

# Pope pays special tribute to Archbishop on jubilee

## Chartrand dedication set Sunday

Dedication ceremonies marking the opening of Marion County's 11th Catholic secondary school, the fifth in the last six years, has been slated for Sunday, Sept. 30, at 3 p.m.

Archbishop Schulte will bless the buildings and grounds of Chartrand High School, located at 3300 Prague Road in Perry Township. The new school is named after the late Bishop Joseph Chartrand, who died in 1953.

Principal speaker at the dedication ceremonies will be Msgr. John F. Murphy, S.T.D., president of Villa Madonna Col-



MSGR. MURPHY

lege in Covington, Ky. Father Robert L. Kitefin, M.A., Chartrand principal, will serve as master of ceremonies.

Chartrand, which opened September 4 to a freshman class of 187 boys and girls, is expected to reach capacity enrollment of 750 students within four years. An additional classroom building is planned to allow expansion to 1,400 students.

In addition to administration offices, the academic wing contains 18 classrooms, library, audio-visual and band rooms, home economics, industrial arts and science laboratories. The cafeteria has two complete serving units and will accommodate 750 at one time. Gymnasium-auditorium capacity is 2,000.

Adjacent to the high school is a new, 36-bedroom faculty house to serve the Sisters of Providence who staff Chartrand and nearby St. Jude's parochial school.

CHARTRAND is the second of three Catholic high schools planned in Marion County as a result of a \$5 million campaign which is still under way. The first, Chardard High School at 588 N. Crittenden Ave., opened last September. The next, Ritter High School, will be located at Tibbs Avenue and West 30th Street to serve the northwest area of Indianapolis and Marion County.

Design and construction plans of the three secondary schools are identical. Total enrollment of the 11 Marion County Catholic high schools is 5,000 students.

## Starting next week



"LPI" Sisters." Bill O'Malley's popular cartoon about nuns will be a regular feature of The Criterion beginning with next week's issue. O'Malley, a native of California, is the author of seven books. Three of these are compilations of his famous cartoons about nuns, which have delighted newspaper and magazine readers for many years. Watch for his first Criterion cartoon in our issue of October 5.



VOL. 11, NO. 51

INDIANAPOLIS, INDIANA, SEPTEMBER 28, 1962

## PREVIEW GIVEN

# Colorful procession will open Council

VATICAN CITY — On the morning of October 11, Pope John XXIII will intone the Veni, Creator Spiritus — the ancient hymn of intercession to the Holy Ghost — before some 2,500 cardinals, patriarchs, archbishops and bishops gathered in the great Hall of the Benedictions of the Vatican Palace.

The prelates will then move in procession down the hall, pass under a staircase through a bronze door leading to the great square of St. Peter's Basilica and finally enter the great mother church of Catholicism.

This, the Vatican Radio reported, is how the long-awaited Second Vatican Council, more than

three years in preparation, will begin.

It said that on their arrival in the basilica, the Fathers of the Council will take their places in the spacious chamber reserved for their deliberations in the central nave of St. Peter's.

THE FIRST liturgical function, the station annunciation, will be a Pontifical Mass which will be celebrated by one of the Princes of the Church — as yet unnamed — with Pope John occupying a throne beside the altar.

Because the inauguration of the Council will be a public ceremony, the station said, special places in the great chamber have been reserved for the President of the Italian Republic and representatives of numerous governments in every continent.

Some of the representatives will be heads of governments and others will be ministers of foreign affairs.

At the end of the Mass, the Pope will give a discourse formally declaring the opening of the council. The ceremonies and the discourse will be transmitted by radio and television.

ON THE AFTERNOON of October 11, the station said, Cardinal Amleto Cicognani, the Vatican Secretary of State, will give a reception in honor of the Italian and foreign representatives in the hall on the first floor of the Vatican Palace.

The following day, it added, the Pope will grant a special audience in the Sixtine Chapel to all the notables making up the "extraordinary missions."

Also on the program for the opening of the Vatican Council, the Vatican station said, is a huge torchlight procession "with which the faithful of Rome will express to the Pope and the bishops the exultation of the Catholic world over the summoning of the Council." The demonstration is scheduled for the evening of October 11.

"This manifestation," it said, "will recall that of the Third Ecumenical Council held at Ephesus in 431, when the people of that city, evangelized by the Apostles John and Paul, wished to pay tribute to the Fathers of the Council by holding a torchlight procession in honor of the sign of the divine maternity of the Virgin Mary."

## Moral complexities in surgery cited

WASHINGTON — St. Luke's Physicians' Guild of this archdiocese has issued a statement calling attention to the moral aspect of surgical operations, particularly sterilization.

The statement, issued "with respect to the controversy regarding human sterilization," made the following points:

- It is neither the duty nor the right of a physician to perform any type of surgery unless there is an adequate medical reason for doing so.
- Relief of socio-economic ills does not constitute legitimate justification of surgery.
- Even if the patient is informed of the operation and gives his consent, prior to the operation to perform surgery contrary to the natural law.

## Council novena

The Reverend Clergy are reminded of the special novena by the Holy Ghost which is to be held in all churches and chapels in the archdiocese in preparation for the coming Ecumenical Council.

The novena is to be held from October 2 through October 10. Archbishop Schulte has left the form of the novena to be determined by the individual pastors and chaplains.

Permission has been granted for the celebration of an Evening Mass on each night of the observance "where it is judged that a large gathering of the faithful will be in attendance."

## Conferring of blessing scheduled

His Holiness, Pope John XXIII, paid signal tribute to Archbishop Schulte in a personal letter of congratulations on the occasion of his 25th anniversary as a Bishop.

In the letter, which was dated September 8, 1962, and written in Latin, the Pontiff expressed his "admiration and great esteem" for Archbishop Schulte and voiced "the sincere hope that God, the source and origin of all grace, by His Divine Power will protect you, strengthen you, and fill you with holy joy."

THE HOLY FATHER specifically cited His Excellency's "zeal for the Faith, prudent counsels and self-giving eagerness" with which he first governed the Diocese of Leavenworth "and then for the past fifteen years the Archdiocese of Indianapolis."

In the salutation of the letter, the Pope uses the phrase "Nostrum Solo Adstanti," referring to the Archbishop's position as an "assistant at the Pontifical Throne," an honor which the Holy Father conferred on His Excellency in January, 1960.

AT THE END of his letter Pope John granted the Archbishop the faculty of conferring the Papal Blessing with "Plenary Indulgence" on the faithful who are present at the religious ceremony marking his 25th anniversary.

The Chancery Office has announced that His Excellency will confer this special blessing of the Holy Father at a ceremony to be held at St. Peter and Paul Cathedral at 4 p.m. on Tuesday, Oct. 2. As many of the faithful as possible are urged to be present for the occasion, which will coincide with the solemn closing of Forty Hours Devotions at the Cathedral.

## Missionary named here

The Chancery Office this week announced that Father John LaBauve, S.V.D., has been engaged for a period of one year to conduct various missionary activities in Indianapolis for Catholics and non-Catholics.

A Divine Word Missionary, with headquarters at Bay St. Louis, Miss., Father LaBauve recently completed a similar one-year program in the Diocese of Pittsburgh at the request of Bishop John Wright. While in Pittsburgh he helped launch a street preaching apostolate.

During his stay in Indianapolis, Father LaBauve will organize and conduct inquiry classes, give parish missions, preach Forty Hours Devotions, and lecture before student groups. He will reside at the following parishes: St. Peter and Paul Cathedral, St. Bridget, Holy Angels, St. Rita and St. Thomas Aquinas.

His first activity in Indianapolis will be to preach during Forty Hours Devotions in St. Peter and Paul Cathedral from Sunday, Sept. 30, to Tuesday, Oct. 2.

A native of Abbeville, Louisiana, Father LaBauve was pastor of St. Gabriel's Mission in Mound Bayou, Mississippi, an all-Negro town, prior to his assignment to Pittsburgh last year.

## Open experiment in 'shared-time'

SPRINGFIELD, Mo.—A "shared-time" program, which Catholic high school students take some courses in a public high school has been launched this year for the first time in the Diocese of Springfield-Cape Girardeau.

Under the program 12 students from St. Agnes High School are in vocational and industrial courses at Vocational Tech School.

Father Patrick H. Hanley, diocesan school superintendent, said the program is a "very useful" example of the feeling that exists in the community between the Catholic and public school systems.



Venerabili Fratri  
Paulo Schulte  
Archiepiscopo Indianapolisano  
Nostrum Solo Adstanti

Doc mense Septembris quinta et vicecima anniver.

secundae recentis memoriae, postquam sacra infula sedimur

In this month of September you will celebrate the twenty-fifth anniversary of being clothed in the garb of the episcopacy. You will celebrate this happy day, together with the priests and people committed to your care with solemn religious rite and the loving reverence of a devout heart.

Since the honor of Our Bishops is Our honor also, We cannot allow this auspicious occasion to pass in silence, without manifesting to you a clear sign of Our benevolence and great esteem for you.

Therefore, Venerable Brother, we send you this letter to offer you the good wishes which spring from the depth of Our heart and come forth in loving words, with the sincere hope that God, the source and origin of all grace, by His Divine Power will protect you, strengthen you, and fill you with holy joy.

At this time, We offer you Our congratulations for your zeal for the Faith, the prudent counsels, the self-giving eagerness and great zeal with which you first governed the Diocese of Leavenworth and then for the last fifteen years the Archdiocese of Indianapolis.

This tribute is especially yours: that you are a man of few words, but — sure and courageous in accomplishment. Therefore, Our hope is secure, that, with the help of God, those things that you have well begun and already put into operation, will proceed with even more felicity and that the love of the Christian way of life will grow with even more solid strength, baring the promise of that life which is now and is to come. (cf. 1 Tim. IV, 8)

Graciously accept Our good wishes. May they serve you as sweet comfort, and also as an incentive to the achievement of higher and greater things.

To make your twenty-fifth anniversary as a Bishop even more salutary, We give to you the faculty to be used on whatever day you wish in Our name and by virtue of Our authority to bestow Our blessing on all the Faithful who are present and to impart to them on that occasion a Plenary Indulgence.

Nothing, therefore, is left, Venerable brother, but from a glad and willing heart to bestow on you and the flock committed to your care Our own Apostolic Benediction.

Ex Obedientia (Vaticanae, die) VIII mensis Septembris,  
anno MCMLXII, Pontificatus Nostri quarto.

Ioannes XXIII

Between the opening and closing segments of Pope John's letter of congratulations, above, is an English translation of the message itself. At the top of the letter is the Papal coat of arms. The salutation reads: "Venerable Brother, Paul Schulte, Archbishop of Indianapolis, Assistant at Our Throne." The final sentence is translated: "From Vatican City, on the eighth day of September, the year 1962, and the fourth of Our Pontificate, John XXIII."

## Vatican cautions on use of mass media

VATICAN CITY — The Holy See has urged "public vigilance" regarding mass media and emphasized that a proper balance must be struck between the freedom of the individual and the state's duty to protect society.

A Vatican letter said that the Church has a special interest in audio-visual media because of their influence over the minds of men.

The letter was addressed to Cardinal Giuseppe Siri, president of the 35th Italian Social Week at Siena (Sept. 24 to 30), and signed by Cardinal Amleto Cicognani, Papal Secretary of State, on behalf of His Holiness Pope John XXIII.

THE LETTER said "the extreme gravity of the consequences of bad use of these media imposes very strict duties on all who share responsibility for their use: lest modern man . . . lose consciousness of his dignity. . ."

"It is the special duty of anyone invested with public powers to intervene immediately both to prevent and to remove possible negative influences, and also to offer sound elements for the real instruction and education of the members of the community," the letter stated.

"This public vigilance, when kept within proper limits, cannot be considered an undue pressure on the freedom of the individual. Instead it constitutes for the state a legitimate exercise of its functions as mentor and protector of the common good in a very delicate sphere."

"IN FULFILLING these functions the public authority must also favor a just freedom of expression, and will take into account the natural right of the individual to form his own opinion regarding events, without giving way to outside pressures." (Continued on page 9)

# THE LAITY reveal their hopes

## Results of U.S. survey on the Council

On October 11 the Second Vatican Council will convene in the Basilica of St. Peter in Rome. The doors will be closed and the sessions will be held in secret. Could we first of all place Catholics there in spirit? What would they say, what would they want?

To capture some of the hopes and expectations of American Catholics, *Eucharist* magazine conducted a sample survey of their opinions on some of the subjects which will be discussed.

The most important conclusion of this survey is that Americans are ready to follow the Holy Father and the bishops on the road to renewal. They are looking for a strong voice to lead and guide them, a mother willing to trust their generosity, and to use their talents.

This is a generalization, but we of *Eucharist* make it confidently, based not only on the plain statistics, but on the many comments which accompanied the answers.

The people feel a great need for more knowledge, better education for their children, a deeper spirituality, a holy clergy, good preachers. They admit their defects, and they pray.

They have also criticized, but without rancor, and first of all themselves. They are not satisfied, no more than was Pope John who called the council for the purpose of renewing the inner life of the Church.

This is our impression from looking at all the answers which we now present to our readers. Here is the report with introduction and further comment.

As more than 2,000 Catholic bishops converge on Rome for the opening of the Second Vatican Council, two momentous facts are becoming plainer:

■ The Church is demonstrating to the world that it has the will and the means for self-reform. However jealously it guards the unchangeable corpus of faith and morals, the Church also acknowledges that, in its own externals and on its human side, it is subject to the vicissitudes of history. The Church can change with the times and, for the twenty-first time in the twenty Christian centuries, it is assembling all its wisdom to do just that.

■ The Ecumenical Council is not a parliamentary body in the republican sense familiar to most moderns. Unlike a democracy, the Council is committed to a mandate from above, not from below. A council is a search for practical wisdom, not an arena for compromise, however polite. Unlike a senator, a bishop does not "represent" his diocese; he brings to the council the very special graces given to him for his episcopate—graces of love and knowledge very much like those Christ extended to His first Apostles.

These two considerations were firmly in mind when the editors of *Eucharist* began its search for American lay views on the forthcoming council. There can be no attempt to "influence" the council, in the politico-theological sense. The Church has never operated on a basis of popularity or majority rule. Indeed, there have been times when it has been truest to Christ by doing the less popular thing—as He did at times too classic to mention.

However, the Church cannot ignore all the baptized and the Holy Spirit broods everywhere. As Cardinal Newman and many recent theologians have pointed out, a certain wisdom resides in the people, and the Church takes no important step (canonization of a saint, for instance) without reference to it. If the people are the Church, as it is now commonly said, then their ministers are constantly influenced by their hopes and expectations.

Pressing the age of the laity now before us, the Second Vatican Council has provided for a commission on the laity, and Pope John has urged that "the whole Church should place itself in council."

WITH THE co-operation of twenty Catholic weeklies, *Eucharist* put twenty-four questions on the council and the life of the Church to Catholic men and women scattered regionally across the United States. More than 2,000 replies have now been received, many of them adding extended commentary. Experts will allow that it was not the most precise means of opinion-testing, but it does provide the widest sampling of American opinion on the council that we know of.

The pertinent questions and tabulation of their replies follow, but here is a hard-core consensus:

■ Laymen want a larger part in the life of the Church. They reject the likelihood of anticlericalism in America, but they also hope—through more active roles in the Liturgy, in education, and in the forming of Church policy—to help generate a more fruitful liaison between clergy and laity.

■ Without tampering with faith or morals, the Church can clarify church-state relations, improve marriage legislation, speed up decisions on marriage cases, remove arbitrary barriers to the reunion of neighboring Christians.

■ There is urgent need for change. Interest was voiced for raising some married men to the diaconate, modernizing religious vows, relaxing ecclesiastical laws for converted ministers. However, the council need not define any new dogma, most said, but a hairline majority said the Church could further clarify its stand on nuclear warfare.

■ Laymen are interested in the more traditional, universal forms of spirituality, as against particular "devotions." For instance, a strong majority spoke up for greater stress on the Bible.

One of the most striking characteristics of the respondents was their high level of education. More than 65 per cent said they were college-trained which is considerably higher than the American norm. Particularly gratifying was the strong response from college-educated nuns, a group which is supposed to lack active interest in Church policy. This response shows that they are very much interested, and their replies indicate they are also quite circumspect, intensely reverent and, given the chance, they will give the Church the benefits of their thinking and experience.

As to gender 46 per cent of the replies came from men. Sixty-eight per cent said they were married, and most said they prayed for the success of the council, at least occasionally.

CATHOLIC newspapers co-operating in the sampling were: EAST: *Church World*, Portland, Maine.

MIDDLE WEST: *The Criterion*, Indianapolis, Indiana; *Lafayette Edition*, O.S.V., Lafayette, Indiana; *Peoria Register*, Peoria, Illinois; *The Observer*, Rockford, Illinois; *The Catholic News-Register*, Joliet, Illinois; *Michigan Catholic*, Detroit, Michigan; *The Catholic Reporter*, Kansas City-St. Joseph, Missouri; *Catholic Telegraph*, Cincinnati, Ohio; *Catholic Times*, Columbus, Ohio; *Green Bay Register*, Green Bay, Wisconsin.

SOUTHWEST: *Arizona Register*, Tucson, Arizona; *The Oklahoma Courier*, Oklahoma City-Tulsa, Oklahoma; *West Texas Register*, Amarillo, Texas; *Corpus Christi Post*, Corpus Christi, Texas; *Southwest*

*Catholic Register*, El Paso, Texas; *Alamo Messenger*, San Antonio, Texas.

WEST: *Nevada Register*, Reno, Nevada; *Inland Register*, Spokane, Washington; *Our Times*, Yakima, Washington.

Now here are the questions and how they were answered. The numbers should be read as percentages.

1. How urgent do you think is the need for change in the life of the Church? 47% Very Urgent; 44% Moderately Urgent; 9% Not Urgent.

2. List three things, in order of importance, which you think most need reform in Catholic life and practice. (In descending order of frequency, here are the most widely contributed suggestions.)

The Liturgy—review from top to bottom; use of English; fuller participation; more instruction and explanation.

Spirituality—deepening of spiritual life and holiness; more mature spiritual theology; a right proportion in presenting the whole picture.

The Layman—even more concern for his instruction; trust in and use of his talents; greater share in church administration; higher education standards; more theology (in modern terms and about today's problems); consultation.

The Clergy—greater holiness; better sermons; better instruction; less authoritarian; relief from non-priestly duties as means to above; clergy-lay relations.

Other Churches—more friendly attitudes; instruction about them; great respect for unity and understanding.

Others—birth control; money; social awareness; marriage instruction; the commandment of charity.

LISTED BELOW are a number of subjects which may be considered by the council. Indicate your thinking about the need for change in each area.

The Church	%	% Not Needed
1. Clarify the nature of Church-state relations.	77	23
2. Better fulfillment of the directives of the Holy See and of the Bishops.	70	30
3. Greater stress on the local authority and importance of Bishops.	59	41
4. The restoration of the office of deacons who may be married men.	65	35
5. Should the Council attempt to define new dogmas, e.g., the universal, but subordinate mediocrity of Mary?	47 Yes 43 No	
6. Should the Council attempt to declare the Church's stand on nuclear warfare?	57 Yes 43 No	

The Laity	%	% Not Needed
1. Greater consultative voice for the laity in Church and school administration.	84	16
2. Better channels for the laity to make known their opinions to the hierarchy.	89	11
3. How well do you think Catholic laymen are really prepared for a more active role in the life of the Church? 9% Well Prepared; 43% Fairly Well Prepared; 48% Poorly Prepared		
4. Do you feel that anticlericalism is a serious danger to the Church in America?	35 Yes 65 No	

Reforms of Morals and Life	%	% Not Needed
1. A clarification of the notion of "obedience" which laymen owe to Pope, Bishop, pastor, ordinary priest.	79	21
2. Revision or abolishment of the Index for Forbidden Books.	67	33
3. Reform in marriage laws of Church (e.g., more local authority for marriage courts, better regulation of mixed marriages).	72	28
4. More emphasis on the universal "spirituality" of the Church and less on particular devotions.	83	17

Liturgy and Life	%	% Not Needed
1. Partial introduction of English in the Mass.	71	29
2. Effective guidance at all levels to make the Liturgy better understood and lived.	97	3
3. Greater stress on and instruction in the Bible.	88	12
4. Elimination of some days of fast and abstinence and substituting works of charity, days of service to the Church.	51	49
5. Modernization of religious dress.	70	30

Other Churches	%	% Not Needed
1. Clarification of the notion of "toleration" or religious freedom.	87	13
2. Make it clear to non-Catholics that once the essentials are safeguarded, the Church is ready to make every possible change that would truly improve chances for unity.	92	8
3. Relaxing of celibacy law in favor of converted ministers who wish to be priests.	52	47

How often have you prayed for the success of the Council?  
58% Often; 35% Seldom; 7% Never.

**Vital Statistics**  
Number of Catholic magazines and newspapers to which you subscribe: 3 (average).  
Education: 30% High School; 37% College; 28% Graduate Studies.  
State of birth: 46% Laymen; 49% Laywomen; 5% Priests, Nuns, and Brothers; 68% Married; 25% Single; 5% Religious life.  
Age: 20-29, 24%; 30-40, 30%; Over 40, 46%.

UNDERLYING just about every response to the questionnaire is a discernible will by lay people to accept a greater share in the work and witness of the Church. Zealous? they want to do more. And they want to be better prepared for it. The tone of the whole seems to suggest that somewhere out there in those millions of pews are untapped reservoirs of self-sacrifice and special competence, waiting for the leader-saints who will draw them from them to irrigate the entire apostolic field.

Considerations such as these—evidently capital in the minds of most of the respondents—compel examination of the rapport between laity and the clerical establishment where most initiative is now deposited. Is this relationship bearing as much fruit as it should? And why not?

Many Catholics thought-leaders, notably Monsignor John Tracy Ellis, have recently pointed to the dangers in the disjointed lay-clergy liaison now inhibiting the Church in its American confrontation.

American Catholics continue to have a deep-down respect for their clergy, the survey shows. Asked if they felt anticlericalism is a serious danger in America, nearly 65 per cent replied "No," and even the other 35 per cent was replete with reservations.

While anticlericalism of the European intensity is alien to America, many replied, a workaday estrangement can persist if mutual attitudes are not brought into better repair.

Most fitting place for priest and layman to begin a more conversant liaison, the consensus strongly suggested, is in the very first work of the Church—worship. Lay people here spoke up for wider participation in the Sacred Liturgy.

The Communion rail is supposed to be a common table, not a barrier. Seventy-nine per cent of the respondents urged introduction of English in the Mass, and 97 per cent—highest scored by any proposition in the questionnaire—want effective guidance to make the liturgy better understood and lived.

EIGHTY-FOUR per cent believed the laity should have a greater consultative voice in Church and school administration. Eighty-nine per cent want better channels through which to make known their opinions to the hierarchy. During the centuries in which the present procedural habits of the Church hardened, the priest was frequently the sole educated man in the parish. Nowadays, this is seldom the case, and priest and layman find themselves addressing each other at different levels of articulation.

It would help reorient clergy attitudes toward the laity, some of the respondents suggested, if seminary training were updated. The training of priests and religious is still largely governed by canons drafted at Trent three centuries ago.

These diets were predicated on a desire to correct abuses and inefficiencies, and to maintain dialogue with the growing enlightenment in post-medieval Europe. The same legislating principle ought now be activated again, it was suggested, so that the Church's apostolic message can be addressed idiomatically to a greatly altered social complex.

Second highest score tabulated in the survey was that 92 per cent urging the council to "make it clear to non-Catholics that once the essentials are safeguarded, the Church is ready to make every possible change that would truly improve chances for unity."

This strong affirmation suggests that Catholics living in a pluralistic, post-Protestant America believe that some of the Church's older strictures against dialogue with non-Catholics are now obsolete.

The consistency of the hope for a more cosmic change in the face of the Church can be deduced from the fact that of 22 propositions put to the questionnaire, all but one was checked off by a majority as "Needed."

The exception: only 47 per cent feel any need for the council to define new dogmas, such as the universal mediocrity of Mary. American Catholics here seem to sense the confusion of their neighbors when the Church pronounces on matters like papal infallibility in 1870 and extensions of the glories of the Mother of God, as with the Assumption in 1959.

ADJUDICATION of the Church's marriage laws can stand some reform without violating essential moral principles, a majority of the responding Catholics held.

For instance, more authority can be given diocesan marriage courts, and there can be better regulation of mixed marriages, they said.

Without any direct suggestion from the questionnaire, a hardy few per cent of the respondents raised the jagged-edged question of birth control—a stumbling block to many moderns, including many modern Catholics. There was no clamor for a type of change which the Church cannot make; rather they seemed to ask if the Church could not be more positive in the expression of her teaching and encourage an all-out scientific effort to find a moral and safe solution to this problem.

FIFTY-SEVEN per cent of the replying Catholics urged that the council attempt to declare the Church's stand on nuclear warfare. How the daily news from the cold war can vary this percentage cannot be said here, but let it be noted that the questionnaire was submitted to the lay people during late July and August, a summer which included Laos, Berlin, and the resumption of atmospheric testing of nuclear weapons.

Suggestions and opinions such as these have now been catalogued in 300 folio columns of such suggestions. It now behooves every Catholic to imitate his bishop in his first conciliar act: to kneel and pray that the pure will of God, unadulterated by any lesser will or by party spirit, will preside over the assembly.

The timing of the second Vatican Council is propitious. Though the Church is confronted today by opposing dangers which challenge all of its strength, it is not straddled by revolution, as at the Vatican Council in 1870, a year of revolution in Italy. Now is the time, says Pope John, "to give back to the face of the Church the splendor of the simpler and purer form of her birth."

In calling "a council of unity, through the love of all Christians," Pope John is applying a direct remedy to wounds which have been opened and festering for hundreds of years. In a word: imperatively in need of the teachings of Christ, can the Christian body shed its embarrassing disunity?

The Pope has said he believes "the reunion of separated brethren can be achieved through the renewal of the Catholic Church. But if we are the Church, then we have committed each of us to an apostolate of personal renewal and neighbor-to-neighbor reconciliation."

J. GARTNER  
E. J. SULLIVAN

### Airport center to serve bishops

PARIS—A reception center for bishops stopping over in Paris on their way to the coming ecumenical council at the Vatican will be open at Orly airport here from October 1 to 11, the day the council begins.

Bishops and priests accompanying them will be able to offer Mass in the airport chapel or one of the specially arranged rooms provided by the center, set up by the secretary of the French hierarchy.

The center also includes a reception hall and meeting rooms. Two persons will be at the center to provide the bishops with information about Paris.

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THREE-YEAR ND PROJECT

Indiana diocese will be pilot for U.S. Catholic school study

NOTRE DAME, Ind.—The first nationwide study of Catholic elementary and secondary schools has entered its first major phase with the mailing of questionnaires to 13,500 principals and 160,000 teachers.

William Conley, director of the project, also announced plans for a pilot study as part of the Coast-to-coast survey. The study will be carried out in the schools of the Diocese of Fort-Wayne-South Bend, Ind. Other special studies will follow.

The three-year national study project is financed by a \$350,000 grant from the Carnegie Corporation of New York. It is expected to provide for the first time an accurate profile of Catholic elementary and secondary education in the United States.

ASSOCIATED with the Catholic schools study is a consulting committee composed of Father Theodore M. Hesburgh, U.S.C., Notre Dame president; Msgr. Frederick G. Hochwatz, executive secretary of the National Catholic Educational Association; and George V. Shuster, former Indiana state college president and assistant to Father Hesburgh.

Archbishop Lawrence J. Shehan of Baltimore heads an advisory committee of religious and lay educational leaders which has assisted in the design of the study.

Conley said here that the questionnaire sent to principals seeks information in several areas, including administrative organization, class size, testing programs and educational innovations.

By next spring, Conley said, data research team hopes to have a factual picture of Catholic education which will be informative to Catholics and non-Catholics alike.

The schools of the Diocese of Fort-Wayne-South Bend were chosen for the pilot study largely due to the enthusiasm for the project expressed by Bishop Leo S. Pursley and Msgr. J. William Lester, school superintendent.

similar intensive studies will be conducted in 10 to 14 dioceses throughout the country. Conley said these dioceses are being selected to provide representative sampling geographically and in various densities of Catholic populations.

THE FIRST STEP in the Fort Wayne-South Bend pilot study will be a census of about 14 parishes. The census will be conducted by parish volunteers using forms prepared by the study's headquarters.

Conley said the pilot study will have six principal areas: population, enrollment, school staffs, programs and curricula, buildings, and financing of schools.

Results of the parish censuses will be checked against the total population and the Catholic population of the diocese. The staff will determine the birth, death and migration rates of parish members. This will make it possible to estimate the demand for Catholic education within the next few years.

The pilot study will seek answers to several questions in the enrollment area: What percentage of Catholic children attend Catholic schools? What percent drop out and at what grades? How can the future enrollment of elementary and secondary schools be estimated? What would the Church do if suddenly all Catholic children attempted to enroll in Catholic schools?

IN THE SECTION of the pilot study dealing with school staffs, the researchers will examine the ratio of lay to religious teachers. Other subjects to be investigated are class size, the effect of large classes on a teacher's efficiency over an extended period, the training of lay and religious teachers, and the appropriate functions of the diocesan central office staff.

Conley said the success, as well as the content, of school programs and curricula will be examined in the fourth area of the pilot study. For example, he said one question is, how is the effectiveness of religious education in the school to be measured, by grades or by its impact on the child's daily life?

Financing the schools is the sixth area of the diocesan school study. Calling it a complex subject, Conley observed that in many parishes the cost of school operation is not clearly separated from the cost of operating the entire parish plant. Researchers must dig out what is actual school cost and what is not. This will require detailed cost analysis of everything from the parking fuel bill to the janitor's salary, he said.

SECRET CANDLELIGHT DINNER

Advertisement for 'SECRET CANDLELIGHT DINNER' at The Marriott Hotel. Includes a cartoon illustration of a woman and text describing the event: 'Mum's the word! Our lips have been sealed. Although we're bubbling over with it... we can't tell one another the cost of school operation is not clearly separated from the cost of operating the entire parish plant.'

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Bar distortion in church art

PADERBORN, Germany—Distorted religious and extreme abstract have been banned in church art by the Paderborn archdiocese.

The archdiocese, in a supplement to regulations published in 1951 and 1961 on "painting, plastics and applied art in the service of the Church," said that "abstraction in art must never lead to a gross representation of distortion of the human image."

The norms, approved by Archbishop Lorenz Jaeger of Paderborn, said, "It must be remembered that human beings were created in the image of God, and that it is a dishonor to God if man distorts that image."

The norms forbid extremely subjective art because "it is completely incomprehensible to the overwhelming majority of Catholics and can only be understood with great uncertainty by the few who think they understand it."

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Long Distance charges will be eliminated from more than 1,500,000 calls a year made by residents of participating exchanges. Experience indicates that the cost of this area code increase rapidly by at least ten times to a total of 15,000,000 calls a year.

Outlying sectors of Indianapolis Exchange get complete "city" service When Metroplan starts, eight-party service will be eliminated and upgraded to four-, two- or one-party service for thousands in outlying sectors of the Indianapolis Exchange.

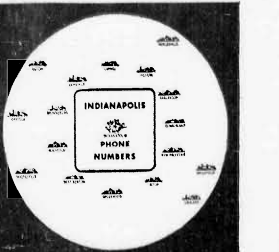
Removal of mileage charges—Missings charges being paid by many Indianapolis customers for "city" service in "rural" locations will be discontinued with Metroplan.

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Growth and progress mean change—and that's what happens in the Indianapolis Metropolitan telephone directory. There's a practical limit to how many telephone numbers can be listed in one book and the yellow pages are a separate volume. We have planned the new arrangement and will publish it in two new directories.



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AREA CODES MAKE DDD POSSIBLE The United States and Canada have been divided into dialing areas, each having its own 3-digit Area Code Number. Area Codes are used for calling from one dialing area to another. You do not use an Area Code when dialing numbers within your own dialing area.

Here is a map of Indiana showing its dialing areas. Area Code for Central Indiana and the Indianapolis and Metropolitan Area is 317. This is the code people are dialing from outside your area will use to dial you.

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THE CHURCH AND THE WORLD

Curbs audiences — Tax ruling — Honored

The Vatican

◆ Pope John XXIII has canceled all private and special group audiences until further notice beginning October 1 because of the demands of the coming ecumenical council. Only the weekly general audience and private audiences of a special or official nature will be held.

◆ Tunisian President Habib Bourguiba and President Hubert Maga of the African Republic of Dahomey were received privately by the Pontiff in separate audiences. Pope John hailed the Catholic community of Dahomey as "one of the most fervent of Black Africa."

◆ The Holy Father has urged students to be open-minded and steer clear of prejudices. He made the point during a special Sunday morning audience in which he received 1,400 Italian high school students. The Pope told them: "Be men of peace—be peacemakers." Then he urged them to avoid "the fatuous game of bitter and unfair polemics, of

preconceived and hidebound antipathies, of rigid labeling of men and events."

◆ Pope John personally took part in the novena in honor of the Holy Ghost in a Rome parish church in preparation for the coming ecumenical council. He was present at novena ceremonies (Sept. 23) at the Church of Christ the King.

◆ The 82-year-old confessor of Pope John was consecrated a bishop by the Pappal Secretary of State, Cardinal Amleto Cicognani. The confessor, Bishop Alfredo Cavagna, was consecrated in St. Peter's Basilica along with Bishop Luigi Ciavardi, 76, former assistant chief executive of the Christian Association of Italian Workers.

◆ Great watchfulness on the part of workers in St. Peter's Basilica is credited with preventing the explosion of an incendiary bomb found there. The detonator of a second bomb was also discovered. The number of plainclothesmen in the basilica has been increased and all personnel in the vast church have been put on double alert.

◆ A new organ in St. Peter's basilica was blessed during a general audience there. Visitors who came to see Pope John at his general audience were treated to an unexpected concert by organist Fernando Germani. The Julian Choir sang selections of modern Catholic music.

◆ Vatican authorities report that Bishop Joseph Hu Joshua, C.M.I. of Taichow, a pillar of the Church in China for generations, has died in a communist prison at the age of 8. He was the last survivor of the six Chinese priests whom Pope Pius XI raised to the episcopate in 1920 to become the first Chinese bishops of modern times.

At home

◆ WASHINGTON—The compromise bill to aid American colleges, which included assistance to church-related institutions, was rejected in the House of Representatives by a margin of 28 votes. Although the vote (214 in 196) was based on a recommendation to send the bill back to a joint conference committee, its effect was to kill the program for this session of Congress.

◆ The U.S. Tax Court has upheld the right of descendants of Charles Carroll to claim as a tax deduction expenses of repairing a Catholic chapel on their family estate. Charles Carroll was a Catholic signer of the Declaration of Independence. The chapel on the Carroll family estate of Doughoregan Manor, near Clarksville, Md., was built around 1720 and is now a mission church in the Baltimore archdiocese, although it is still owned by the Carroll family.

◆ The worldwide relief and rehabilitation agency of U.S. Catholics has resettled 60 per cent of the 42,000 Cuban refugees from Miami, Fla., given new homes in other parts of the nation during the last 20 months. Bishop Edward E. Swannstrom, executive director of Catholic Relief Services, said the agency has resettled 25,485 of the Cuban refugees, and is processing cases at the rate of 500 a week.

◆ Father Theodore M. Hesburgh, president of the University of Notre Dame, has been named to an advisory committee which will evaluate the State Department's cultural programs.

◆ HOUSTON — Archbishop Robert E. Lucey of San Antonio was honored here by the Houston chapter of the American Jewish Committee for his work in aiding farm workers in Texas. The prelate became the first recipient of the Max H. Nathan Human Rights Memorial Award at a banquet in his honor. Archbishop Lucey was organizer and has been executive chairman of the "Bishops' Committee for the Spanish-Speaking."

◆ COVINGTON, Ky. — The Boone County Fiscal Court again has failed to act on a request for funds to transport parochial school children. A controversy has been raging in the county this year because the court failed to provide the necessary funds for the transportation.

◆ TUCKAHOE, N.Y.—The Very Rev. Alexander Schmemmann, dean of St. Vladimir's Theological Seminary here, has been designated a delegate-observer to the Second Vatican Council. Seminary spokesmen emphasized that Father Schmemmann would represent the seminary, which was invited to designate a representative. Father Schmemmann is a member of the Russian Orthodox Church of America, which has 800,000 members in this country.

◆ OAKLAND, Cal. — Bishop Floyd L. Begin, first bishop of the newly formed Oakland diocese, was host to some 110 Protestant, Eastern Orthodox and Jewish clergymen, who were designated "ecumenical" banquet here. During the banquet, which saw some 120 Catholic priests join the visiting clergymen, Bishop Begin asked for prayers for the upcoming Council "that all men may be blessed."

◆ MEXICO CITY — Mexican Catholics will observe this country's first National Day of Faith on October 12 in a statement issued by the National Secretariat

for the Defense of the Faith the purpose of the observance is "to show clearly that the spiritual mission of the Church and the temporal mission of the State, far from interfering with one another, complement and aid one another when both Church and State act in harmony."

◆ BUENOS AIRES—Argentina's military turmoil brought the Cardinal Archbishop of Buenos Aires and 18 bishops flying back from Rio to be with their people.

◆ GEORGETOWN, British Guiana—Parents and children alike participated in a demonstration here in protest over the leftist government's new educational plan. Bishop Richard L. Gully, S.J., of Georgetown, called the school plan a "serious threat to parents' rights in education and also to the very existence of the Catholic secondary schools." It has been proposed that government scholarships be made available for the government high schools only.

◆ BOGOTA, Colombia—A study of suggestions for solving the priest shortage in Latin America will be published here early next year. The Latin American Bishops' Conference (CELAM) is sponsoring the two-volume Practical Guide for the Vocational Apostolate, designed to implement the Holy See's overall plan for encouraging vocations to the priesthood and religious life.

◆ ZURICH—A joint pastoral of the Swiss Bishops has stressed the obligation of this country's Catholics to practice social justice at home and aid underdeveloped foreign nations. The pastoral urges Catholics to pay close attention to the social encyclical Mater et Magistra.

◆ MUNICH — The fets from churches in Germany have become a serious problem that authorities are considering removing valuable art works from churches and placing them in museums. They have suggested that works of religious art in churches be replaced by copies. Police authorities question the effectiveness of increased safety measures and note they are too expensive for many small parishes.

◆ HONN — German Catholics should accept their share of the blame for the breach in Christianity but should not consider the situation unchangeable, the German Bishops have said in a joint pastoral letter. The Bishops also appealed to Catholics to help secure peace between Jewish people in the name of the German nation.

◆ COLOGNE—German bishops are being held by the Iron Curtain area "almost certain" to attend the coming ecumenical council at the Vatican, according to Cardinal Josef Frings, Archbishop of Cologne and chairman of the German Bishops' Conference. He reported that all eight prelates chose to go to Rome and have been given assurances by the Red authorities that they will receive travel permits.

◆ TOMAR, Portugal—A Vatican letter praised this country's "missionary zeal" in a message to the overseas mission society. It read in part: "You are one of the main drivers of the history of Portugal is the missionary zeal which secured her expansion in various continents. . . . The renewal of missionary zeal and spirit is a very important part of the grave duty with which the Church is confronted today in the serious crisis of human existence which undergoes great transformations."

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### Comment

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

### Teach or type?

Recruiting competent lay teachers for the Catholic schools is becoming increasingly important—and difficult.

A Catholic College graduate who has majored in education and has fulfilled the state licensing requirements for teachers is taking quite a salary cut if she chooses to teach in a Catholic school rather than take a public school position.

It is a big sacrifice to ask, if the girl is planning a lifetime career in teaching. Yet, some of the finest are doing it. But there are many more college trained Catholic girls and women, who do not have all the specialized teacher training background, and who are not planning a long self-career, but who are quite capable of doing a fine job of teaching for a few years, if they can be lured away from their jobs in the business world.

If these young women are to be recruited, however, in sufficient numbers, salary cannot and should not be the chief consideration.

Here is a chance for whatever idealism the Catholic school graduates have caught to be put into practice.

There is no comparison between the value of punching a typewriter in a business office, and forming the minds and hearts of youngsters in a school room, and these girls know that fact.

The Catholic girls who have themselves profited by the life-time dedication of many nuns should welcome a chance to repay in the measure available to them with some idealism and sacrifice of their own.

The girl who once considered being a teaching nun herself is way out of character in rejecting a lay teacher's job with the simple reply: "Why I'm making \$1200 more than that right here I am."

It's a mistake to think that dedication and idealism is an all-or-nothing proposition. Not every one is called to the total commitment of "religious life," but every Christian is called to be generous with God when the chance offers itself.

Recently a 36-year-old principal of a public school in Massachusetts left his post for three years and took his wife and six children at his own expense to Chile to work among the poor in Santiago.

There is no reason to suppose that Massachusetts' Catholics haven't a monopoly on self-sacrifice. Even here in Indiana there must be young college graduates with the courage and dedication to give up part of an office worker's income to volunteer a year or two of service in the parochial schools.

The office of the Archdiocesan Superintendent of Schools will help them find an opportunity for sacrifice—not somewhere so romantic as Chile, perhaps, but in a place where they can serve the Church with equal distinction.

### Shall we dance?

The following letter was found stuck in an old copy of "Fame" magazine which turned up in a parish parish drive. We can't vouch for its authenticity but we can promise it will produce a few family arguments.

My Dear Mrs. McGillicuddy:

As a friend of the family I share your distress at the early marriage of your son Terence to the appallingly young Miss Rosebud McGoon. However, as sometime family adviser I take no share of the blame for this unfortunate development and, indeed, feel a painful obligation of pointing out your own responsibility for the precocious social maturity of your son.

It was you, Mrs. McGillicuddy, who over the strenuous objections of your worthy husband and myself, insisted upon Terry giving up CYO football to go to dancing school. You alleged a fear that he would get his nose broken or his teeth loosened if he continued that vigorous sport, but your deeper reason seemed to be a desire that he might acquire social graces not available in CYO football. The fact that the Mountaineer boys were attending Miss LaPique's "Studio of the Dance" seemed also to hulk large in your eyes. It did not, I recall, mean much to Mr. McGillicuddy.

I cannot help feeling that this interference of yours with Terry's healthy interest in contact sports and the premature fostering of interest in the gentler sex through dancing school was a factor in his subsequent development.

Quite apart from the fact that he met Rosebud at the dance studio at the tender age of 12 (and consequently may get some kind of longevity record with her if they remain dancing partners through life) quite apart, I say, from this—his boyhood seemed to cease abruptly when he turned in his football uniform, sold his bicycle and bought a phonograph for his dancing practice. He became a premature adolescent and remained such until last week when he shocked you and all of us by his premature entrance into adulthood through marriage.

In view of all this, I hope you will agree peaceably with Mr. McGillicuddy's decision (communicated to me yesterday) to withdraw your son Joe and John from dancing school and send them to football practice. The contacts they make in this new situation will be, I assure you, more vigorous and less social.

Sincerely yours,  
Jack Ahmstrong  
(Volunteer Coach, St. Vitus Parish)

P.S.: Young Joe shows promise as a fullback, if he is rescued in time. J. A.

### Grass roots

"He who makes two blades of grass grow in place of one," Voltaire once observed, "renders a service to the State."

But he who makes ivy grow where grass should—especially in a code-conscious, conformity-conscious subdivision—is asking for plenty of trouble, according to a recent story in a national magazine.

A California electrician and his wife, the story relates, have become involved in a controversial legal, social, and personal dispute with the association governing the mass-housing development in which they live, because they planted ivy on their lawn when fungus destroyed the grass.

They also initiated such improvements as a birdbath

### QUESTION BOX

## Teaching children degrees of sinning

By MSGR. J. D. CONWAY

Q. I was very disappointed in a question in your column some time ago. I agree with that mother who thinks it is wrong to tell a child that some stealing is not a mortal sin. We have to remember that we are teaching children. When a child is small he must be told that ALL stealing is a sin until he learns to leave other people's property alone. A child does not start out by robbing a bank. It could start by taking money from a member of the family.

The same is true of lying. It might be a venial sin to tell a so-called white lie. But how disappointed we are to find out we have been told a lie by someone we love and respect.

If a child or a young person keeps asking how far they can go before they commit a mortal sin, I think someone has failed to be old-fashioned enough to hold that a lie is a lie, and taking even a pencil belonging to someone without asking is stealing.

It seems to me that there is too much stress at times on sins against the Sixth and Ninth Commandments. They should all be stressed, and in proper order as the child grows up; so that he will learn the things right or wrong for his age group.

A. I hope that nothing I write will ever lessen respect for honesty and veracity; they are the pillars which sustain character; and I thoroughly agree with my questioner that they must be taught carefully from the time a child begins to learn.

I certainly did not mean to imply that stealing tiny things is not sinful. But I must insist that it is not mortally sinful. And we do a great disservice to little children if we tell them that it is. We lie to them and deceive them. We make God a hokey man. I would not want you to steal a nickel just to see him kept from stealing it by false fears of hell.

In most areas I make pretense of competence, but not in raising children. However, I am convinced that there must be some way of teaching them the beauties of justice and truth without lying to them—and without scaring hell out of them, or, for that matter, (Can't you find some motivation which is positive and inspiring? How about the love of God? How about the love of neighbor? How about good old natural self respect and decency? And maybe—I am old-fashioned too—a little properly applied discipline might help to correct errors at the foundation.

Q. I want you to know that I enjoy your column and especially the information on scruples. Too many of us were not wisely directed from our youth, and the disease of the soul progressed until it became incurably chronic. I have been reading "Scruples, Words of Consolation," by Rev. Patrick J. Flanagan, O.S.A., a spiritual treasure, if one could follow it. He says that the penitent should not mention his scruples in confession, because he is viewing his soul through clouded glasses.

However, my equilibrium was greatly upset by this answer in a Catholic paper, which is at variance with Father Geason. (The answer is: Sins that in themselves are venial can become mortal for the sinner either because of an erroneous conscience or because of some circumstance that changes the nature of the sin.) According to this a scrupulous person is spiritually in grave danger and especially when one cannot differentiate when thoughts are sinful.

A. This "answer in a Catholic paper" should be ignored by anyone who is bothered with scruples. The statement is true, in a theological vacuum, but it is only confusing to a scrupulous person. You always have trouble trying to decide whether a sin is venial or mortal. You do not have an erroneous conscience, but an anxious conscience. There is no sin of conscience. For one who is scrupulous the rule should be that he does not commit a mortal sin unless he is certain it is a mortal sin at the time he does it.

Q. Sometime ago you were asked by a high school girl as to how long to kiss a boy. Here is an answer that has worked very well in one case I know intimately. Don't kiss them at all until you think you're about to become engaged. It's a sure way to get dropped by the boy, but it's also a very dependable way to keep safe sinning. Sex might be compared to eating salted peanuts. It's much easier to leave the can sitting on the shelf than it is to stop after eating two or three.

I remember the late Father Loder telling us as college students, "I feel sorry for the poor fish who says kisses don't excite him. He'll sure make a poor date partner." Now 20 years and 6 children later, I know he knew what he was talking about. Sex gets better all the time in marriage if you haven't worn it out in the first place. This is bound to be an unpopular answer, but it's one I intend to suggest to our five girls.

A. There now, Teenagers, what do you think of this voice of experience?

Q. I have heard expressed the opinion that it is hypocritical to attend Mass if you would rather stay home.

A. Not hypocritical, merely obedient, with a healthy tinge of self-discipline.

and a rock garden, but the first shoots of ivy were sufficient to touch things off.

These people have also been subjected to vandalism, social ostracism, anti-Semitic phone epithets (because their name sounds Jewish), and, of course, the customary California label of "communists" for anyone who dares step out of line.

The issue, the article concludes, lies a little deeper than a mere plot of grass (or a bed of ivy). At stake, primarily for the housing association, is the preservation of an overall, dominating effect of "grassy sameness"—2,700 houses and yards of it. This uniform effect thus serves to conceal what might be termed inadequate spacing between houses.

"But if each house achieves a visible individuality," the article notes, "the viewer suddenly sees many more of the houses, gets a sense of crowding and clutter."

We think a real estate association has a right to enforce some degree of reasonable conformity from homeowners, in return for such privileges as location, financial arrangements, facilities, etc. We also think a homeowner is obligated to avoid actions which might jeopardize the aspirations, investments, and personal welfare of his neighbors.

But there is a limit to conformity. Landscaping property is one thing; landscaping people socially or otherwise is another. A program to groupthink or propertythink people, to enforce conformity for the purpose of creating a group or class of anonymous, submissive people, should be recognized as a violation of individual dignity.

Such a program, when evident, deserves the simple fate of defeat.

### CONTROVERSY

## Native hierarchy plea stirs debate

SAN JUAN, Puerto Rico—The plea of a Catholic university professor for more island-born bishops has touched off a lively debate among Puerto Rican Catholics.

"Puerto Rico has the right and the need of a native hierarchy," Doctor Lazaro of the University of Puerto Rico declared in a magazine article at the beginning of August.

Protesting against a "de-emphasis" on native Puerto Rican culture which he claimed was a result of the "startling" fact that only one bishop on the island was born in Puerto Rico, Dr. Lazaro argued that "only a native son can sufficiently understand our needs and make the Catholic Church truly present in Puerto Rico."

Dr. Lazaro's arguments were quickly challenged by El Debate, a Catholic newspaper which is generally regarded as the more-or-less official voice of the Puerto Rican hierarchy.

ARGUING THAT the university professor was "using erroneous arguments to make an incorrect application to the present situation," El Debate charged that Dr. Lazaro was "really criticizing the Holy See, since Rome is the only one responsible for the appointment of bishops in Puerto Rico, and has always been carefully kept up-to-date on the 'yankification' of the island."

El Debate termed Professor Lazaro "ungrateful" for what it termed "the long history of efforts by the bishops of Puerto Rico to create a national clergy," and suggested that the Professor would do better "to convince Government leaders to aid in the creation of a major seminary" than to "turn his back on the efforts of the bishops."

In the United States, the public relations director of the Archdiocese of New York, the Rev. Thomas J. Flynn entered the discussion, claiming that "there is no serious reason to send a telegram to the Pope to ask him to send Puerto Rican bishops" since "the administrative personnel of all the dioceses on the island seems to be essentially Puerto Rican."

Father Flynn's statement touched off yet another round of protest in Puerto Rico.

CHARGING an "intervention in the ecclesiastical affairs of Puerto Rico," another university professor, Signora Arzo Arce de Vasquez, Director of the Spanish Department of the University of Puerto Rico, defended Dr. Lazaro's position and rejected Father Flynn's comments.

"The Church in Puerto Rico is not a part of the Church in North America, and it does not depend from it," she told reporters. "The political ties which exist between the United States and Puerto Rico do not in any way affect the canonical sovereignty of the Church in Puerto Rico."

AS FOR FATHER Flynn's claim that the administrative personnel in the dioceses is "essentially Puerto Rican," Signora Arce included her statement with "this simple fact which proves the contrary: out of 27 parishes in the metropolitan zone of San Juan, only three are under the direction of priests from this country."

The "Permanent Committee for Puerto Rican Bishops," organized around Dr. Lazaro last August 18, continues to press its demands, despite the criticisms their position has raised.

In a recent statement outlining its objectives, the Committee declared that their aims do not in any way affect the "veneration and unshakable loyalty" which all Catholics owe their bishops "regardless of race, language or nationality."

"In them," the statement concludes, "we will always recognize the representatives of Christ and the successors of the Apostles."

(Question Box Continued)

Q. On the recent Ember days there were graduations and ensuing parties. The question has come up as to whether or not it is permissible to eat meat more than once on these days because of a special occasion.

A. No blessing can change that meat into fish. You are forbidden to eat meat twice on an Ember Day, not because the meat is unholily and needs a blessing, but so that you will mortify yourself and do penance. The law of the Church forbids meat, he is blessed or unblessed.

Possibly on some very special occasion your pastor might give you a dispensation from the law. "This is not a blessing, but an act of jurisdiction. The Church who makes the law permits the pastor to dispense individuals in certain cases—when there is good sound reason for it."

I do not believe that you can simply hold yourself excused from the law because you are at a party—unless a graduation party.

Q. Several months ago I received a note from you saying you were swamped with letters and would get to mine when you could. I hope you have not forgotten it because I would really like an answer to my question.

A. I am so swamped that I can't extract your letter from the stack on top of it. Would you mind sending it to me again?



### OPINIONS

## Lauds work of seminarians at camp

To the Editor:

Last week's Criterion carried an article concerning Bishop John King Musico of Steubenville, Ohio, giving a religious vocation talk to a national conference in Cincinnati.

Bishop Musico and the other speakers at that conference are rightly to be commended for their efforts to create a religious atmosphere in the home. Some parents do not show respect and reverence for priests and nuns before their children.

There also happens to be another way to foster a religious vocation—sending the child to a Catholic summer camp. There his camp playmates and counselors give him a good Catholic foundation for the future and if God wants the child for His Own it will come to the surface.

Here at Rancho Framassa, many times I have heard a camper asking his director, a seminarian counselor these questions, "What school do you go to, Tom?" or "You going to be a priest, Larry?" How come? You can be sure the camper listened and digested mentally every word his model told him, quicker than any other person's explanation.

I have been here long enough to see former campers return seminarian camp counselors. A camp with seminarians as counselors is a fertile field for vocations for the priesthood.

All young children have an older child as their ideal, why not a seminarian? The close association every day for a week or two has a strong influence on the child. It is fun, for the camper—that is why he comes to camp. The seminarian plays games with him, takes him on hikes and tells him about Nature and wildlife.

The counselor has fun too up to a certain point. He never forgets that he is here to do a job—see that the camper has a good time, yet watches over the child like a parent. The only time the counselor relaxes is after the last child leaves on Saturdays. Then he has duties to perform, getting ready for the next group of campers, who will come in on Sundays.

Never before have I realized the good influence of a Catholic summer camp. I'm sure there are others like this. Parents can be reassured their little ones are having fun, yet carefully watched in a Catholic atmosphere. This can't help but foster religious vocations—providing it is God's Will.

Josephine Blades

Thanks, Mr. Keller

To the Editor:

Since we no longer reside in Our Lady of Perpetual Help Parish in New Albany, Ind., or in the Archdiocese of Indianapolis, I request that you remove us from your mailing list. It is with some regret that I make this request for I would like to take this opportunity to say that in my amateur opinion "The Criterion" is a top-notch newspaper. However, my time for reading is limited, and I feel I'd better devote that time to the Catholic paper in my new diocese.

I consider myself a conservative. I find "The Criterion" to be a well-balanced newspaper. Your editorials are always thought-provoking, and regular attention to this newspaper is a stimulating and educational experience.

It was always a sore point with

me that apparently so comparatively little time is devoted to reading it by people in the Archdiocese. I had always imagined that one day I might help to remedy the situation by waking people up to "The Criterion." However, that turned out to be one of those things that all you do is think about.

Anyway, just wanted to thank myself up as a satisfied customer.

H. T. Keller, Jr.  
Syracuse, New York

### REGIMENTATION

To the Editor:

I understand that in some of our parish schools it is compulsory for children to attend Mass before classes begin.

Now I do not wish to dispute the spiritual benefits to be obtained from such a practice.

### SERMONETTE

By REV. RICHARD MADDEN

The Roman Empire will never be forgotten. It made too much noise while it lasted. All the modern processes of law are of Roman origin. Art reached its highest peak of magnificence. Rome governed the known world because Rome owned it. And Rome also left us the ghastly heritage of the big gorge. For who has not heard of the endless eating and the gastric relief of the vomitorium? This was streamlined gluttony.

Well, we still have Roman law and Roman art with us. But what has happened to the Roman gluttons? Where are the likes of Enrico Caruso who, when finishing a concert, would traipse around the corner to a little Italian restaurant and come to grips with a couple of chickens, a bowl of ravioli, five miles of spaghetti and maybe half a ham. Then swell it all down with a couple quarts of dago red? Where are the likes of Diamond Jim Brady and Babe Ruth?

Obviously, the age of the big eat is gone. Today people are so busy; life is so fast. Americans do have an overweight problem, but this is not because we are gluttonous but because we are lazy. No exercise. Hardly do we walk. The danger on a golf course is not in getting hit with a golf ball but in getting run over by a battery-driven golf cart.

But all this does not mean we are not gluttons, because we are. And gluttony is not only an inordinate longing for a partridge of food. It is also an inordinate longing for and partaking of drink. There are over one million confirmed alcoholics among us. One in every four is a woman.

Over-drinking is a far greater evil than over-eating because the blameworthy of the cocktail glass has far more deleterious effects than the innumerable snackings. A man has a little problem and a good deal of effort eating himself to hell. But drinking himself into hell is no schlem.

We can scavenge all we want about the juvenile games of New York, but for the life of me, I cannot see much difference between the Park Avenue cocktail party and the Eastside rumble. Eat and drink, by all means. But watch for two things. . . your figure and your soul.



BOOK EVOKES DEBATE

Catholic Action groups under attack in France

PARIS, France.—A French Archbishop has spoken out in defense of the Catholic Action Movement, which has been under heavy attack in some Catholic publications here.

times to the book, which began the public debate over Action Catholic policies over ten months ago.

Catholic Action, Father Comblin believes, should aim more at the direct transformation of nations and cultures.



PLAN BENEFIT ICE SHOW—Representatives of the Guardian Angel Guild and the Notre Dame Club of Indianapolis swap notes before in preparation for a jointly-sponsored benefit performance of "Holiday on Ice" at the Indiana State Fairgrounds on November 7.

1. They are, he insists, "too spiritual." In being their emphasis almost exclusively on the formation of individuals as individuals, they make Catholic Action nothing more than "an extension of clerical activities."

3. Catholic Action aims at "unreadiness" and "inconsistency." Its first interest should be in transforming a given culture as a whole, by influencing those in power to create a "Christian civilization."

INDIA: GIVE ST. THOMAS A HAND? INDIA WITH ITS 400 MILLION PEOPLE IS MOSTLY A NATION OF THE POOR. To reach one, you must ride an old bus or battered taxi over rocky roads through rice paddies.

MARY'S BANK. Ann O'D. writes: "I am only eleven years old. When I grow up I want to become a Sister. I read about Mary's Bank and would like to join."

NEW BABY IN THE FAMILY? Probably this lucky little one sleeps safe and warm in a crib or bassinets lovingly prepared just for him.

Dear Monsignor Ryan: Enclosed is \$... toward the \$200 it takes to train a Sister. I'll pay my Sister's expenses @ monthly \$12.50 @ once a year \$150 @ right now \$200.



FATHER SCHMITT



MR. ZENOR



MRS. HORN



FATHER CLEARY

Adult education series opens Oct. 2 at Marian

An eight-week series of adult education lectures—offering business ethics, adolescent psychology, contemporary literature and the Civil War—will begin next week at Marian College.

His TOPICS will include: Private Enterprise System, Labor and Capital, Employment and Wages, Automation and Migration of Industry, Government and Economic Life, Cooperation in Justice, and Christian Socialism.

First bishop consecrated in Sweden in centuries

STOCKHOLM.—The first consecration of a Catholic bishop in Sweden since the Reformation was brought into thousands of Swedish homes by radio and television.

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WHAT OF THE DAY

Integrity of the mind

By REV. JOHN DORAN

One of the great mysteries of modern thinking, it seems to me, is the mystic nature of printer's ink. All the limitations which the letter and human decency have erected around speech seem to crumble before the onslaught of the printed word.

Why should this be? Is the cynical answer "profit" the one which we must accept? Assuredly those who print present books hand together to defend their profits by test cases in the courts against any agency which seeks to stem the flow of ink.

I think there lies below this level a basic lack of respect for the integrity of the human mind, while you sit back putting hand aids on his scratched wrist.

Today I am thinking of another invasion which can be accomplished when printed, but would be "enjoyed" if spoken—the freedom to probe a child's mind.

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Edited by the Cleric Seminars of West Baden College

Big business

By R. J. BLACK, S.J.
Our little game is under way again—you know, the game in which your teachers put on the pressure to get all they can out of you, and you put on the old resistance to get by with as little as possible.

dous mission to cure the spiritual diseases of this world, to set up the Kingdom of Christ everywhere. The Church has to study these problems so it can draw up its plan of attack. Just how it is going to fight these cancerous diseases—diseases that are destroying the life of Christ in so many souls?

Crucial tilts on football bill of fare

Several early season key games are on the Cadet CYO Football menu for this coming Sunday.

Defending league champion Immaculate Heart, which dropped Sacred Heart's lads, 13-6, in their opening tilt, take on St. Matthew's at 3:45 p.m. on CYO Field No. 2 in one of the top games of the afternoon.

Two of the Division One favorites—St. Andrew's and St. Joan of Arc—put their undefeated records on the line in another 3:45 p.m. contest on CYO Field No. 1.

HOLY NAME, which throunced St. Michael's in the season opener by a surprising 27 to 7 score, takes on the St. Philip Neri eleven at 12 noon at the Beech Grove High School Field. The time was changed from 2:30 p.m. because of the Chartrand High School dedication.

In Division Two, St. Christopher's and St. Patrick, both undefeated, clash in a 2 p.m. game at Garfield No. 1.

St. Monica, one of the early season favorites in Division Three, meets St. Thomas at 2:30 p.m. on CYO Field No. 2.

ONE OF the standout games on tap in Division Four pits Holy Angels against St. Luke's at 1:15 p.m. on CYO Field No. 1.

The Mount Carmel-St. Anthony tilt, originally scheduled for Sunday afternoon, will be played at the Mount Carmel Field at 10 a.m. Saturday. The change was made because of the Mount Carmel parish festival, which is slated Sunday.



INTERNATIONAL FLAVOR—Five theologians from foreign countries recently enrolled at West Baden College, increasing to 17 the number of nations outside the United States represented at the Jesuit house of studies. The new foreign scholars are, left to right: Alberto Conesa, Bolivia; Ivan Restrepo, Colombia; Jose Bacatan, Philippine Islands; Martin Posada, Uruguay; and Sebastian Ingle, Kerala, India.



K OF C DONATION—The Bishop Chartrand Council, No. 1172, Knights of Columbus, Tell City, recently presented the Newman Club at Indiana State Teachers College, Terre Haute, with a 16-volume set of the Catholic Encyclopedia. The presentation was made to Miss Barbara Dooley, center, president of the club. At the left is William Baker, Grand Knight of the Tell City K of C Council and at the right is William Gaffney, chairman of the KC youth committee. Miss Dooley is the daughter of Mr. and Mrs. Monroe Dooley, of St. Paul's parish, Tell City. (Tell City News photo)

Jr. Council meeting set

An Archdiocesan Junior CYO Youth Council meeting will be held in Indianapolis this weekend. About 30 representatives from the various dioceses are expected to take part in the conferences and discussions.



TO ENTER NOVITIATE—Miss Bernice Stumler will enter the novitiate of the Sisters of St. Benedict at Ferdinand, Ind., on September 30. She is the daughter of Mr. and Mrs. Elmer Stumler, of St. John's parish, Starlight, and is a graduate of Providence High School, Clarksville.

Delegates will meet at the CYO Office and at Marian College for various phases of the two-day session. Thomas McKeena, of Madison, Council president, will preside.

Cy Cipher

HOBBY SHOW DEADLINE—Deadline for entering the 1962 CYO Club Hobby Show is today, Friday, Sept. 28.

BASKETBALL—Entry blanks for the five Indianapolis Deacons CYO basketball leagues are being mailed by the CYO Office. The five leagues are: Cadet, "67," Junior-Senior, Freshman-Sophomore and Senior CYO.

CHANGE OF SITE—The CYO Office reported this week that the annual CYO Baking Contest, a traditional feature of Catholic Youth Week, will not be held at St. Roch's parish, Indianapolis, as previously announced. The new site has not yet been selected.

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BEAT THIS ONE WILL YA! RED BARN 5 Fish Sandwiches & 2 French Fries 99c

Take This Coupon to the Red Barn Drive-In, Fri., Sat. or Sun. Sept. 28 - 29 - 30 5 Fish Sandwiches & 2 French Fries 99c The RED BARN 2424 East Washington St.

Football Forecast

ROLLS: 1. Put on a seat to the team you think will win. 2. Give the exact score of the team game. 3. Cut out this page. 4. Send to the Editor, West Baden College, West Baden, Indiana. Entries must be postmarked not later than Wednesday, Sept. 19, 1962.

Table with columns for teams and scores. Includes teams like Illinois, Indiana, Michigan, Minnesota, Ohio State, Pittsburgh, Southern California, Southern Methodist, Purdue, and Notre Dame.

World's largest mosaic installation underway

ST. LOUIS—Mosaic craftsmen are now working on an "Arch of the Last Judgment" for the St. Louis cathedral which will give the structure the largest collection of mosaics in the world. "The National Shrine of the Immaculate Conception in Washington, D.C., will be a close second when it is completed," said Arno Heudeck who heads the group of mosaic artists working at both cathedrals. "But the St. Louis Cathedral will be larger. The new arch should put it well past St. Mark's in Venice."

mosaic figure of Christ at the shrine in Washington, has been commissioned by Cardinal Joseph Ritter to complete the mosaic work. He will be the ninth in a series of artists who have been almost continuously at work for the last 50 years on mosaics for the St. Louis edifice. His 100-foot long depiction of the Last Judgment shows souls ascending and descending at the final judgment. Mosaic craftsmen will have the mosaic designs completed by Easter, according to Heudeck. Then scaffolding will go up and within four months the arch should be covered with mosaic. WORK WILL BE done next on the huge dome, with its 14,000 square foot spherical surface. He Rosen has chosen "The Trinity" as the subject. When completed, the cathedral mosaics alone will have cost more than \$3,000,000—triple the cost of the building itself. They will be the largest collection of mosaics known to man, exceeding even the mosaic work in St. Mark's in Venice, that of the mosaics in Constantinople, and that of the 700-year old Church of Monreale in Palermo, according to Heudeck.

Scores

CADET FOOTBALL Games of Sunday, September 23 Division 1: St. Andrew 19, St. Philip Neri 10; Holy Name 27, St. Michael 7; Little Flower 28, St. Joan of Arc 7; St. Lawrence 28, St. Anthony 10. Division 2: Christ the King 32, Our Lady of Lourdes 10; Holy Spirit 27, Holy Trinity 10; St. Catherine 20, St. Patrick 20. Division 3: Immaculate Heart 13, Sacred Heart 6; St. Bernadette 27, Holy Name 10; St. Roch 20, St. Thomas 40; St. Matthew 20. Division 4: Holy Name 27, St. James 20; St. Joseph 20, St. Ann 20; St. Joseph 20, St. Ann 20.

JUNIOR FOOTBALL LEAGUE Games of Sunday, September 23 Division 1: St. Christopher 12, St. Thomas 10; St. Michael 10, Holy Trinity 10; St. Ann 10, St. Ann 10. Division 2: Little Flower 13, Our Lady of Lourdes 10; Holy Spirit 27, Holy Trinity 10; St. Catherine 20, St. Patrick 20. Division 3: Immaculate Heart 13, Sacred Heart 6; St. Bernadette 27, Holy Name 10; St. Roch 20, St. Thomas 40; St. Matthew 20.

SENIOR FOOTBALL LEAGUE Games of Sunday, September 23 Division 1: St. Christopher 12, St. Thomas 10; St. Michael 10, Holy Trinity 10; St. Ann 10, St. Ann 10. Division 2: Little Flower 13, Our Lady of Lourdes 10; Holy Spirit 27, Holy Trinity 10; St. Catherine 20, St. Patrick 20. Division 3: Immaculate Heart 13, Sacred Heart 6; St. Bernadette 27, Holy Name 10; St. Roch 20, St. Thomas 40; St. Matthew 20.

Maryknollers top 100 mark in Africa

MUSOMA, Tanganyika—With the arrival of six new missionaries, the Maryknollers now have 100 missionaries in this young African nation. The first four Maryknollers started mission work in 1946 in the Musoma area in northern Tanganyika, bordering Lake Victoria and Kenya. In 1964 they assumed responsibility for the neighboring Shinyanga area. During the 15 years the Faith has grown steadily in the two Maryknoll regions, which were later made into dioceses by Rome. Of the one million people entrusted to their care, the Maryknollers count 43,000 Catholics and 20,000 catechumens. In addition, the American missionaries conduct 66 schools, 12 dispensaries, a minor seminary. A group of Protestant pastors have have put up posters announcing that their churches are making facilities for "confession" available to parishioners.

Schools to curb social activities

BRIDGEPORT, Conn.—A new policy announced here will de-emphasize social activities, particularly dances, in Catholic high schools of the Bridgeport diocese. Father John P. McLaughlin, director of the superintendent of schools, said that an accent on "the social spirit of the times" results in "early company keep, often staid dating, premature marriages and a general pattern of undue emphasis on social values." He stated that henceforth "greater emphasis" will be placed "on the spiritual and moral development of our young men and women."

Nothing sacred about football

WASHINGTON, D.C.—The Washington Post editorially denounced a ruling by the corporation counsel of the District of Columbia that public high school stadiums here cannot be rented for Catholic parochial high school games because such use of public school property constituted "sectarian purposes." The influential capital newspaper said that "for sheer, gold-plated copper-tipped silliness it would be hard to surpass" the legal ruling given by Corporation Counsel Chester Gray. "There are, of course, ceremonial aspects of football too obvious to be ignored," the newspaper commented. "We have news for Mr. Gray. When 11 members of the football team, preparatory to approaching the line of scrimmage, huddle together, heads bowed as though in silent prayer, they are not really engaged in any form of religious worship, but rather in an outrageously secular conspiracy to push and oblige spheroid past the ladies of 11 other equally irreverent young men. "Where, when or whether these gladiators go to church after they have finished mauling each other on the football field is no part of the business of the Board of Education or of the Corporation Counsel either," the newspaper declared. "Football stadiums are for football and the more they are used for that purpose, the better." "Nothing less sectarian or sanctified than these annual rites can be imagined," the Washington Post concluded. The corporation counsel later rescinded the ban on Catholic schools.

CONFESSION

STUTTGART, Germany — A group of Protestant pastors here have put up posters announcing that their churches are making facilities for "confession" available to parishioners.

Farley CENTRAL PAINTS Many Colors Plastic Wall Tile 1c & up J. E. FRAKER & SON 214 N. College Ave. ME 7-6425

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Bloomington Bloomington Shoe Repair & Shoes Across From Indiana Theatre "While You Wait or Shop"

Not many of us have had the privilege of a personal interview with the President of the United States or the privilege of a private audience with the Holy Father. But if it were not hard for us to imagine how attentive we should be under such circumstances, attention to the words which we ourselves would speak, attentively to each word spoken by the distinguished personage.

It hardly needs emphasizing, then, that in addressing the infinitely august Personage who is God, attention to what we are doing is the first requisite if our prayer is to be more than a sham.

THE FAITH EXPLAINED

Interview with God

BY REV. LEO J. TRESE

There is no spiritual magic in mere words. The words which we multiply in introducing His own prayer, the Our Father, Jesus said. "But in praying, do not multiply words, as the Gentiles do; for they think that by saying a great deal, they will be heard. So do not be like them" (Matt. 6:7-8).

Our Lord is not discouraging quantity in prayer, but He is condemning quality at the expense of quality.

One decade of the Rosary devotees have prayed with God than five decades rattled off in thoughtless haste.

It is possible to have a compulsive neurosis in the matter of prayer, to feel that certain prayers must be prayed, no matter how long, even when the available time does not permit their recitation with attention and devotion.

SO WE BEGIN our prayers by directing our attention to God, by

forming in our mind the intention to pray well and of leaving our prayer fixed, if not on the words we say, at least on Him to whom they are addressed.

It is important to begin with this intention because, unless we are in a rare spiritual mood, our mind will wander before we have progressed very far. Prayer is hard work. The human mind does not take kindly to intense concentration.

The difficulty of continuous attention is doubled if our mind is troubled by worry or anxiety or weakened by illness or lack of rest. And often we may expect that Satan will be doing his best to direct our attention elsewhere as we try to pray.

Not that this need trouble us, however, if we have begun with a sincere purpose of being attentive and if we reach out to bring our wandering mind back to its task whenever we catch it in its act of vagrancy.

It is only when our distractions are voluntary, stemming from our own desires, that we are doing that our prayer ceases to be prayer. God asks of us only that we do our best, that we are diligent and does not hold us accountable for what we cannot help.

Indeed, the more we are bothered by involuntary distractions, the more pleasing to God is our prayer because the greater effort involved. A difficult deed done for God always is more meritorious than the same deed done easily.

This, incidentally, is also the answer to a person who excuses himself on the score that he doesn't feel like praying, doesn't feel in the mood. The less one feels like praying, the more pleasing to God will be the prayer that is offered under such a handicap. Prayer must not depend upon our mood. It is a duty we owe to God, not an occupation indulged in for our own pleasure.

BESIDES the effort to pray with attention, we must bring to prayer a spirit of humility, a consciousness of our complete dependence upon God, of our utter helplessness without Him. Prayer and pride are mutually exclusive. If pride exists, prayer comes very hard to the proud person who feels himself to be self-sufficient and in need of no one's help.

It is in prayer of a third requirement is that we have a genuine and deep desire for the graces we beg of God. It is to be feared that we sometimes ask for graces out of a sense of duty, without really wanting the graces we ask for. Our prayer in such an office, without really a soul of our own conscience and is not really prayer at all.

Each child who receives first Holy Communion must pray for the grace of temperance without really wanting, in his heart, to abandon his excess. The child who receives first Holy Communion without really wanting to give up his deviations, or—without doing his best to avoid the occasions of sin.

We have no right to ask God for grace if we are not willing to do our part, at least to refrain from the things which hinder the operation of grace.

As a final example, we cite the person who might pray for an increase in charity without really wanting to give up the pleasure of malicious gossip, without really wanting to make peace with "that irresponsible person" in the office, without really wanting to see the Negro as brother under God.

ALONG WITH pride (to which it is allied), lack of charity interposes a tremendous obstacle to fruitful prayer. We cannot expect our prayers to find favor in God's sight if we look with disfavor and disdain upon

like confidence that God hears us and that He will answer us. With this confidence is combined a complete submission to God's superior wisdom. He loves us and wants what is best for us. If what we ask is unwise, we are quite willing to leave the choice of a substitute to Him. But we do believe that He hears and that He will answer. We do not believe that with all our heart, then our prayer is not prayer at all.

THERE IS ONLY one kind of prayer that we can offer unconditionally. That is the prayer that we may get to heaven and for the grace we need in order to get there. When this is the burden of our prayer, we know absolutely that what we want also is what God wants. His will and our will are coinciding.

Our prayer in this instance certainly will be answered, provided that it possesses the fifth and last quality which prayer must have: perseverance. The man who never quits praying for grace and salvation is the man who is certain to go to heaven.

Perseverance is essential to all prayer. We shall not grow discouraged if we remember that whatever God does He does in His own way and in His own best time. We may be praying for the repentance or conversion of someone dear to us. We are tempted to discouragement because we see no sign of change in the person. Then we remember that it is the person's salvation that is the basic thing, not necessarily an outward conversion or conversion of someone dear to us.

If God chooses to answer our prayer by giving the person the grace to make an act of perfect contrition in the last moment of his life—well, God's will be done. Even though, regarding our prayers for others, God has not with us the same assurance of infallible efficacy that He has given concerning our prayers for ourselves, our confidence should endure.

Indeed, not until we reach heaven and then know all that God has done shall we be aware of the gifts and graces that have come to us in response to our prayers, which, at the time, seemed to go unanswered. Sometimes we can see the substitute answer here and now; quite often, not.

THE YARDSTICK

By MSGR. GEORGE HIGGINS

International Credit Union Day will be observed all over the world on October 18. American Catholics have good reason to be interested in this observance for there are more than 800 Catholic credit unions in this country.

This is true even of spiritual favors for which we pray. I may pray for a more serene and peaceful mind, but I must be willing to give up my sins in order to receive the grace of chastity or temperance.

It is in prayer of a third requirement is that we have a genuine and deep desire for the graces we beg of God. It is to be feared that we sometimes ask for graces out of a sense of duty, without really wanting the graces we ask for.

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In the vineyard

THE DISCALCED (BARFOOTED) CARMELITE NUNS — The Discalced or Reformed Carmelites, a branch of the Order of Our Lady of Mt. Carmel, was founded by St. Teresa of Avila in 1562. After spending twenty years in the Carmelite convent of the Incarnation at Avila, she was inspired by God to live a more perfect life, and to restore the primitive rule of the cloistered life of the Carmelite Hermits given by St. Albert, Patriarch of Jerusalem in the thirteenth century. St. Teresa, with the aid of St. John of the Cross and Antonio Heredia, established 16 monasteries of nuns before she died in 1582. The Reform of St. Teresa has spread throughout the entire world. They have been established in the United States since their first foundation in 1700. The life of a Carmelite nun is both contemplative and apostolic. By her prayers, sacrifices, and penances she atones for the numberless sins committed against the Eternal Father. Her apostolic life is spent in application, praying for the needs of the Church, the sanctification of priests, the salvation of souls, and the conversion of sinners. This year, 1962, the Discalced Carmelite Nuns celebrate the 400th Anniversary of St. Teresa's Reform.

FAMILY CLINIC

May a Catholic girl date a divorced man?

By JOHN L. THOMAS, S.J.

Is it wrong to keep company with a divorced person? A former classmate of mine is going steady for several years already with a Catholic divorced man whose wife is still living.

When she talked to her about this, she says they don't intend to get married. Can she receive the sacraments—which the doctor does the live in mortal sin?

Dating for "fun," or entertainment, that is, dating with no serious thought or intent of settling a mate, has become widely accepted among all age groups today.

Continuing a trend started after World War I, the focus of recreation and entertainment among the unmarried has shifted increasingly from the home or family to one's age group, and since this activity is mainly couple-centered, most participation in social life involves cross-sex associations or dating. Indeed, this pattern is so generally accepted that any other relationship tends to arouse considerable suspicion.

These popular attitudes toward dating go far to explain the reasoning or rationalizing through which your friend—and a distressing large number of other Catholics—try to justify their conduct when dating a divorced person.

They usually begin by insisting they are only seeking entertainment, and inasmuch as all parties concerned are fully aware that there can be no thought of

marriage, they contend that this form of dating offers a legitimate means of participating in social life. Their self-deception is also supported by another false premise that conveniently remains implicit; namely, that the divorced person is somehow similar to an unmarried person. In other words, that the civil divorce decree has freed him from the bonds of a valid marriage.

As I say, this premise tends to remain implicit for every informed Catholic knows very well that a civil court cannot dissolve a valid marriage contract, even though the civil courts in this country erroneously presume to do so.

Unfortunately, some poorly informed persons do not believe either that only Catholic marriages are valid or that only the marriage bond between Catholics cannot be dissolved by civil divorce.

At any rate, whether many labor under this misconception or not, the fact is that for many men act "as if" a divorced person were free from his marriage bonds, for though they would never hesitate to keep company with a married man, they seek to justify their similar conduct with one who has been divorced.

Considering the current dating patterns, facile rationalizations and misconceptions mentioned above, can you imagine the untold heavy losses to the Church stemming from this conduct.

According to reliable estimates, some 100,000 persons are divorced each year, the majority of these eventually remarry, and they do not necessarily remarry other divorced persons.

Like your friend, many Catholic girls start out by insisting that they are dating divorced persons for no other reason than to keep company. Yet by its very nature such dating readily leads to mutual emotional or sexual involvements, and these involvements, at this stage, they find it easy to convince themselves that their need for each other is greater than their need for God, so they contract an invalid marriage.

An analysis of such affairs reveals several typical patterns. First, a couple may start out with the clear understanding that they are dating for no other reason than to keep company. Yet by its very nature such dating readily leads to mutual emotional or sexual involvements, and these involvements, at this stage, they find it easy to convince themselves that their need for each other is greater than their need for God, so they contract an invalid marriage.

Second, since divorce is widely accepted by non-Catholics, they may proceed well along in the courtship process before revealing their Catholic faith, and if they have been divorced. At this point, a sincere, informed Catholic would discontinue dating at once, or at least, would proceed with clear proof that the previous marriage was invalid, yet some Catholics, in such an affair while blindly clinging to a vague hope or rumored belief that the Church may not recognize their divorce, may proceed.

Third, some divorced Catholics start dating on the pretext that their marriage was invalid and that they are dating for no other reason than to keep company or be annulled by the Church. Unmarried Catholics should know that a marriage must be regarded as valid until declared otherwise by the proper Church authorities. The mere fact that a marriage contract was entered by a Church court or is believed to be invalid by the partners means nothing in terms of freedom to engage in dating.

If your friend doing wrong? If the situation, as is necessary, it is clear that her conduct is seriously reprehensible, for she is not only giving scandal but is maintaining a false hope in her friend in the proximate occasion of sin.

(Father Thomas will be unable to give personal replies.)

The Liturgical Week

By REV. ROBERT W. HOVDA (Priest of the Pittsburgh Oratory)

SIXTEENTH SUNDAY AFTER PENTECOST. Jesus Christ exalts the human person in the Gospel, first of all by subordinating religious feasts and acts to man and mystery of the human person—through the tremendous invitation and calling the Father has given us through His Son.

But Jesus also asks that we accept both our importance and dignity and our election with humility. The Church's liturgy helps us in both ways. It helps us to penetrate ever more deeply into the grandeur and mystery of the human person—through engaging us as persons in play-acting, in a drama, which is heavenly in the absence of anything solid and which is sacred in content, in tone and in its repeated bows, kisses and gestures of respect. But it teaches us humility, too, for it begins our dignity as God's gift and frequently invites us to confess our sins and to plead for mercy.

MASS AS ON SUNDAY. So Jesus continues to heal on the Sabbath day, continues through his active presence in the holy liturgy to convince us (and this itself is healing) of both grace and sin, of sublime dignity and of ample grounds for individual humility. And the progression, the order in today's Mass is a proper Christ: beginning with the entrance hymn of admission that we are "needy and poor" and ending with the final prayer's confidence in God's gift of life and strength through the sacrament.

THE HOLY GUARDIAN ANGELS. These mysterious creatures to whom the Bible refers so frequently are creatures, not demi-gods. And so when we celebrate with joy the assurance of God's Word that He employs spiritual messengers. So this good, we are celebrating again, though in a slightly different way, our Christian consciousness of the Father's love.

ST. TERESA OF THE CHILD JESUS, VIRGIN. "Sweetness," in the modern English sense, and simplicity are far from synonymous. Today's liturgy invites us to meditate and imitate the simplicity of the saint in whose honor the Eucharist is celebrated. The figure of the child, which appears so often (entrance hymn, opening prayer, reading, gospel, etc.), recognizes our immaturity but openness, eagerness for instruction, recognition of our dependence on Him, then by reminding us of a saint who has captured the imaginations of men and women in all the centuries since his ministry asks us to contemplate the holy tree on which the Church was born and the sacred sign around which Christians always gather for worship.

ST. FRANCIS OF ASSISI, CONFESSOR. "God forbid that I should glory save in the cross of our Lord Jesus Christ." He refrains both of entrance hymn and of the first reading. So this Mass in honor of a saint who has captured the imaginations of men and women in all the centuries since his ministry asks us to contemplate the holy tree on which the Church was born and the sacred sign around which Christians always gather for worship.

MASS AS ON SUNDAY. "To know Christ's love," the first reading from God's Word tells us today, is the surpassing blessing of the Christian. To know that we are loved with a love which is innocent of selfish design or even of legitimate personal need. This is the great message which the liturgy seeks to communicate at all times.

ST. BRUNO, CONFESSOR. And it is only in the light of that message the love of Christ for us, the love of God for us that the emphasis on "good works" in today's Mass of a confessor can be understood. These good deeds, those virtuous acts, the "good life" to which we are called are only possible as a heroic response to love, a response motivated by strong consciousness of being loved greatly.

The Poor Man's Prayer

Mr. Boyle, in "The Poor Man's Prayer," put into the mouths of the book's characters his own profound understanding of Catholic social thought and action. I use the word "profound" advisedly, for I share the opinion of the late Bishop John R. MacDonald of Antigonish who once observed that George Boyle personified the virtue of social justice to a remarkable degree.

Mr. Boyle considered Alphonse Desjardins a "key apostle" of the social order back in the 1890's, long before that term came into current vogue. Desjardins' message was "Every man has a social duty."

When Boyle's book was first published by Harper and Brothers in 1950, it was circulated chiefly among credit union people. It seems fortuitous, however, that it has been reprinted now—in the light of "Mater et Magistra" and the encyclical's urgent appeal for "more lay apostles in the social order."

Most books on the life of the apostolate in the field of social action tend to be rather theoretical and exhortatory in tone. The message of this one is: "Here is the life of an early lay apostle in the field of social action; here is what one man did to apply the principles of Rerum Novarum

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE—1430 on Your Dial—Mon.-Fri.—7:45 P.M.

FRIDAY, Sept. 28—(Tape) Rev. Richard Terrill and members of Immaculate Conception Sodality of Cathedral High School. MONDAY, Oct. 1—(Live) Rev. Robert Borchertmer, a member of the Holy Family Club of St. Albans, Mass. TUESDAY, Oct. 2—(Tape) Rev. Kenny C. Sweeney and members of the Catholic Daughters of America. WEDNESDAY, Oct. 3—(Tape) Rev. Charles Koster, requested by a member of the Apostolate for a Special Intention. THURSDAY, Oct. 4—(Tape) Rev. Donald Schneider and members of St. Joan of Arc Junior Legion of Mary.

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Parents and First Communion

OTTAWA, Ont.—Responsibility for preparing children to receive their first Holy Communion has been placed directly on parents in St. Basil's parish here. We shortly will announce the change of policy. Father J. Ruth, C.S.B., pastor, said parents will be expected to bring their children individually to him for a personal examination of their readiness for their first Confession and Holy Communion on the basis of their knowledge of religious truths. Each child will receive first Holy Communion whenever the pastor is satisfied the child is ready for the Sacrament. This might be at any Sunday or weekday Mass, the pastor said. The usual "First Communion Sunday" will be replaced by the Solemn Communion festival, in which the entire parish will join with children who earlier will have received Holy Communion for the first time. Father Ruth said the change is being made for three reasons: to increase parents' awareness of their responsibility for giving religious instruction to their children; to increase direct contact with their parents shared directly in preparing them for what is for many of them the first Sacrament they remember receiving; and to emphasize the spiritual significance of the Sacrament.





# Tic Tacker

Last week the school children of the Archdiocese presented a spiritual bouquet to Archbishop Schulte on the occasion of his Silver Anniversary as a Bishop. Eighty graders, Sharon Green and Ray Bauman of St. James the Greater School, Indianapolis, presented the offering of prayers to the Archbishop.

The spiritual bouquet was lettered on the sides of a wood block. In the center is mounted a sterling silver medallion on a rod. Enamelled on the circle were the outline of two children and a Latin inscription for "Behold the Great Bishop." The artist was Sister Rosalia, S.P., associate professor of art at the University of St. Joseph. An ebony carved head of Christ was also given to the Archbishop, a gift of the same artist.

Included in the bouquet were: 74,312 Masses, 62,314 Communions, 47,889 Rosaries, and 1,136,089 Aspirations. Commented the Archbishop: "I guess I won't have to say any more prayers now."

**IT HAPPENED THIS WEEK**—Members and guests of the Prisoners Aid by Citizens Effort (PACE) organization toured *Marydale School* following their dinner-meeting at the school. The visit to *Marydale*, conducted by the *Sisters of the Good Shepherd*, was the first in a projected series of tours of correctional institutions to learn of rehabilitation work first-hand. . . . Forty couples, members of the *Christian Family Movement*, gathered last Sunday at *Sevina Memorial High School* for their regional meeting. They made tentative plans for an International Student Weekend, October 27-28, when 150 members will meet foreign students and faculty members. . . . Mr. and Mrs. William Radzinski, members of *Our Lady of the Greenwood parish*, Greenwood, are project chairman. . . . Members of *Our Lady of Good Council* and St. Jerome's Discussion Clubs met in Richmond to observe their 10th anniversary. The groups include members of St. Andrew's, St. Mary's and Holy Family parishes, Richmond.

**CONGRATULATIONS**—Best wishes to Mr. and Mrs. Elt Beavin of St. Joseph's parish, (Clark County) who observed their 50th Wedding Anniversary on September 16. . . . Also to Mr. and Mrs. Edward Stumpf of St. Mark's parish, Indianapolis, who will note their 25th Anniversary on October 6.

**NAMES IN THE NEWS**—Father Robert J. Ulrich, an Indianapolis native and son of Mrs. Kathleen Ulrich and the late Dr. A. J. Ulrich, recently dedicated a new church at his parish in Portland, Texas. He is pastor of *Our Lady of Mt. Carmel Church* there. His mother and aunt, Miss Helena Ulrich of Aurora, Ind., attended the ceremonies. . . . Mrs. Carl Harton, field secretary of *Maryville College*, St. Louis, will be in Indianapolis on October 2 and 3 to meet prospective students. An Open House will be held at 4 p.m., October 3, at the home of Mrs. William J. Mooney, 4301 Central Ave. . . . The two new Vicars Forane (heads of the split Indianapolis Deanery were seminarian classmate Father Leo Schaefer and Father Richard Kavanagh were both ordained at St. Meinrad Seminary by Bishop (now Cardinal) Joseph E. Ritter in 1936. (One of Father Schaefer's first official functions will be to install Father William Dorraugh as pastor of St. Joseph's parish, Indianapolis, at 7:30 p.m. Sunday, Sept. 30.) . . . Five honor Archdiocesan students at St. Mary-of-the-Woods College were guests at the annual President's Dinner last Sunday at the college. Sister Marie Parsulus, college president, hosted the faculty-student dinner. Honored were: Mary Ann Tribble of Brazil; Patricia Hughes, Patricia Lewis and Janet Szrabala of Indianapolis; and Mary Stephens of Terre Haute.

**CAUGHT AGAIN**—One of our most discerning readers is Archbishop Schulte. He can spot a mistake in *The Criterion* faster than anybody in last night's football game. The error? The Archbishop was consecrated as a Bishop in St. Louis' New Cathedral, not the Old. Item Two: North Vernon, Ind., is most certainly in the Archdiocese of Indianapolis. (We meant to write Mt. Vernon, which is in the Diocese of Evansville.)

**BROWN COUNTY OUTING**—The 180 students of the *Latin School of Indianapolis* will make their fall camping trip this weekend at *CYO Camp Rancho Framasa* in Brown County.

## Support prayer ruling with reservations

CHICAGO—The National Council of Catholic Men's executive committee meeting here expressed agreement with the U.S. Supreme Court's June 25th decision in the New York public school prayer case, but voiced "serious concern" toward the trend to destroy all relationships between religion and government. The resolution said "to the extent" the court's ruling "struck down the recitation of a prayer composed by governmental officials as part of a governmental program to further religious beliefs, the executive committee of NCCM agrees with the decision."

"To the extent that the decision may go beyond this point we disapprove," the resolution added. "Furthermore, we express our serious concern of the trend toward destruction of all relationships between religion and government."

The NCCM advocated "an increase of every level of the communications between Catholics, Protestants, Jews and all men." A resolution urged "prudent and good will on the part of all engaged in such communications."

The NCCM expressed its "special interest of the Church in these media is due above all to their educational significance. It is said that the mass media have a greater influence on youth than traditional ways of teaching. Moreover, even if they also influence youths who are not in school, the population in general is . . . and its life itself."

**IT IS PRECISELY** because of this, the letter said, ". . . that the Church is alive to the very precise duties it must carry out, and from which it cannot retreat, concerning the right and hearing media."

The letter listed those duties as "above all the duty of weighing merely the different expressive means of these media to guide consciences toward their decent use, and the duty also of taking timely steps to establish effectiveness in the presence of religious values in the development of modern social life."

L.R.B. Indianapolis



AT STARLIGHT SCHOOL DEDICATION—Father Charles Noll, pastor of St. John's parish, Starlight, and altar boys are shown above at the recent dedication of the new elementary school. Archbishop Schulte officiated at the dedication rites.



COUNCIL OF WOMEN HOLD TEA—Charles Shimming, left, and Clara Falkner were guest speakers at the annual Tea sponsored by the Indianapolis Deanery Council of Catholic Women on September 20 in L. S. Ayres auditorium. The speakers' general topic was "Vocations." Both are members of the Serra Club, and Mr. Shimming is vice-president of the Archdiocesan Council of Catholic Men. Shown with the speakers are Mrs. John T. McQuade, second from left, president of the Indianapolis Deanery Council of Catholic Women, and Mrs. Elt Goodman, president of the Archdiocesan Council of Catholic Women. (Staff photo)

## Calendar

- FRIDAY, SEPT. 28
  - A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.
  - St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.
  - A Ladies Party at St. Christopher Church, 3301 W. 16th St., Speedway, from 7 to 11 p.m. Fish sandwiches. Carry-out from 4:30 to 7 p.m.
  - SATURDAY, SEPT. 29
    - The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.
    - SUNDAY, SEPT. 30
      - The Assumption Social from 2 to 6 p.m. in the school hall, 1165 South Blaine. Refreshments.
      - A Smorgasbord at St. Lawrence parish, 560 N. Shadeland, from 12 noon to 6 p.m. \$1.20 adults; 35 children; 25¢ children under 6 years.
      - MONDAY, OCT. 1
        - A Card Party sponsored by the Blue Ladies of Lourdes parish at 1:30 p.m. in Schillings' Hall, 5638 E. Washington St., rest.
        - THURSDAY, OCT. 4
          - Holy Angels Social at 6:30 p.m. in the school auditorium, 27th and Northwestern.
          - FRIDAY, OCT. 5
            - Nocturnal Adoration Society members are reminded of the customary watch in the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.
            - SATURDAY, OCT. 6
              - A Rummage Sale in St. Patrick's School Hall, 950 Prospect St., at 7:30 a.m. Clothing, appliances, toys, etc. for sale.

## Public school officials in St. Louis 'worried'

BY RHEA FELKNOR  
 ST. LOUIS—St. Louis County public school officials have expressed concern over accommodating large numbers of Catholic children slated to go to public schools next year because of major policy changes in Catholic schools.  
 Catholic schools here have been caught in a serious squeeze and many children who ordinarily might enter Church schools next year will be sent to public schools.  
 Most Catholic schools have dropped kindergartens. Catholic school construction and expansion has been sharply curtailed because of a teacher shortage and increasing difficulties.  
 IN EARLY August it was disclosed by officials of the 94,000-student Catholic school system that five new parishes will have no schools at all because they could not meet the required ratio of three Sister-teachers to one lay teacher.  
 In addition, Catholic elementary schools here are starting to implement a requirement that within the next five years all classes must be limited to 40 pupils.  
 More than half of the 500,000 Catholics in the St. Louis area live in 463-square mile St. Louis County, and 46 per cent of the children born in the county last year were baptized as Catholics.  
 Because of the kindergarten closings, more than 4,000 Catholic children will be sent to public schools.  
 "If the increase next six or eight per cent, we will have to find temporary solutions to accommodate all the children," he said. "We could rent church facilities, go into half days, or into split sessions."  
 HAZELWOOD Public School District Superintendent Clifford R. Kirby said the increase in district pupils this year was far greater than anticipated. The district estimated 9,500 pupils, but got more than 10,000.  
 Kirby attributed the overflow to an influx of Catholic students who were unable to get into church schools because of lack of room.  
 According to Msgr. James T. Curtin, archdiocesan superintendent of schools, the archdiocese decided not to build more schools because the current shortage of priests and teaching Sisters would require the hiring of more lay teachers.  
 He said the archdiocese could not afford to hire more lay. There are now 1,807 Sisters, 1,477 Brothers teaching in the archdiocese.

**TO ENTER NOVITIATE**—Miss Carolyn Bordenkecher, daughter of Mr. and Mrs. Walter Bordenkecher, will enter the novitiate of the Maryknoll Sisters of St. Dominic at Valley Park Mo., on October 18. Miss Bordenkecher is a 1961 graduate of St. Mary Academy and is a member of Holy Cross parish. Open house will be held at her home, 1617 E. Michigan Street, on October 7. No invitations have been issued.

## CYO group sets jubilee reunion

A 25th anniversary reunion of the Cathedral Senior CYO will be held on Thursday evening, October 4, at the St. Pius X Council, Knights of Columbus, 71st St. and Keystone Ave.  
 The reunion will include reception and dinner, with festivities scheduled to begin about 7 p.m. Members are to bring their wives or husbands. Dinner reservations are being handled by Joseph Clifford, 3905 Carrollton Ave. WA 5-9725.

## NEW OFFICERS

Mrs. George Kuehn is the newly elected president of Holy Trinity Altar Society. Other officers are Mrs. Louis Milavovic, vice president, Mrs. Frank Peck, recording secretary, Mrs. Arthur Juez, corresponding secretary; and

## CONSTANT VIGIL

# 4-man fire department keeps watch in Vatican

By MSGR. JAMES TUCEK

VATICAN CITY—The man behind the papal throne is dressed in khaki dungarees. He is the Vatican fireman.

The "vigilant fireman" fire guard, as he is called, is stationed directly behind the Pope's throne at every public function in St. Peter's Basilica. He is one of a corps of 14 men who combine the duties of firemen, nightwatchmen and electrical repairmen in Vatican City.

The Vatican fire brigade as presently organized dates only from 1941, when a select group of young men, graduated from Rome's firemen's training school. There was another firemen's corps before then dating back to the reign of Pope Pius IX (1846-1878). They were called the "pompiers"—the pumpers—and were variously assigned to anything that had to do with water, including the elevators which were then water-driven.

THE ELEVATOR operators in the Vatican today are still considered under the aegis of the Vatican fire department. Their uniform is the same as the dress uniform of the fire brigade.

The modern Vatican fireman is trained to the ultimate in fighting fires of every kind and origin. His working uniform is a suit of khaki dungarees, an overseas cap and parachute's boots.

The total corps is made up of 14 firemen, two brigadiers, and a commandant. Seven firemen and a brigadier take 24-hour turns on duty, during which time they are called to be in "barracks." This means that they live a community life and are constantly on the alert to answer any call at any time.

During their time "in barracks" the firemen must keep within hearing distance of the telephone at all times. There are two sets of rings that the phone will make, but only a trained ear would notice the difference. One ring results in a fire alarm, which is a normal office call to the fire department. The other is the ring for 444 which is the fire alarm.

ANOTHER ALARM system installed in the fire department headquarters has nothing to do with fires. This is a board with numbers from one to six, each number corresponding to one of the six elevators in the Vatican palaces.

If an elevator stops operating, the light beside its number goes on and a fireman is dispatched to the rescue. Some years ago one of these calls was to rescue Pope Pius XII, who was trapped in an elevator for more than 15 minutes.

The duties of the Vatican fireman can be divided into special and normal categories. The special duties involve such things as unblocking stopped up drains in street gutters and rooftops or eradicating the smoke from firecrackers. After 5 p.m., when for ordinary maintenance workers go off duty, they are also called for emergency repairs in electrical and mechanical equipment.

Their normal duty consists in standing firewatch in the palace, a twice-daily inspection of every office building in the Vatican. At 5:30, when every office, except those of the Secretariat of State, is closed for the day, the first round begins. A fireman takes a bundle of keys from a cupboard in the Vatican firehouse and, accompanied by a Vatican policeman, inspects the rounds.

THE INSPECTION tour of the office buildings takes two and a half hours. Every door and every wall is checked from the cellars to the attics. The round is repeated again at 10:30 p.m.

Whenever there is a fire in St. Peter's Basilica during a ceremony, the firemen go about their work quietly to avoid creating in the crowds gathered there.

A FEW YEARS ago there was a fire when, in the middle of a ceremony, a television camera cable above the Pope's throne caught fire. Before that, when the long strings of chandeliers were being used, the fire was instead of the present indirect lighting, there was a short circuit in the wires which caused a fire high in the vaulting of the great church. On both occasions the firemen brought the fire under control before the people gathered knew that there was any danger.

When there is any solemn ceremony scheduled in St. Peter's the firemen's duty time is canceled. On such occasions, 12 of them are stationed at various points around the basilica and two

are stationed behind the papal throne. They take their places beside the fire hydrants concealed at intervals throughout the basilica. Unknown to the majority of those who are awestruck by the beauty of the great church during such ceremonies, concealed behind the baroque magnificence of the Pope's throne, there are two firelumps.

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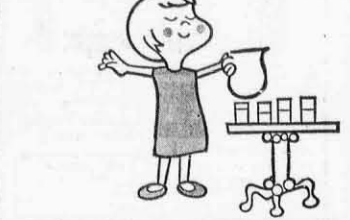
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AROUND THE ARCHDIOCESE

Workshop Day slated by New Albany DCCW

NEW ALBANY, Ind.—A Workshop Day sponsored by the Albany Deaconry Council of Catholic Women will be held Saturday, Oct. 6, at Sacred Heart Church, Jeffersonville, at 10:30 a.m. This meeting was originally scheduled September 29, but due to conflict-

ing dates has been changed to October 6. Luncheon will be provided by the Women's Club of Sacred Heart for a nominal charge.

Miss Ruth Donnelly, of Louisville, will be the guest speaker. Other speakers include Father Robert Wagner, Deaconry moderator, and Mrs. Elz Goodman, Archdiocesan president.

The workshops and those in charge are: Organ and Development, Miss Agnes Burke; Youth, Mrs. Lucy Purcell; Retreats and Spiritual Development, Mrs. Clarence Livingston; Library and Literature, Miss Margaret Richard; Rural Life, Mrs. Stephen Walter; Welfare, Miss Christine Ryan; Legislation, Mrs. John Flispar; Press and Publicity, Mrs. H. Carl Gettelinger; Missions, Miss Catherine Kenney; Census and Hospitality, Miss Aileen Kopp; Committee Cooperation with Confraternity of Christian Doctrine, Mrs. A. D. Haggard.

All women in the deaconry are invited to attend this meeting. Parish presidents are asked to report the number of women who plan to attend on or before Wednesday, Oct. 2, to Mrs. Emma J. Kenny, BU 3-3288.

TELL CITY

The Tell City Deaconry Council of Catholic Women will hold a Day of Recollection on Sunday, Sept. 29, at St. Augustine's Church, Leopold. Registration will begin at 12:30 p.m. with conferences scheduled at 1 p.m. The conferences will be given by Jesuit priest from West Baden College. The day will close with Benediction at 5 p.m.

Father Raymond Moll is host pastor.

JEFFERSONVILLE

Mrs. John Shaughnessy is the newly elected president of the Sacred Heart Women's Club. Other officers are Mrs. Earl Mays, vice president; Mrs. Albert Bizzell, secretary; and Mrs. Charles Bizzell, treasurer.

CLARKSVILLE

Rev. Father Camillus Gost, O.F.M. Conv., will be the guest speaker at the annual Communion Breakfast sponsored by the Holy Family Fraternity, Third Order of St. Francis, on Sunday, Sept. 29, at St. Anthony's school cafeteria, 7:29 a.m. Communion Mass in St. Anthony's Church precedes the breakfast.

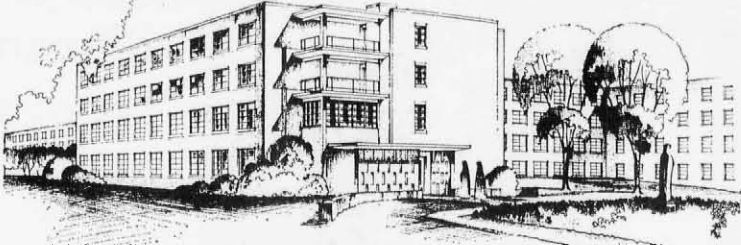
The Catholic Theatre Guild of Louisville will present the musical "Wonderful Town" at the Guild Theatre, 816 E. Broadway in Louisville September 28, 29 and 30; also October 5, 6 and 7. For reservations, call JU 5-5774.

Evansville priest heads university

PORTLAND, Ore.—Father Paul E. Waldschmidt, C.S.C., has been named president of Portland University here.

The appointment was made by the outgoing president, Father Howard J. Kenna, C.S.C., in his new capacity as provincial of the Indiana province of the Congregation of Holy Cross.

Father Waldschmidt, 42, has been vice president of the university since 1951. A native of Evansville, Ind., he attended the University of Notre Dame, Laval University, Quebec, and the Angelicum University in Rome.



BENEDICTINE SISTERS EXPAND—Above is architect Charles M. Brown's sketch of the \$210,000 Novitiate wing which will be constructed at Our Lady of Grace Convent, Beech Grove. The four-story structure will provide facilities for 72 novices and postulants during the five-year Sister-Formation period. Story of groundbreaking, Page One.



PLAN THIRD ORDER JUBILEE—Planning the jubilee celebration of St. Mary's Third Order Fraternity, New Albany, are: (seated l. to r.) Miss Marcella Blasius, Prefect of the Fraternity; Mrs. Paul Newton, Treasurer; (standing) Fr. Kieran M. Kay, O.F.M. Conv., Spiritual Director; and Miss Agnes Deuser, Secretary.

Britain sees council aid to conversion efforts

By JOHN A. GREAVES

LONDON—The Catholic Church in Britain looks to the forthcoming Second Vatican Ecumenical Council to strengthen its efforts to reconvert this increasingly nonreligious nation.

All its hopes and prayers have been concentrated on this aspect of the council's work.

Many Catholics believe a main tool to rebuild permanently the spiritual life of the country out of the present friendship between the various major Christian churches would be a far greater use of the vernacular instead of Latin throughout the liturgy.

Other hopes are all connected with the ultimate aim of conversion. They include the introduction into the Mass of the name of St. Joseph, a saint held in particular affection through England's history; the canonization of the 40 Martyrs of England and Wales, a papal honor which apart from anything else would please the national eye; and a common approved English version of the Bible acceptable to non-Catholics.

THE CHURCH here exists alongside a wealthy and influential state-supported Anglican hierarchy, which claims it is still the authentic "Catholic Church" in this country. It asserts it is directly descended from the Apostles and uses liturgy similar to that of the Church.

The Church in Britain has bent over backwards to preserve existing goodwill and avoid friction, speaking delicately in its various pronouncements regarding the council. Its official pronouncements have been generalized calls for prayer for the council and expressions of hope that it will help restore the friendship between Christian forces in the fight against modernism. With these have gone insistence that the preparations and much of the council's work itself must be secret and any forecasts about results would be futile.

The Catholic lay has generally followed this lead and while individuals have made various suggestions the big lay societies as a whole have made no official public statements.

The only published English Catholic petition to the council was made last year by the Vernacular Society, an influential group which formally asked that the English language should be generally used throughout the Mass and for all seven sacraments in this country. It says:

D. of I. schedule social October 2

INDIANAPOLIS—The Daughters of Isabella will hold a social meeting at 8 p.m. Thursday, Oct. 2, at the K of C hall, 13th and Delaware St. Hostesses will be members from Our Lady of Lourdes and St. Bernadette parishes.

Featured on the program will be a showing of new fall and winter hats, along with a showing of bags and accessories.

New Albany Third Order to celebrate 25th year

NEW ALBANY, Ind. — St. Mary's Third Order Fraternity will celebrate its silver jubilee on October 4 with a solemn high Mass at 7:30 p.m. in St. Mary's Church, New Albany.

Celebrant of the Mass will be Fr. Thomas Aeschbacher, O.F.M. Conv., Auxiliary Provincial of the Third Order. Assisting him as deacon will be Fr. John Lofius, O.F.M. Conv., and as subdeacon Fr. Eugene Heintz, O.F.M. Conv., both former spiritual directors of the Fraternity. Fr. Kilian Speckner, O.F.M. Conv. will deliver the sermon.

The Fraternity was formed in 1928 by the late Fr. Paul Voltrath, O.F.M. Conv., who received forty-six members into the Third Order at Mt. St. Francis Seminary, Mt. St. Francis, Ind. The first meetings were held at the Seminary. Later, in October 1937, the Fraternity was established at St. Mary's in New Albany.

The late Monsignor William Jochem, then pastor of St. Mary's, was invested in the Third Order by Fr. Ambrose Finnegan, O.F.M. Conv., and the members who had banded together at Mt. St. Francis became the nucleus of the newly-established Fraternity in New Albany. Through the years, about 240 men and women from

FARMER'S VIEW Your enemies

By DANA C. JENNINGS

Just as a man is judged by the friends he makes, so he may be judged by his enemies. If those with cause to cry out against him are the widows, the orphans, the poor, the oppressed, then we may guess that he has done less good in this world than he should have. If, on the other hand, those who oppose him are known to favor ill-gotten gains and to regard not God nor man then I for one am ascert that this man's enemies are well-chosen.

We are often advised to choose our friends carefully. I say let us choose our enemies with care. Let us choose them not for the color of their skin or the effects of their personality. Let us choose them for the wrong they do, for the suffering they cause.

I choose as my enemies the powerful self-seeking interests who grow fat on the farmers' life-blood, who oppose right and justice in the marketplace because it is an injustice that they thrive. I choose for my enemies those who would "solve" the farm problem by plowing under three out of four farm families simply because they are "small." I choose for my enemies those who strive to keep farmers divided and fighting among themselves, those who decry neighbor helping neighbor and try to make you think it is socialism or worse.

I propose to destroy these my enemies, not by sword nor fire

but by making them my friends and the friends of my people, the families on the land. For when you have made a friend of your enemy, you have destroyed that enemy more utterly than with gunpowder. I propose to destroy them by words, sweet or acid, as the case requires, by present and by prayer, as Our Lord taught us. Won't you join me?

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**Shared-time draws doubt**

NEWARK, N.J. — Skepticism regarding the possibility of working out a satisfactory shared-time school program between private and public schools was expressed here by a Catholic school official.

Msgr. Joseph P. Tutte, superintendent of schools in the Newark archdiocese, said scheduling difficulties and time lost by the student in traveling from one school to the other militate against such a program.

Subjects added at the end of a student's day in the "second" school are likely to receive scant attention, he said in an interview. He also cited the administrative problems that would be involved and said shared-time would likely create extracurricular activities.

At the same time, Msgr. Tutte said, there is no doubt that "our youngsters could gain from an enriched program, particularly in the areas of technical education."

Catholic schools have neither the plants nor the personnel to handle such a program, he said, adding that "equipment is expensive and has such a rapid rate of obsolescence, and teachers' technical subjects command high salaries."



**PLAN PARISH OPEN HOUSE**—The Legion of Mary and Christian Family Movement of St. Philip Neri parish will sponsor an Open House in the parish church, 510 N. Rural St., Indianapolis, from 1 to 4 p.m. Sunday, Oct. 7. Thirty members of the parish will serve as guides to explain the altar, statures, stained glass windows, votive light, symbolic art and other items of interest to non-Catholics. The professionals will not doubt be a popular attraction, to John Clark, Jr., Miss LaVon Dierkers, center, and Miss Betty Dierkers practice their roles as guides. Invitations have been extended to the eight non-Catholic congregations located within the parish boundaries. (Staff photo)

**HART HONOURED**  
WASHINGTON—Lake E. Hart, Supreme Knight of the Knights of Columbus, has been chosen to receive the 1962 Gibbons Medal by the Catholic University of America Alumni Association. The presentation will be made November 10 at the annual banquet climaxing the university's homecoming activities.

**RUMMAGE SALE**  
INDIANAPOLIS—The St. Francis Hospital Guild will have a rummage sale Friday, October 5, in the hospital auditorium. Home-made donuts will also be sold during the sale. Anyone having rummage please contact Mrs. George Cafours, ST 6-7177 or Mrs. Henry Brinkman, ST 6-9734.

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PRAYER IN SCHOOLS

Predict clarification of High Court ruling

By RUSSELL SHAW

WASHINGTON—The U.S. Supreme Court between now and next June may give the answer to a question that has troubled the nation for the past three months.

The question is: What did the court mean to do last June when it ruled against a 22-word prayer recited in some public school classrooms in New York State?

The answer, if it comes, will be given by the court in its final way—through decisions in new cases that raise issues similar to those in the New York prayer case.

There is a good chance that an answer will be forthcoming. Two and perhaps three cases involving religious practices in public schools will be before the court during its 1962-63 term.

These considerations are prompted by the fact that on Oct. 1, the Supreme Court will open shop for another nine months. As it does so, the shadow of last June's New York prayer decision will be heavily on the nine members of the nation's highest tribunal.

On June 25 the court ruled against recitation by students in New York public schools of the following prayer, which had been prescribed on a non-compulsory basis by the State Board of Regents:

"Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessings upon us, our parents, our teachers and our country."

It quickly became apparent that the court's action had stirred up a hornet's nest of controversy. The court was praised and condemned in newspaper editorials, press releases, letters to the editor, private conversations, public addresses and in Congress, where scores of resolutions and proposed constitutional amendments were introduced on the subject of school prayer.

This mass of discussion, however, failed to settle the fundamental question of just what the court had done.

BASICALLY it appears that there are two schools of thought on this point. One takes a narrow view of the court's ruling, emphasizing that the prayer involved in the June decision was composed by state officials, and holds that all the court really did was to rule out official, state-written prayers in public schools.

On the other side of the fence are those who take a broader view of the court's ruling, which was written by Justice Hugo L. Black. Conceding that the decision dealt only with a particular prayer recited in a particular set

of circumstances, they nevertheless argue that the inherent logic of the court's position would prohibit the rule out a host of other religious practices which have long been common in many public schools.

It is this crucial difference of opinion that the court may resolve in decisions during the next months.

Exactly what the court will decide at the moment less predictable than usual. One reason for this is that sitting on the bench October 1 will be two men who were there at this time last year and who took no part in the June prayer decision. They are Justices Byron White and Arthur Goldberg, who succeeded Justices Charles E. Whittaker and Felix Frankfurter when they retired because of ill health.

One justice who participated in the controversial prayer ruling subsequently took the unusual step of commenting on the court's action. Justice Tom C. Clark, speaking August 3 at a meeting in San Francisco, said the decision had been widely misunderstood.

He said the court had not meant to rule out all public recitation of a Supreme Being, but had simply been dealing with a "state-written prayer circulated to state employees with instructions to enter it recited at the beginning of each school day by children in a state-owned building."

THE TWO CASES pending before the court which could give an opportunity to promote of religion in its prayer ruling in the months ahead, if it so chooses, are:

• A controversy over Bible reading in Pennsylvania public schools. A Federal court has held that the practice is an unconstitutional "promotion of religiousness." State officials have asked the Supreme Court to reverse this ruling.

• A case from Maryland in which a Baltimore woman is challenging public school Bible reading and recitation of the Lord's Prayer. These practices have been upheld by the State Supreme Court.

Also, a third case involving similar issues may come before the court from Florida. There the State Supreme Court last June upheld the constitutionality of daily Bible reading and recitation of the Lord's Prayer in public schools.

WHILE RELIGION in public schools will be a major issue before the Supreme Court during its 1962-63 term, it is not the only question of interest to religious groups that will occupy the court's attention.

Another potentially significant case is an appeal from a ruling by the Oregon Supreme Court, which held that it is in violation of the Oregon constitution to lend tax-paid textbooks to students in "standard" public schools, which have a religious orientation. A program of lending textbooks to these students had been carried on in Oregon for some 20 years before the state court's ruling.

From Kentucky comes a challenge to the arrangement whereby a hospital built largely with public funds was leased to nuns who operate it. The leasing of the

Irvine-Estill County Hospital to Benedictine Sisters was upheld last May by the Kentucky Court of Appeals. This decision has been appealed to the Supreme Court by a taxpayers' group, which main-ains that the arrangement violates Church-State separation.

Nearly a half-dozen cases involving the issue of obscenity and free speech are pending before the court. One involves a challenge by four national paperback book publishers to the practice of the Rhode Island Commission to Enforce Morality in its method of distributing to newsmen lists of publications it deems objectionable for youths.

Magazine articles explain Jewish stand

NEW YORK—The historical experience of Jews as a minority in America has been a major factor in prevailing Jewish attitudes favoring the Supreme Court's decision on Church-State separation and imposed prayers in public schools.

This viewpoint—presented as part of a comprehensive review of American Jewish attitudes on Church-State separation and other questions stemming from the country's religious pluralism—is expressed in the September 28 issue of "The Communal," a weekly journal of opinion edited here by Catholic laymen.

At the invitation of "Commonwealth's" editors, three prominent Jewish leaders wrote articles for the magazine on the topic of "The Jew in American Society."

In addition, the magazine issue contains a reprint of an article by an Orthodox rabbi favoring parochial school, an article by a Catholic professor who reviews books on Christian-Jewish relations, and comments by Commonwealth's editors on current religious group friction in America.

In a preface to the articles, the publication's editors said they were devoting most of the issue to the analysis of Jewish attitudes on public questions because of the strong reaction in Jewish quarters to the recent editorial, "To Our Jewish Friends," appearing in America, national Catholic weekly.

THE AMERICA editorial, which stirred widespread controversy, urged "responsible Jewish spokesmen" to take a stand in the interest of community relations against what it called an all-out campaign by some Jewish groups to "secularize" the public schools and public life.

Some Jewish quarters reacted to the editorial as a "veiled" warning that refusal to take such a stand would invite a wave of anti-Semitism.

Because of the recent exchanges over the Supreme Court's decision, "The Communal" editors stated, attention was focused not only on the secularist-religionist conflict but on the place of the Jew in America's pluralistic society.

"Thus," they wrote, "this special issue of Commonwealth intended to bring some badly wanted light to present and future Jewish-Christian dialogues."

THE THREE new articles written by Jewish leaders for the journal were by David Danzig, program director of the American Jewish Committee; Rabbi Arthur Hertzberg, of Temple Emanuel, Englewood, N.J., chairman of the Social Action Commission of the Synagogue Council of America; and Arthur A. Cohen, director of the religious department at Holt, Rinehart and Winston, New York book publishers.

Rabbi Hertzberg, in his article, stressed the historical roots which have prompted the dominant Jewish attitude favoring the Court's prayer decision.

"Since the beginning of the liberal era," he stated, "Christianity in both its Catholic and Protestant forms has learned to make peace with religious and cultural pluralism and even to hail it. This would not have happened without the pressure of the great historic movement of liberalism of and often misused to Christianity."

Therefore, he went on, Jews do not regret "the Church as the author of their present political

liberty. They almost instinctively feel that their freedom is safest in societies in which the Church is blunted in its dominance over public affairs."

"Creation of a public life which is neither Jewish nor Christian (which is secular but not secularist) is the last stage in the realization of Jewish equality," Rabbi Hertzberg wrote. "What Jews want is not a secularist culture but a neutral culture."

THIS TRAIN of thought was taken up by Mr. Cohen in his article. "Indeed," he declared, "Judaism does not reject secularism any more than Christianity does. It will tolerate a democratic 'secularism' more readily than it will a Christian society (and there are good and sufficient reasons for its choosing to do so)."

In a society which endorses a religiously neutral public domain, he continued, no one group can make the people and the culture religious if they do not wish to be religious.

In conclusion, Mr. Cohen said the Jewish community "wishes only to insure that if American society becomes religious that it shall still have access to it."

Jewish historical experience also was viewed by Mr. Danzig as a motivating factor in current Jewish attitudes on Church-State separation.

"Our (the Jewish) history for the past two thousand years has not inclined us to hope for much good from the state's concern with religion," he pointed out.

Mr. Danzig then went on to state that the experience gained from Israel's support of Orthodox Judaism may give American Jews a better understanding of Christian expectations in countries that are traditionally Christian in background.

"The objectionable synagogue-state relation in Israel may help to reduce any tendency Jews may have toward a self-righteousness about our opposition to the Church-State alliances where we are a minority," he explained.

Agreement with these points of view was expressed in a concluding article by James O'Garra, managing editor of Commonwealth.

"The religious Jew hailed the Supreme Court decision not in spite of his theology but because of it; the non-religious Jew hailed it because of his historical experience, that is to say, his experience with Christians," he wrote.

STRONG reaction in Jewish quarters on the prayer decision was primarily because of their historical experience—"some-time Christians are more ready

—and more able—to forget than Jews are," Mr. O'Garra stated.

"Perhaps that day will come when Jews will be so secure, so certain that their rights are safe, that they will cease to be anxious on this score. I hope so. But I fear that controversies like the present one do little to speed that day," he declared.

IMMACULATE HEART CARD PARTY—"October Gave a 16th Party," the annual card party of Immaculate Heart of Mary parish, Indianapolis, will be held Friday, Oct. 5, at 8 p.m. in the Riviera Club. The sale of "gold bricks" will help to carry out the theme "Fort Knox." Mrs. Eugene Wittger, second from left above, is general chairman. Also shown are Mrs. John P. Main, left, "Fort Knox" chairman, and Mrs. Lawrence O'Keefe, Jr., door prize chairman. Proceeds of the card party will be for maintenance of the parish school. (Staff photo)

Trappist offer
CONYERS, Ga.—Trappist monks at Our Lady of the Holy Ghost Monastery here have offered to construct new stained glass windows for the Negro Baptist churches destroyed in Dawson, Ga., by arsonists.
The offer was made to Dr. Roy McLean, pastor of Atlanta's First Baptist Church, who is acting as treasurer of the appeal for funds to aid the destroyed churches.

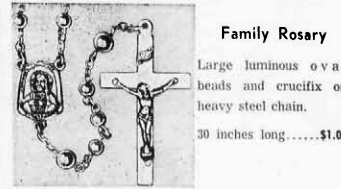
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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS
CARD PARTY — Friday, Sept. 28
Chataford High School — 7:30 p.m.
5885 Crittens Avenue
Sponsored by
Women's Club of St. Thomas Aquinas Church
Table and Door Prizes — \$500 to be Given Away
SMORGASBORD — Sunday, Sept. 30
St. Lawrence Church — Noon to 6 p.m.
4650 N. Shadeland Ave. — In the School Cafeteria
ANNUAL FESTIVAL — Sunday, Sept. 30
Our Lady of Mt. Carmel Church
12 Noon to 8 p.m. — West Gray Road (Carmel)
CARD PARTY — Friday, Oct. 5
Immaculate Heart of Mary Church
8 p.m. — Riviera Club — \$1.00 per ticket.
These announcements are available school change. To have your event listed, phone or bring the notice to the Mercury at least 2 weeks before the event is scheduled.
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