 'The Council's Program' is subdivided into three parts, each asking a pointed question, to which Fr. Kueng gives an answer and the reasons for the answer. To the question, 'Could The Council Be a Failure?' Fr. Kueng gives an unqualified affirmative, and in spite of the work that seems to have been done already and of the good impressions made throughout the working.

Vatican I, he holds, was such a failure, and even greater failure had marked the Fifth Lateran Council (1512-17) which might have saved off the full fury of the Protestant Reformation, but did not.

To the question, 'What Do Christians Expect of the Council?' Fr. Kueng suggests that they have reason to follow Pope John XXIII, who emphatically did not expect the reunion of Christians to follow magically, but emphatically did expect a renewal of the Christian spirit in the Church—after that, who can say what might come?

To the question 'Has The Council Come Too Soon?' Fr. Kueng answers that, in fact, it comes

centuries too late—and that, in the words of Pope John, the 'letting in of fresh air' to the arena of theological controversy has had a worthwhile and recognizable effect upon the whole Christian world.

A second major section, 'The Council in Theory and Practice' begins also with a questioning chapter title, 'What Is An Ecumenical Council?' The treatise Ecumenical Council, the author says, is the Church herself, taken at any point in her history. This leads to a useful etymological comparison of the words 'concilium' and 'ecclesia' as having the same root: the idea of an assembly called together in this case by God.

This sort of council goes on continually, and is to be distinguished from 'the ecumenical council' convoked by men as a representation of the Church. The theological point is then made that, strictly speaking, there is no reason why the laity should not be included in such a Council.

Finally, there is a brief discussion of the work of the Council.

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PRESENTING 'SAINTS ALIVE' Rev. John LaBauve, S.V.D. WLW-1 TV (13) 7:45 A.M. Sun., Oct. 13 thru Sat., Oct. 19



JUBILARIANS—Mr. and Mrs. Jesse L. Whittaker of St. Ann's parish, Indianapolis, will celebrate their golden wedding anniversary on Wednesday, Oct. 16. They were married at Somerset, Ky. on Oct. 16, 1913. Mr. and Mrs. Whittaker have four children: Mrs. Opal Noller, Mrs. Ethel Dugger, Mrs. Estella Magee and William H. Whittaker. A reception for relatives and friends will be held at the Whittaker home, 2701 Westbrook, on Sunday, Oct. 13, from 2 to 5 p.m.

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Full-length play on Catholic Hour

NEW YORK—A three-act comedy entitled "The Friends of My Youth" will be shown in separate acts on the Catholic Hour on October 13, 20 and 27 over NBC-TV.

A comedy of manners satirizing the foibles of an American Catholic family as it reflects on its 50-year history, the play is the first full-length one to be presented on the Catholic Hour. It was written by Robert Ryan and produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.

Hart on radio
NEW HAVEN, Conn.—Lake E. Hart, Supreme Knight of the Knights of Columbus, will present a Columbus Day radio address on Sunday morning, Oct. 13, over a nation-wide hookup. His theme will be "Christopher Columbus, the Man—His Message and His Challenge."

Radio and Television

Table listing radio and television programs for Indianapolis, Evansville, and Madison areas, including times and program titles.

African cardinal, theologian on TV

NEW YORK — The Church's first Negro cardinal and a Catholic theologian from Germany will participate in a program on the Christian unity to be transmitted by Telstar II, the Columbia Broadcasting System said Tuesday.

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Successful passage of schema

(Continued from Page 1)
on the others in a body of universal legislation. For this reason, the amendments provide for varying practices in different localities, always under the control of competent ecclesiastical authority.

Regarding receiving Communion under two species, he said, the mind of the commission again was to avoid any universally binding regulations, but to allow an elasticity of practice.

He said that on the question of concelebration (which more than one priest offers the same Mass) the changes in the text tend to

increase the number of situations where this is allowed.

IN A PRESS briefing following the final assembly, the bishop's remarks here were commented upon.

Father McManis gave priests' reactions and comments, such as examples in which concelebration might be practiced.

Father Francis J. Connell, O.S.B., of Catholic University, added as another example the case in which an old priest would concelebrate alone but could concelebrate even while seated in a chair, joining in the words of consecration. Father McManis emphasized the fact, however, that "manifestation of the unity of the priesthood" would

be the principle motive for concelebration while practical convenience would be only a secondary motive.

Discussion of the schema on the Church continued while voting was in progress.

Cardinal Valerian Gracias, Archbishop of Bombay, returned to the topic of the collegiality of the bishops, saying that "further discussion of the collegiate character of the episcopate would now seem to be only emphasizing the obvious." He then repeated the idea given by Cardinal Laurent Rugambwa, Bishop of Bukoba, Tanganyika, on the previous day on the missionary aspects of the doctrine.

Speaking in the name of 37 Peruvian bishops and 58 other bishops of Latin America, Cardinal Juan Landaruri Ricketts, O.F.M., Archbishop of Lima, supported the proposal for a permanent diaconate. He countered previous arguments against the proposal point for point.

In an important session, Cardinal Francis Spellman of New York argued that a permanent order of deacons in the Church has become obsolete, and that its re-establishment as an order to which married men might be admitted could lead to a falling off in vocations to the priesthood. He was supported in his stand by Cardinal Antonio Bacci, a member of the Curia, and Cardinal Ernesto Ruffini, Archbishop of Palermo, Sicily.

PERHAPS THE most forceful speaker of the day was Cardinal Suonen, Archbishop of Malines-Brussels, Belgium, who spoke on the same subject. It should be born in mind, he said, that the question of a permanent diaconate pertains to the very constitution of the Church. It has not arisen merely from the necessity of meeting local needs, but proceeds not from natural, but from supernatural realism, he said.

The argument in favor of the permanent diaconate, continued Cardinal Suonen, is based on the fact that the work to be entrusted to such deacons would proceed from the order they have received. There is no question of work which could just as easily be done by dedicated laymen, he said. The purpose of this restoration would be to attribute greater prominence to the diaconate in the hierarchy of the Church and at the same time making it possible for vast segments of the faithful to enjoy in greater abundance the gifts which flow from the supernatural riches of the Church.

Two speakers followed who expressed opposition to the collegiality of bishops—Latin Rite Patriarch Alberto Gorri, O.F.M., of Jerusalem and Archbishop Dino Cini, secretary of the Sacred Congregation of Seminaries and Universities.

Patriarch Gorri's opposition to the teaching of collegiality was based chiefly on the fear of a deterioration of unity because of "more marked trends to greater autonomy."

Archbishop Staffa held that the First Vatican Council taught that supreme power over the faithful is entrusted to Peter and to Peter alone. Therefore, he said, it would be advisable to "retain the doctrine" that full and supreme power is vested solely in the pope, "independently of consultation with others."

Imborski

(Continued from page 7)
unlike, could be an important contribution.

Finally, if the mothers and even the single women of a given parish could volunteer some time to the school, (not just to pass out milk) to supervise study, check homework, and help the slower learners, this would provide the Sisters with more time for study and reflection.

Imborski will be unable to give personal replies.)

Hootenany

(Continued from page 4)
utilized to "brainwash and subvert . . . vast segments of young people's groups."

Of course, the resolution ended with a grandiose appeal to HUAC to prevent the folk music field from being used further as an "unidentified tool of Communist psychological or cybernetic warfare . . ."

The resolution did come to the attention of the Senate, where a senator from either major party joined forces to give it a reception the people in Los Angeles didn't quite expect . . . of appreciation.

Senator Kenneth Keating of New York confessed that he was "stunned by the revelation that folk music is part of the Communist arsenal of weapons." "I always had the impression," he observed, "that if anything was thoroughly American in spirit it was American folk music." Citing numerous historical examples, he pointed out that folk music has been a traditional expression of discontent, criticism, and satire against Presidents, "revolutionaries," taxes, and other standard fixtures of our political and social life.

"This resolution," he added, "is but another demonstration of the absurd lengths to which the amateur ferrets of the radical right will go in their quixotic sallies against the Communist menace."

At this point, Senator Russell of Georgia offered his congratulations and a worthwhile footnote: "When it is suggested, because of political reasons, that we should clamp down on forms of art expression, I think we are trading dangerously close to totalitarianism."

Maybe then the suspicious and the self-appointed stub their toes enough against such sensible re-appoint, they'll finally realize that intelligent and conscientious Americans just don't give a hoot.



AVE MARIA CARD PARTY—St. Paul's Hermitage will benefit from the proceeds of a Card Party sponsored by the Ave Maria Guild there at 2 p.m., Sunday, Oct. 13. All games will be played. Candy, door prizes and table prizes will be awarded. The Hermitage is located at 521 N. 17th Street, Beech Grove. Mrs. Joseph Haas, above center, is chairman of the project. Her co-chairman is Mrs. Vincent Kavanagh, seated at right. Mrs. M. A. Maritzky, left is president of the Guild. (Staff photo)

Remember them in your prayers

INDIANAPOLIS
1 ELIZABETH CURRAN, 87, 55 Peter and Paul Cathedral, Oct. 4. Holy cross cemetery.

2 PHLOMENA C. ABELE, 82, Assumption Church, Oct. 2. Holy Cross Cemetery, Indianapolis.

3 MARY RAY, 71, Our Lady of Lourdes Church, Oct. 2. Holy Cross Cemetery, Indianapolis.

4 JOHN W. KNIGHT, 61, St. Augustine Church, Oct. 2. Holy Cross Cemetery, Indianapolis.

5 MARY ANN, 71, Our Lady of Lourdes Church, Oct. 2. Holy Cross Cemetery, Indianapolis.

6 NORMA K. GRUBMAN, 59, Our Lady of Lourdes Church, Oct. 2. Holy Cross Cemetery, Indianapolis.

7 WILLIAM ABERNATHY, 64, Holy Cross Cemetery, Indianapolis.

8 MARY T. BECKLEY, 60, St. Patrick's Church, Indianapolis.

9 ELMER T. WEBER, 77, St. Philip Neri Church, Indianapolis.

10 JOHN L. HURON, 78, St. James the Greater Church, Indianapolis.

11 OTTOMER G. ARNOLD, 48, St. Paul's Church, Indianapolis.

12 WILLIAM J. ALLEN, 51, Joseph Church, Indianapolis.

13 THERESA A. JEFFERSON, 72, St. Anthony's Church, Indianapolis.

14 RICHARD K. COOPER, 57, Sacred Heart Church, Indianapolis.

Urges expansion of junior colleges

LOUISVILLE, Ky.—A Catholic educator called here for the establishment of more Catholic junior colleges.

Such institutions make demands on manpower and financial resources that in many cases are "much more realistic" than the requirements of four-year colleges, said Bernard J. Kohlbrener.

Kohlbrener, a professor of education at Notre Dame (Ind.) University, spoke at a founders' day convocation (Oct. 4) at Gathertown Spalding College, formerly Nazareth College.

Caravan

TAHAWUS, N.Y.—St. Theresa Church was moved ten miles from here to Newcomb, N.Y., a nine-hour journey down a major highway.

At one point, traffic was backed up for more than a mile behind the equipment pulling the wooden frame building which weighs more than 100 tons.

Asked for his comment on the big move, Father Albert Giroux, pastor, took a look at the line of cars and said he was "glad to see so many people following the Church."

Doran

(Continued from page 5)
the declarations and schemata which favor this. Others will see the ever present tendency of man to run amok, and will seek to raise up walls unto his protection. Both sides will push their own views with all reasonable force. This is as it should be.

The Catholic conservatives of America, who would be liberals were we in Rome, naturally hope that the side which emphasizes liberty will win. That's the way the wind is blowing at the present. How I love that wind!

Tic Tacker

(The following was lifted from the pages of another Catholic newspaper. The paper is the Republic of Kansas City St. Paul's.)

As everyone who is culturally he understands, the era of "Tom Swifles" ("That was a crushing remark," said Tom, flatly) is kaput. With the assistance of a couple of underworked curates from another diocese, we herewith inaugurate the new Age of Priestesses. Samples: "Hello, I'm Father Kant of the Redwoods." "This is Father Fitch of the Blackfriers." "Father Thorne of the Rosminians." "Father Coupon, of the Redemptorists." "Father Benz of the Mercedarians." "Abbot Dohr of the Trappists." "Father Pitt of the Passionists." "Father Ward of the Hospitaliers." "Father Wain of the White Fathers." "Father Hain of the Fathers Benedict." "Father Martin of the Olivetians." "Father Arnold of the Benedictines." "Father Chewey of the Carmelites."

The variant form of the game will be known as "Nunnies." We offer: "Mother Mary Cossetiere, of the Sister Formation Conference" and "Sister Mary Smirk of the Cenacle."

VICTIM OF 'SINNER'—A Gary (Ind.) monsignor answered his night bell to aid a self-styled sinner recently. The hellringer turned out to be just that—and took the monsignor for \$2,100. A slender, well-dressed man of 35 said he needed contact desperately. The two sat in the rectory parlor nearly an hour. The sinner said he gambled, was heavily in debt to other gamblers, needed money badly, and felt tempted to steal. The monsignor was sympathetic. Then the sinner reached a decision. He said: "Father, here in my pocket I have \$2,100. I'll give you the safe so you can have it. I'll give you the what you have." A polite "good night, Father" was uttered as the sinner left with his cash and checks. Moral: self-evident.

NAMES IN THE NEWS—Father Paul Richard, assistant pastor of St. Christopher's parish, Speedway, is a patient in St. Vincent's Hospital. . . . Father Maurice Dupan, pastor of St. Mary's parish, Richmond, will speak on teen-age responsibilities tomorrow (Oct. 12) at the annual Wayne County Y-Teen Conference. It will be held in the Richmond YWCA building. . . . Miss Mary Ann Lewis, a member of the American Legion, will be special guest at the dedication ceremonies marking completion of the new Robert E. Kennington Post Home, 4174 N. College Ave., Indianapolis, at 8:30 p.m. on October 17. Commander of the Kennington Post is Paul J. Krieg, who has issued new invitations to events. . . . Miss Mary Ann Lewis, a member of St. Matthew's parish, Indianapolis, has been named Junior Prom Queen at St. Mary-of-the-Woods College. Her reign will be short: November 8-10. . . . Mrs. William Morgan, president of the Archdiocesan Council of Catholic Women, attended the National Conference of Catholic Charities in Cleveland (Sept. 26-Oct. 1). . . . Sister Marie Perpetua, president of St. Martin-of-the-Woods College, and Sister Mary Joseph, college vice president and director of development, are touring the Western states on behalf of the Woods' \$10 million development campaign. . . . The three Sister-Superiors of the Archdiocesan School Office—Sister Thomas, S.P., Sister M. Dennis, O.S.F., and Sister Evelyn, O.S.B., return from their first "road trip" this weekend. They have been visiting parochial schools in the southern part of the Archdiocese. . . . Junior Timothee Maloy of St. Agnes Academy, Indianapolis, was appointed national secretary of the Young Christian Students this past summer. . . . Louis C. Wolf, president of the H. P. Wagon Co. department store, has been named to the President's Council of Belmont Preparatory School, Indianapolis.

HERE AND THERE—The chili to be served by the Allar Society of St. Mark's parish, Indianapolis, tomorrow evening (5 to 8 p.m.) will be prepared in Father Kitchin's kitchen. Actually, the food will be catered to St. Mark's from the cafeteria of Chartrand High School, whose principal, Father Robert L. Kitchin, formerly served as assistant pastor of the southern parish. The Richmond Catholic Inter-parish Activities organization is working with the Juvenile Division of the Richmond Police and other civic agencies to formulate a community-wide "Teen-age Code of Conduct." . . . A second year of monthly conferences for nuns in the Indianapolis area will get underway at the Latin School in Miami, Oct. 14. The spiritual conferences will be given by Father Joseph D. Brokhaug, rector, and Father Bernard Held. According to Father Brokhaug: "This is our small way of showing our appreciation for the wonderful work done by the Sisters in encouraging religious vocations." . . . Speaking of the Latin School, O.S.B., notes from their first "road trip" this weekend. They have been visiting parochial schools in the southern part of the Archdiocese. . . . Junior Timothee Maloy of St. Agnes Academy, Indianapolis, was appointed national secretary of the Young Christian Students this past summer. . . . Louis C. Wolf, president of the H. P. Wagon Co. department store, has been named to the President's Council of Belmont Preparatory School, Indianapolis.

NEW ALBANY CATHOLICISM—A display depicting the development of the Catholic Church in the New Albany area will be shown at the St. Thomas Aquinas Library there this weekend. The collection, planned to coincide with the city's Sesquicentennial celebration, will feature histories of the parishes, photos of pastors, other religious, and some laymen who have achieved some professional prominence. Located at E. Seventh and Spring Street in Providence Retirement Home, the library will be open Friday, Saturday and Sunday from 10 a.m. to 8 p.m.

GRADE SCHOOL YCS—St. Anthony's School, Clarksville, will host a Study Day for teachers interested in Grade School Young Christian Students on Saturday, Oct. 12, starting at 1 p.m. Chairman Sister M. Rosely, O.S.B., reports that 21 Catholic schools in the area have been invited to participate. The project's address will be given by Father Robert Keating of Our Lady of Providence High School, Clarksville.

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AROUND THE ARCHDIOCESE

Richmond parish plans recollection Oct. 13

RICHMOND—An Evening of Recollection for husbands and wives will be held at Holy Family Parish on Sunday, Oct. 13, from 7:30 to 10 p.m. Father James Byrne, assistant pastor of St. Anthony's Church, Indianapolis, will give the conferences. The event is sponsored by the Holy Family Christian Family Movement. The program is open to all couples of neighboring parishes.

The St. Mary's Guild will sponsor a card party on Thursday, Oct. 17, in the school auditorium.

The Richmond Deaconry Council of Catholic Women will hold their fall meeting on Thursday, Oct. 17, at the Y.M.C. Club with St.

Andrew's parish council as hostess. A board meeting at 11 a.m. will be followed by the general meeting at 1:30 p.m.

OSGOOD
St. John the Baptist parish Council of Catholic Women will sponsor a card party at 8 p.m. Sunday, Oct. 13. Luncheon will be served and there will be a cash door prize. Admission is 50c.

NEW ALBANY
The New Albany Deaconry Council of Catholic Women will meet Sunday, Oct. 20 at 1:45 p.m. The guest speaker will be Rev. Harry Prinkle, of DeSales High School, Louisville. His subject will be "The Christian Family Movement."

TERRE HAUTE
Dr. Rogelio De La Torre, former Cuban government official, presently in Indiana State College, will be the guest speaker at St. Patrick's Holy Name Society meeting on Monday, Oct. 14. The meeting will begin at 8:30 p.m. at the Church and will be followed by a social hour. Refreshments will be served.

OLDENBURG
The Altman Oldenburg Academy will hold their annual Homecoming on Saturday, Oct. 12 at Oldenburg. Registration begins at 12:30 p.m. Election of officers will be held and members of the 10th, 25th and 50th year classes will observe their anniversaries.

Pianist at Woods
ST. MARY-OF-THE-WOODS.—International keyboard pianist Robert Goldsand will perform in the Cecilian Auditorium of St. Mary-of-the-Woods College Oct. 16, at 8 p.m. He will be the second performer in the '63-64 Artists-Lecture series at the college.



HOSPITAL NUNS CELEBRATE—On hand to felicitate the Franciscan nuns who conduct St. Francis Hospital, Beech Grove, on the occasion of the community's 100th Anniversary was Mayor and Mrs. Eldon Gashwiler of Beech Grove, left, and Mrs. Wickersham, president of the St. Francis Hospital Guild. They are shown above with Sister M. Vincenzani, O.S.F., administrator, Indianapolis Mayor Albert Losche was also present at the recent public reception, held in the hospital auditorium. The Guild presented the Sisters with a stereophonic console for their private lounge. The Poor Sisters of St. Francis Seraph of the Perpetual Adoration, the full title of the community, was founded in 1863 in Olpe, Germany, where the motherhouse remains. The Sisters at St. Francis Hospital belong to the Eastern U.S. Province, with headquarters at Mishawaka, Ind. (Staff photo)

Terre Haute DCCM slates pilgrimage

TERRE HAUTE, Ind.—A Pilgrimage to the Our Lady of Fatima Shrine at St. Mary-of-the-Woods College on Sunday, Oct. 13, at 7 p.m., is being co-sponsored by St. Mary-of-the-Woods College and the Terre Haute District Council of Catholic Men. All area Catholics are invited to participate.

The Rosary will be led by Father William Stineman; the homily will be delivered by Father John J. Minto; and the celebrant for Benediction will be Mar Herbert Winterhalter.

Rod Baird and Edward F. Becko, secretary of the Archdiocesan Council of Catholic Men, assisted the following DCCM officers in planning the Pilgrimage: Anthony Galafaro, president; Anthony Gala, vice president; Fred Christian, Jr., secretary; James Hauser, treasurer; and Father Joseph Beechen, moderator.

Mission scheduled at St. Mark parish

INDIANAPOLIS — St. Mark's parish will hold a two-week mission, Oct. 13-17. Conducting the mission will be Father Alvin Schluheck, O.F.M., and Father Joseph Benedict Hagan, O.F.M. In announcing the mission, Father Leo Schuler, pastor, stated each week will be for both men and women, contrary to the traditional arrangement of separate weeks for men and women.

Requiem offered
SALINAS, Calif.—Nearly 10,000 persons attended a Solemn Requiem Mass here for 32 Mexican farm workers who were killed in a collision between a bus and a train near Chualar. Father Humberto Hermosa of Christ the King mission offered the Mass (Sept. 25) in the auditorium of Palma Central Catholic High School.

DCCW to meet

The Indianapolis North Deaconry Council of Catholic Women will meet Tuesday, Oct. 15, at 1 p.m. in Holy Spirit Church, 7238 East 10th St. Mrs. Cleo Klingerman and her library committee will show a parish library in action as the program feature. All parish library chairmen are especially urged to attend.

Newman Mothers plan Guest Tea

INDIANAPOLIS.—The Newman Mothers Club of Butler University will honor all new mothers of Catholic students attending Butler University and all past Newman Club presidents at a Guest Tea and Book Review Tuesday, Oct. 15. The affair will be held in the Lilbourn Garden House on the Butler campus at 2 p.m. Mrs. Edward J. Elliott, program chairman, will introduce Mrs. Dan Collins, who will review "Coronation" by Paul Gallico. Mrs. Joseph Speaks is general chairman, assisted by Mrs. John Powell, co-chairman.

CONTRIBUTORS
THE "CRITERION" will carry a list of parish and organizational contributions and offers who have reported ones for the current issue. The following persons submitted items for this week:
MRS. FLOYD STEELE, Richmond; MRS. DARYL CALDWELL HIGGS, Richmond; MRS. ROBERT HALEY, Chicago; MRS. PATRICIA TRUMP, Richmond; WALTER L. KUBISINSKI, Terre Haute

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Books

(Continued from page 8)
Kueng concentrates on suggestions for liturgical reform.
On the return to a more elementary Mass formula, Fr. Kueng is quite convincing; sometimes, though, he seems to fall into the fault he sees so much in others, concentration on non-essentials. The chapter on "Latin—The Church's Mother Tongue" is also cogent, and draws effectively for support upon such scholars as Frs. Jungmann and Hofinger. The latter, he feels, are in a special way commissioned to pray the liturgy in its litness.
Part IV, "Matters of Doctrine"

in quite technically theological, and involves close analysis of European Protestant thought on the New Testament and its meaning for the Christian as a theological foundation. And a final chapter on "The Church in The Present Age" has two main subjects: the relation of Pope to bishops, and the importance of the missions.
Less readable than his earlier books, this new Kueng volume is yet rewarding and bound to be much discussed.

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ENTERS CONVENT—Miss Teresa Sticker of Christ the King parish, Paoli, entered the convent of the Sisters of St. Francis Seraph of Perpetual Adoration at Mishawaka, Ind., on September 8. The daughter of Mr. and Mrs. Clarence Sticker of Hardinsburg, she studied nursing at St. Anthony's hospital in Louisville.

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Women reorganize at Christ the King

INDIANAPOLIS.—The former Christian Mothers' Club at Christ the King Church has been reorganized. The new organization will be known as the Women's Club of Christ the King Church, with membership open to all women of the parish.

The Woman's Club meets on the second Monday of each month. Officers include Mrs. William Lynch, president; Mrs. Robert Brezette, vice-president; Mrs. Albert Suter, Jr., secretary; Mrs. William Gasper, recording secretary; Mrs. Philip Thomas, treasurer; and Father Holmes Carey, spiritual adviser.

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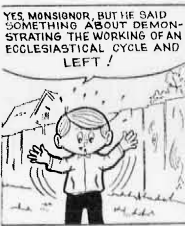
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SIGNS FESTIVAL AWARD CHECK—Mr. and Mrs. Joseph Matthews, general chairmen for the annual Fall Festival at Our Lady of Lourdes parish, Indianapolis, look on as Monsignor James Hickey, pastor, signs the \$5,000 check to be awarded as this year's grand prize. The festival is scheduled October 18 and 19. Dinners will be served each evening beginning at 4 p.m.

College in Southern Indiana. Father Morel Vogel, S.J., will lead the discussion at the first meeting.

Discussion Group to open season The Protestant Catholic Dialogue will be the theme of the St. Thomas Aquinas a Discussion Group, which will begin its 10th year at Marian College on October 16.

Benefit scheduled for Retreat House BEECH GROVE, Ind.—The new Patina Retreat House for women will benefit from the proceeds of the annual style show and card party sponsored by the ladies of Holy Name parish on October 23.

Benefit scheduled for Retreat House (continued) "Fashions A La Carte" is the theme of the event, to be held in the Alger-Dawson Gymnasium, Knights of Columbus, auditorium, 311 E. Thompson Rd., at 7:30 p.m.

Calendar FRIDAY, OCT. 11 St. Christopher School Party, 2223 W. 10th St., Speedway, 10:00 p.m. to 11 p.m. Adm. 25c.

Calendar (continued) SATURDAY, OCT. 12 The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

Calendar (continued) WEDNESDAY, OCT. 16 A Card Party at 8 p.m. in St. Philip Neri parish hall, 500 N. Rural St.

Calendar (continued) THURSDAY, OCT. 17 Holy Angels Social at 6:30 p.m. in the school hall, 20th and North-west.

Calendar (continued) ST. RITA'S Social begins at 6:30 p.m. in the church hall, 19th and Arsenal.

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Calendar (continued) WEDNESDAY, OCT. 16 A Card Party at 8 p.m. in St. Philip Neri parish hall, 500 N. Rural St.

Calendar (continued) THURSDAY, OCT. 17 Holy Angels Social at 6:30 p.m. in the school hall, 20th and North-west.

Calendar (continued) ST. RITA'S Social begins at 6:30 p.m. in the church hall, 19th and Arsenal.

Calendar (continued) SATURDAY, OCT. 12 The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

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STRESS NEED FOR AID

School financial crisis outlined to Congress

WASHINGTON, D. C. — Catholic parochial schools will be forced to close if federal aid is given only to public schools, a House subcommittee on Education was told here.

Catholic leaders who testified to the previous financial position of church-related schools in the nation included Msgr. Frederick G. Hochwalt, director of the Education Department of the National Catholic Welfare Conference; William R. Conditine of the NCWC Legal Department; Msgr. John B. McDowell, superintendent of Catholic schools for the Diocese of Pittsburgh; and John G. Deedy, Jr., editor of the Pittsburgh Catholic, official diocesan newspaper.

The subcommittee announced that a similar panel of Protestant leaders would be summoned for testimony soon in an effort to re-

solve the conflict over aid to parochial schools that has been a major factor in blocking legislation for federal aid to education in recent years.

Catholic witnesses told the subcommittee that the American people have a national interest in seeing that every American child receives a good education and that the financial troubles of the parochial school system are handicapping the nation in its race.

MSGR. HOCHWALT pointed out that the existence of the parochial system has been a great financial boon to the hard-pressed public schools. He estimated that private schools are saving the American taxpayers \$2.5 billion a year.

"This constitutes a subsidization of local public schools by our Catholic system," he pointed out.

Msgr. Hochwalt told the Congressional committee that parochial schools meet all the educational requirements of the states; measure up to highest academic standards; render exactly the same public service as do public schools; provide children with all the tools of good citizenship and will sound patriotism and love of country in the hearts of their students.

He reminded the subcommittee that the official position of the Catholic Church has been expressed by the special statement of the Bishops of the NCWC administrative board, against any form of general federal aid to education that discriminates against children attending non-public schools.

He contended that it is "penury and poor foolishness" to handicap the growth of a system of schools that benefits the nation.

MSGR. McDOWELL asked members of Congress whether opposition to parochial schools arises from the fact they teach a sectarian religion or simply from the fact that the state does not control them.

"No one has asked for aid to teach sectarian religion," he declared. "But many wonder why aid cannot be given for those schools that are required by the state."

He said that the state exercises sufficient control over the parochial school system through required courses, building permits and zoning regulations; that control building construction and other means to insure that the system operates in the public interest.

Rep. John Brademas (D-Ind.) asked the Catholic educators why, if they believe that federal aid to their schools is constitutional, they did not make a similar appeal for a share of state and local funds for their schools.

MSGR. HOCHWALT said the Catholic Church has suffered a long history of frustration in such efforts. Mr. Conditine added that many state constitutions contain provisions, adopted generations ago, that bar any kind of state help to private schools.

The U.S. Constitution, Mr. Conditine asserted, is broader and more liberal and does not ban such aid.

Mr. Brademas responded that he found it "curious paradoxical" that with all present support for public schools coming from state and local sources, the main thrust of the sponsors of private schools was directed at the federal level rather than bringing about change at the local level.

Marian announces specific uses for Stokely mansion

Marian College has announced that the Stokely mansion, on the school's new South Campus, will serve as a music instruction and practice building and for receptions and social occasions.

Rededication and addition of music facilities will be carried out this fall while plans are going forward for construction of a new dining room on the 30-acre property at 3048 Cold Spring Road. Proceeds of this year's alumni fund drive, now going on, will be used to defray reduction in expenses, school officials indicated.

Msgr. Francis J. Reine, Marian president, said the school's music department will occupy main and second floor of the mansion and will make use of the first-floor rooms for some practice and teaching sessions. He said a portion of the first floor will be available for formal receptions.

Plan new program for care of aged

CLEVELAND — Small homes for the aged in individual parishes is the goal of a new program urged here by Archbishop Edward F. Hohman, Bishop of Cleveland.

The homes, he said, should house 8 to 20 persons and offer them the best of care of the aged. They could be operated economically because to a great extent they would rely on voluntary help of parishioners, he said.

The first such unit is being planned in St. Ignace parish by Rev. Albert J. Murray, pastor, who is former diocesan director of Catholic Charities.



SMILES MEAN HELP FOR CHILDREN—The St. Mary's Child Center is assured of its immediate future as a result of the successful Telemorial Dinner for Msgr. James P. Galvin, held last week at the Indianapolis Athletic Club. More than \$10,000 was realized for the special education center after the \$50-a-plate affair honoring the Archdiocesan Superintendent of Schools, Msgr. Galvin is shown at right above with Msgr. John E. McDowell, guest speaker, and dinner co-chairmen, Mrs. Frank McKinney and William P. Flynn. Msgr. McDowell is Superintendent of Schools for the Pittsburgh Diocese. The fundraising dinner is expected to become an annual event to support St. Mary's Child Center. (Staff photo)

Czech Reds release Archbishop Beran

VATICAN CITY — Archbishop Josef Beran of Prague was released from a communist prison, along with four other bishops of Czechoslovakia, the Vatican press office announced (Oct. 3).

Almost simultaneously with the Vatican announcement came a similar announcement from the communist government of Czechoslovakia. The chief difference between the two communiques was that the Red regime referred to "the archbishop, Josef Beran," while the Vatican called him "Msgr. Josef Beran, Archbishop of Prague."

Communist police in Prague arrested Archbishop Beran on June 19, 1949, one day after he had publicly vowed he would never conclude an agreement that injures the rights of the Church and of its bishops. Detained at first in his official residence in Prague, he was later moved from place to place in an effort to keep his whereabouts unknown.

NEITHER the Vatican communique nor the Czechoslovak one gave any indication of why the five bishops had been released. But observers here took the fact that the communiques were virtually simultaneous to mean that some agreement had been reached between the Holy See and the government of Czechoslovakia.

Despite an initial report that the prelates were already in Rome when their release was revealed, there was no word in either communique as to where they would be leaving Czechoslovakia shortly.

(In Vienna, it was reported that

ed as Bishops Josef Hlouch of Budejovice; Stepan Trochta, S.D.B., of Litomerice, and Karel Cizek, Apostolic Administrator of the Diocese of Hradec Kralove.

The official, Dr. Josef Hrusa, head of the religious affairs office, was quoted as saying that the prelate was now a completely free man with the same rights as any other Czechoslovak citizen, and that it was now up to him to seek state permission to leave the country if he wished to attend the Vatican council.

The communist communique specified that Archbishop Beran and Bishop Karel Skoupny of Brno had been "freed" today (Oct. 3) from internment. It said on the other hand that Bishops Jan Vojtasek of Sals, former Auxiliary Bishop Stanislav Zela of Olomouc, and Bishop Ladislav Hlad—who was consecrated secretly in 1950 and whose assignments has not been revealed—were all "freed at the same time thanks to an amnesty granted by the President of the Republic (Antonin Novotny)."

The release of the five bishops came just 12 days after a shake-up in the communist apparatus in Czechoslovakia which resulted in the ouster of Premier Vilam Siroky and six other cabinet ministers.

ARCHBISHOP Beran, now 71, has been Archbishop of Prague since 1946. His arrest by the communist regime in 1949 came four years after he had been liberated by the U.S. Army—along with the other prisoners—from Nazi Germany's infamous concentration camp at Dachau. He had been a mass prisoner for three years.

The release of Archbishop Beran has two months the announcement by the Czechoslovak regime that it had released three other Catholic bishops. They were last

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C.U. award goes to House Speaker

WASHINGTON—House Speaker John W. McCormack has been named recipient of the 1963 Gibbons Medal, highest honor of the Alumni Association of the Catholic University of America. The veteran Massachusetts legislator will be presented the medal, named for Cardinal James Gibbons, a founder of the university, at a banquet here on November 2 climaxed by homecoming ceremonies. His selection was announced by Francis P. McQuaide, president of the alumni association, who said the medal is bestowed for "distinguished and meritorious service either to the United States of America, the Catholic Church or the Catholic University of America."

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