

Secret conclave opens haulting for Pontiff

BULLETIN
Two ballots were cast in the papal election on Thursday before Crierion press time. Both were unsuccessful.



VOL. III, NO. 37 INDIANAPOLIS, INDIANA, JUNE 21, 1962

JUSTICE STEWART DISSENTS

Public school prayer barred by High Court

WASHINGTON—The U.S. Supreme Court has ended a year of nationwide suspense by barring devotional Bible reading and recitation of the Lord's Prayer from public schools.

The court's action was left first in Florida. On the same day it decided the Maryland and Pennsylvania cases, the court in a brief order reversed a decision of the Florida Supreme Court which had upheld various religious practices in Florida public schools. The court remanded the case of the Florida Supreme Court for "further consideration in light of" the decision in the Maryland and Pennsylvania cases.

Justice Clark, in a key passage of his 23-page majority opinion, said the "test" of whether a law violates the Constitution's ban on an establishment of religion lies in the answer to this question: "What are the purpose and the primary effect of the enactment?"

He answered in these words: "If either is the advancement or the inhibition of religion when the enactment exceeds the scope of legislative power as circumscribed by the Constitution. That is to say that to withstand the strictures of the Establishment Clause there must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion."

Justice Potter Stewart dissented from the ruling on public school prayer and Bible reading, which applied immediately to schools in Maryland and Pennsylvania.

The school prayer ruling had been eagerly awaited since June 25, 1962, when the court in a 6-3 decision barred a prayer composed and prescribed by state officials from public schools in New York State.

The court now has gone a step further, ruling out not only state-composed prayer but also Bible reading, as a devotional exercise, and recitation of the Lord's Prayer in public schools.

But Justice Stewart in his dissent characterized the majority's definition of the Establishment Clause as "insensitive."

He held that the cases raised the issue of the religious liberty of parents who want their children exposed to religious influences in school, and said:

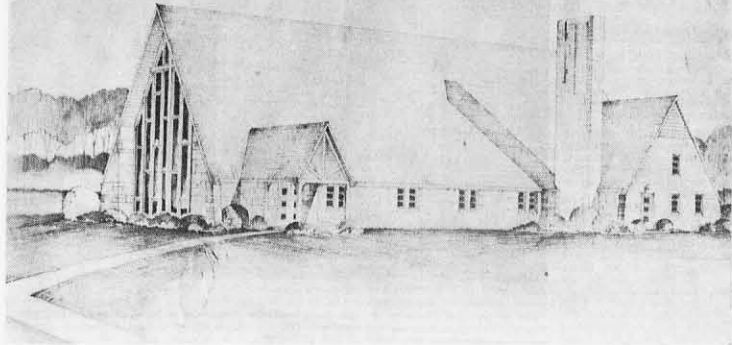
"A compulsory state educational system so structures a child's life that if religious exercises are held to be an impermissible activity in schools, religion is placed at an artificial and state-created disadvantage."

"Viewed in this light, permission of such exercises for those who want them is necessary if the schools are to be truly neutral in the matter of religion."

"And a refusal to permit religious exercises that is not as the realization of state neutrality, but rather as the establishment of a religion of secularism or of the state as government support of the beliefs of those who think that religious exercises should be conducted only in private,"

ALTHOUGH the decision on Bible reading and prayer applies immediately to public schools in Maryland and Pennsylvania only.

The new pope soon issued an Apostolic Constitution, in which he adopted the idea of sealing up the cardinals' meeting place until a new pope is chosen. This effective method of a secret and closed meeting has been employed ever since the cardinals. They gradually rationed the food, finally reducing it to bread and water, in the hope of hurrying the cardinals' decision.



NEW AMERICAN MARTYRS CHURCH—Shown above is Architect Charles M. Brown's concept of the new church of the American Martyrs to be erected in Scottsburg. Groundbreaking ceremonies will be held at 4:30 p.m. Sunday, June 23, followed by Mass at 5 p.m. The pastor is Father William Engbers. Construction of the new church, which will replace a converted public school building, is a project of the Archdiocesan Home Mission Fund.

Scottsburg groundbreaking slated Sunday

SCOTTSBURG, Ind.—A 25-year-old parish which has been using a converted public school building for services will soon have a new church.

Groundbreaking ceremonies will be held at 4:30 p.m. Sunday, June 23, at American Martyrs parish here to begin construction on a modern, glass-front church which will accommodate 432.

Father William Engbers, pastor since 1947, said that the 100x50 office will feature laminated wood beams and will be faced with St. Meinrad sandstone. The church will front on South Meridian Street.

General construction contract was awarded to Cord Brothers of Shelbyville, with a bid of \$72,000. Charles M. Brown of Indianapolis is the architect.

Funds for construction will come from the Archdiocesan Home Mission Fund. American Martyrs parishioners have pledged \$25,000 toward furnishings of the new church.

Growth of the Scott County parish has been slow, according to the pastor. Beginning with 69 parishioners in the first year, there are now 252. The parish has no school.

Last tribute is accorded to Pope John

VATICAN CITY — "Farewell, Holy Father, farewell forever."

These words of the Holy See's chosen eulogist echoed in St. Peter's basilica at a final solemn funeral Mass for the beloved Pope John XXIII.

And they echoed in the hearts and minds of those present: the cardinals, the Holy Roman Church, bishops and priests, Christians of many denominations and representatives of most of the world's nations.

About 20,000 persons crowded into the transepts of the great basilica. The nave was still occupied by rows of seats for Pope John's great, momentous audience with his death—the Second Vatican Council. Other thousands were outside the church in St. Peter's square.

AT THAT same moment, half a mile away, hundreds of other friends of Pope John heard an other requiem Mass for him. They were the inmates of Regina Coeli prison. Sober they rose the world had forgotten his visit to the prison the day after Christmas, 1962. It was a visit that told the world that a new and distinctive personality had arrived on the scene.

Only the hundred or so candles in a symbolic three-tiered catafalque were lighted as the great basilica began to fill with people. Even while the representatives of state entered, the church was still immersed in gloom.

But bright lights went on for arrival of the cardinals at 10 a.m. when the ceremony began. Seventy-two of them entered the nave, two each attended by a prelate. They filed silently into rows of chairs on either side of the catafalque, which stood beneath the Altar of the Confession beneath the dome and the Altar of the Chair at the far end of the church.

The catafalque stood more than 25 feet high. Rows of candles had been placed around the base and around each of the three tiers. At the top a symbolic three-tiered catafalque was draped in red. Surrounding the whole was a silver tiana, the distinctive papal headress, ringed with three golden crowns.

BEHIND the cardinals were representatives of 83 nations. The first to arrive were U.S. Vice President Lyndon B. Johnson and the other members of the U.S. delegation: James A. Farley of New York, former postmaster general; Ben Benjamin E. Mays, of Atlanta, Ga., a Baptist clergyman who is president of Atlanta's Morehouse College; and George N. Schuster, assistant to the president of Notre Dame University and formerly president of Hunter College in New York.

Among the others present were: West German Foreign Minister Gerhard Schröder; Prince Albert of Belgium and that country's Vice Premier and Foreign Minister Paul-Henri Spaak; Canada's Vice Premier Lionel Clavel; France's Foreign Minister Maurice Couve de Murville; England's Count of Perth; Ireland's Prime Minister Sean P. Lemass (Continued on page 9)



SISTER MARY MEL



SISTER MARY BRENDAN

Two more Franciscans named to New Guinea

OLDENBURG, Ind.—Two additional Sisters of St. Francis will be sent to the community's missions in New Guinea this fall, according to Mother Marie Dillhoff, O.S.F.

The new missionaries, who will join six other Franciscan Sisters there, are Sister Mary Brendan and Sister Mary Mel.

Sister Mary Brendan is the daughter of Mr. and Mrs. Michael Boyle, members of St. James the Greater parish, Indianapolis. She attended St. Philip Neri and Holy Name Schools and was graduated from St. Mary's Academy and Marian College.

HER TEACHING assignments include: St. Catherine, Cincinnati; Holy Trinity, Indianapolis; St. Mary, New Albany. During the past year she has taught at St. Xavier's Indian Mission in Montana.

She has four brothers—Brother Edward Boyle, C.S.C., John, Robert and Michael Boyle—and one sister, Mary.

SISTER MARY MEL, a native of Cincinnati, has spent her entire teaching career in the Archdiocese of Indianapolis. A graduate of Marian College, she has taught at St. Joseph's School, Shelbyville, and St. Monica School, Indianapolis.

She has two aunts who are nuns—Sister Mary Eileen, O.S.F., former principal of St. Mary's Academy, Indianapolis, and one assistant principal of Rex Mundi High School, Evansville, and Sister Paulina, M.M., currently on leave from mission work in the Philippines.

Sister Mary Mel has been assigned to the mission in Mendi, located in the South Highlands of Papua, New Guinea. Sister Mary Brendan will be missioned at Tari, also in the South Highlands. There are three Sisters stationed at each of the missions.

True stands still for nuns—especially cloistered ones. It seems only yesterday to the Carmelite nuns in their medieval monastery on Cold Spring Road, Indianapolis, that they sponsored their first public novena to Our Lady of Mt. Carmel.

Yet it was actually 25 years ago in 1939—that a Paulist priest, preceded before thousands of worshippers assembled on the monastery grounds for the first time. From July 9 to 16 of each year since 1929 the crowds have returned to ask God for special favors.

Marian buys Stokely property

Marian College has completed purchase of the 20-acre Stokely estate at 3000 Cold Spring Road, for future expansion. It was announced this week. Establishment of a men's dormitory there is receiving prime consideration as a part of the school's development program.

The purchase for an unincorporated man, includes the mansion of William B. Stokely, chairman of the board of Stokely-VanCamp, Inc.

Final details were concluded after Marian received a permissive use variance from the Indianapolis Board of Zoning Appeals, allowing the school to make educational use of the property.

The main estate on the grounds includes a two-family residence, a single-family residence, a garage, a water tower in the same Mediterranean arch.

(Continued on page 9)

MEET WITH KENNEDY

WASHINGTON—President Kennedy has recruited a small army of the country's religious leaders to mount an attack from the moral flank against the seething racial crisis.

The Chief Executive previously met with political and business leaders and mapped out plans for the political and economic sectors. He also scheduled sessions with educational and legal flanks.

As a result of the President's get-together (June 17) in the White House with some 250 leaders of various religious creeds, it has been made in the last four weeks of working with groups throughout the country to make equal opportunity for all citizens.

The President turned the meeting over to his brother, Atty. Gen. Robert F. Kennedy, to make a report on "what progress had been made in the last four weeks of working with groups throughout the country to make equal opportunity for all citizens."

A large map was on display for the meeting. The President said it showed some 500 cities in the North where "hotter racial relations were needed. In his suggestion concerning subcommittees, the President said it might be desirable to have a committee for each state.

A POLITICAL undercurrent was sounded by the President who reminded the religious leaders that civil rights legislation might result in a filibuster being avoided—an apparent relief from the racial crisis.

At the conclusion of the meeting, the President said the religious leaders had been invited to the meeting included: 13 archbishops, 15 bishops, seven priests and six of the laity. Archbishop Patrick A. O'Brien of Washington, spokesman for the Catholic group, told the President the racial problem now "has been raised to the proper level" of a "moral problem and a crusade for basic human rights."

U.S. religious leaders to combat race problem

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SILVER JUBILEE

Indianapolis Carmel plans 25th Novena

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Yet it was actually 25 years ago in 1939—that a Paulist priest, preceded before thousands of worshippers assembled on the monastery grounds for the first time. From July 9 to 16 of each year since 1929 the crowds have returned to ask God for special favors.

IN THAT first year of novena, the world was on the brink of a major war. . . . The Great Depression was nearing an end. . . . Television was in the "talking stage." Skirts were well below the knees. . . . Frozen pens were a specialty at the corner grocery. . . . Everyone was singing "Over the Rainbow."

Behind the monastery walls, the nuns were making altar breads. They were leading their lives of joyous austerity and prayer. They were following the novena devotions as intently as those outside.

Prayer for unity

TRIVANDRUM, India — Catholic, Protestant, Orthodox and Mar Thoma Syrian bishops of Kerala state assembled on the same platform here to launch a campaign for Christian unity. The prelates prayed together and pleaded publicly for the restoration of the unity of Christians.

'A WRESTLER WITH ANGELS'

An interview with Morris West

BY GEORGE CENT

NEW YORK — Morris L. West, Australian-born Catholic novelist, calls himself "a wrestler with the Angel," but he might better be described as a peripatetic theologian who refuses to quarrel with his fellow man.

The author, who won high critical and popular acclaim for his novel "The Devil's Advocate," was here for the publication of his new book, "The Shoes of the Fisherman," a novel about a Russian priest who is elevated to the papacy during the same period when his former prison camp interrogator serves as Premier of Russia.

Interviewed at his hotel, the 47-year-old West talked about his new book, which is published by Wm. Morrow and Company here, his even stranger career and his dissatisfaction with the narrowly legalistic in theology.

"I have arrived at this stage of life with one obsession—the loneliness of people," he remarked over a cup of coffee, "and it is that which I project in my writing as honestly as I know how."

"THIS INSIGHT — like most of the author's views — grew slowly out of the rich soil of his own suffering. "Every human being needs to belong to something or someone," he said. "I was 14 when I entered the Christian Brothers as a postulant—I joined because my parents had separated. I left 12 years later without taking my final vows."

"The personal dilemma which caused him to leave the religious order involved a crisis of faith, he now admits.

"I reached a point where it would have been much easier for me to reject the Faith than to assume the burdens it implied. I was—and am—Jacob wrestling with the Angel. The dilemma forced me to call into question everything in the Faith and to explore its fundamental groundings in the dialogue between man and God."

The year was 1842 and West, outcast in the Australian Army where he began writing in his off-hours, recording his rebellion against what he called "the dehumanization of belief."

After the war, West became a publicity man for Australian radio. By the time he was 36, he had risen to a top executive post in the industry and wrote, directed and produced his own programs. His rise was so rapid that he won the guiding accolade of "wonder boy of Australian radio."

"I started a career so late," he said, "I felt I had to prove I was better than anyone else. I ran in a hundred different directions at once, made money, but, inside myself, I was still groping



MORRIS L. WEST

for the understanding of life and death. The contrast between the human and divine elements of Faith was an everlasting question in my mind."

The interior struggle proved too much and West suffered an emotional breakdown. To a physician's suggestion that he undergo psychiatric treatment, the author replied: "I couldn't deliver my mind to anyone else's care." He was convinced that the answer he was seeking had to be found within himself.

During this trial, the person who remained closest to him was his secretary, Joy Crawford. Concerns developed into mutual understanding, and later into love. Their marriage was West's

first step on the road back to interior peace.

WITH THE MONEY from a play and his first two novels, West and his wife journeyed to Italy, where the author read about a priest who lived on the streets of Naples caring for homeless children who solicited, stole, drugs—anything, to stay alive. The priest housed them in a deserted church called the House of Urethins.

He never stole personally, West says, but he kept watch while they pilfered and he lived off their trade. Yet, in the priest's mind and heart, he was helping them in the only way he knew—against a society which condemned them to indigence and

that was indifferent to their plight.

"I wanted to do a book about the priest," West observed, "I asked him, 'As a priest, how do you square your conscience with your action with these boys?' He answered: 'I could only make my own judgment and commit it to the mercy of God. Even so, there were many moments when I was a man and not a priest.'"

West lived among the tramps, disguised as a sailor wanted by the police, and was shocked to discover boys of nine with corrupt minds. "The results of his investigation he published in "Children of the Shadows," a poignant novel which became a best-seller when it appeared in England in 1956.

It is this ambivalence in the human situation of good discovered in the foulest human dregs, that continues to haunt the novelist.

"FAITH is not a convenience for me," he asserted, "but is, frankly, a hell of a burden. I cannot be a comfortable Catholic novelist, but neither am I a Manichean. In my questioning of the Faith, and in my observations of people, I have been forced to accept the human totality."

We must remember that God made all things in one single act of creation. I believe we are saved in and through the flesh. It's a Dostoevskian idea, and it's important to understand it properly, but we are saved in and through the flesh. It's a Dostoevskian idea, and it's important to understand it properly, but we are saved in and through the flesh.

"The Church, after all, is founded on sin. The Incarnation and Redemption would not have taken place except for sin. Many would never have a reason for a dialogue with God or for exploring the Faith if they had not experienced a need of it through their own delinquency."

"On the other hand," he continued, "it is a ground for a

profession of Faith, because no one can be humbly conscious of the undeserved mercy of God until he has been in the horrifying position of having to wait on the mercy of God."

WEST was asked why then that evil—palpable evil such as is found in the works of Bernanos, Mauriac and Graham Greene—plays such a small role in his own novels.

"In my life, I've met only one or, at most, two persons I might have called really evil," he replied. "Travel and experience have made me very conscious of the incapacity for free choice which too great a burden, too great a strain imposes on the will. If a father is to be child over the head three, four times a day, the child's will grows hard and greatly modifies his freedom and clouds his vision of right and wrong."

"I incline to be very chary of a statement of positive evil. The ground of Christian optimism is the Infinity of God. Evil is part of the Fatherhood of a creative God who gives His sons the capacity to enter into full voluntary association with Him, or to turn away from it."

"Whether God shares the burden of an imperfect creation is still an open question for me. I will continue to explore to the limits of defined doctrine, in the meantime, I'm more afraid of offending truth in this matter by a pundit's reply than I am of offending the purient with explicit revelation of sex."

West's reverence for man as he is, as a part of nature who must have within his natural environment, is expressed by one of the characters in "The Shoes of the Fisherman":

"MEN GROW, like trees, in different shapes, crooked or straight, according to the climate of their nurture. But so long as the sap flows and the leaves burgeon, there should be no quarrel with the slope of the man or the tree."

"I'm always exploring, opening doors," he explained. "I'm not an oracle or a priest. I say what I want to in terms, not of preaching, but of exploring with the reader the great mysteries of life and death."

"People come into the world naked and go out naked. The terror of this is only bearable when it is shared and I feel my function as an author is to help people share it."

Rare honor

LONDON—Sister Mary Phelan, 38-year-old Medical Missionary of Mary from Ireland, has received one of the highest honors in the British medical profession.

Sister Mary put on a gown with scarlet lapels, to become the first nun within memory ever to be made a Fellow of the Royal College of Surgeons.

"Now I hope to go back to Africa to continue working in missionary hospitals," she commented after the ceremony.

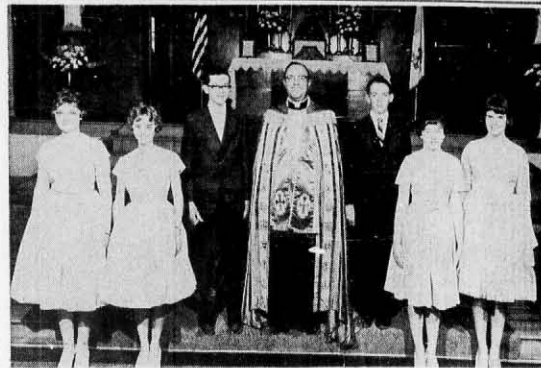
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The case is open 11 months out of the year, closing only in August to permit housecleaning. The daily schedule of the institution is set to match the requirements of students doing graduate work at the Gregorian, Lateran and Angelicum Universities and the Pontifical Biblical Institute.

Most residents of the case stay two to three years. Some of these come directly to the graduate house from the North American College. Many others, however, have completed their seminary work in the United States and have worked in parishes before being selected to go on to higher studies in Rome.

The result is that the men of the case are a cross section of the country from which they come. A variety of backgrounds, pastoral experience and age levels contribute to making the House on Humility Street one of the very interesting institutions in Rome. What they have in common — their priesthood, their brains and their nationality — makes the institution of great importance for the future development of the Church in the United States.



ASPIRANTS TO RELIGIOUS LIFE—Pictured above with Father Cyril Conen, pastor of St. Lawrence parish, Indianapolis, are six aspirants to the religious life, all graduates of St. Lawrence grade school. From left to right, they are: Charlotte Born, Stephanie Pettei, Joseph White, Father Conen, Kevin Newton, Mary Beth Reardon, and Georganna Schumm. Kevin will go to the Latin School in Indianapolis; Joseph will go to St. Meinrad; and all four girls will go to the Aspiary of the Sisters of St. Francis at Oldenburg.

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GRADUATE HOUSE OF STUDIES
Rome's 'Humility House Street' outpost of American scholarship

By JAMES C. O'NEILL

ROME—The "House on Humility Street" is a proud outpost of American scholarship in Rome. Though Americans enter its sober doorway by the thousands every year, few realize how much this institution contributes to the life of the Church in the United States. In fact most visitors think of the building only in terms of the North American College and not the North American College as such.

When the undergraduate seminarians were moved to the new and more spacious quarters on the Janiculum Hill in 1953, the old college was transformed into a house for graduate students.

The recent appointment of Msgr. Lawrence M. De Falso of Dallas, Tex., as its new Bishop of Amarillo points up anew the role of the graduate house in American Catholic affairs. Bishop De Falso is its 10th graduate to be named to the American hierarchy.

Because the priests staying at the house have taken advanced specialized courses in canon law, theology, Scripture and Church history, its graduates are to be found in responsible diocesan posts as professors in the seminaries, officials of the matrimonial courts and special advisers to the bishops.

BEFORE the Casa Santa Maria became exclusively the preserve of graduate students in 1953, a smaller building on the Janiculum Hill, called Casa San Giovanni, housed American priests doing graduate work in Rome. This house was opened in 1933 and was located on the grounds of what today is the new North American College. It closed in 1930 and did not reopen until 1936 because of the war.

Between the years 1933-1940 and 1946-1953, a total of 129 students passed through Casa San Giuseppe. In the 10 years that the Casa Santa Maria has been open, a total of 729 graduate students have been enrolled. Together, the graduate houses of the North American College number 408 alumni from 74 archdioceses and dioceses in the U.S.

Among its distinguished graduates are Archbishop John P. Dearden of Detroit and Archbishop Joseph J. Krol of Philadelphia.

FROM the outside, the Casa Santa Maria looks little different from the other downtown buildings surrounding it. Inside, it is

an oasis of tranquility in the heart of a noisy, bustling city.

This year 73 men live within the case's walls. Next year the number is expected to swell to 80 which will put a strain on its facilities.

The majority of graduate students are provided with a bedroom and a sitting room; study, most of which overlook one of the two interior courtyards. Among the case's accommodations is a specialized library, a common room complete with television, a ping-pong room and pleasant rooftop terraces where the graduates stroll as they recite their breviary in good weather.

The chapel of the case is the magnificent 17th-century church of Santa Maria dell'Umilta, rich with inlaid marble and valuable paintings. In addition to the altar of the church, the residents of the case have 22 other altars in oratories so that all may celebrate Mass daily.

The case was set up by the American Bishops and is under the direction of the Episcopal Committee for the North American College. It is an integral part of the North American College and shares the same Rector, Archbishop Martin J. O'Connor.

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NEW MARIAN ALUMNI OFFICERS—The Indianapolis Chapter of the Marian College Alumni Association elected new officers recently. Shown above, left to right, seated, are: Leonore Jean Dufour, president; Susanne Dufour, corresponding secretary; and Dave Field, treasurer. Standing, Jim O'Donnell, vice president. Not present for the photo was Joe Eckman, recording secretary.

ANCIENT TRADITION

This is the 5th conclave for American cardinals

By THOMAS E. KISSLING
The present conclave to elect a successor to Pope John XXIII is the 79th of its kind in the history of the Church. It is called "conclave" from the Latin words meaning "with key."

The length of conclaves has varied, but in recent years they have been brief. Pope John XXIII was elected within four days—on the 12th ballot. His immediate predecessor, Pope Pius XII, was elected in the shortest in 29 hours. It was the shortest conclave since 1623.

The first conclave or closed meeting, the longest on record, was held at Viterbo, Italy. Pope Clement IV died there November 29, 1268, and rules then in force required the meeting had to be held where the former pope had died. The 18 cardinals present deliberated two years, nine months and two days before electing Gregory X as pope on September 1, 1271.

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THE CHURCH AND THE WORLD

Tributes to Pope John — Bracero program — School aid

The Vatican

◆ From religious leaders of virtually every faith, words of sympathy and of personal loss at the death of Pope John XXIII have been pouring into the Vatican.

◆ U.S. Vice President Lyndon B. Johnson paid tribute to Pope John for leaving as an "architect of a confidence that spirituality and charity and virtues will not cease to be an important and constructive force shaping the role of our times." Vice President Johnson headed an official U.S. delegation to the solemn funeral Mass (June 17) for the Pope.

◆ Pope John's favorite tiara, which was a gift from the people of Bergamo, has been returned to Bergamo to be placed in that city's cathedral. Vatican officials have announced. It has also been learned that personal belongings of the late Pope, including the bed on which he died, are being returned to his hometown of Soana, Italy. Some of the personal effects will be placed in the house where the Pope used to spend his summer vacations as Cardinal Patriarch of Venice. The rest will be placed in the house where the Pope grew up. It is now owned by the Pontical Institute for Foreign Missions.

At home

◆ WASHINGTON—Two senators have joined in sponsoring a bill to extend for one year the program under which Mexican workers in "braceros" are imported to work on U.S. farms. The House of Representatives on May 29 rejected a bill to extend the program. Senate sponsors of the bill are Sens. Gordon Allott and Peter H. Dominick, both of Colorado. Allott defended the program in a Senate speech, saying that for the type of work done by the Mexicans, such as weeding and picking, "it is impossible" to obtain other workers in western states.

◆ The American Jewish Congress told the Senate that it opposes Federal education aid to church-related colleges and seminaries. "We see no distinction between a parochial school or an institution of higher learning if both are controlled and maintained by religious bodies," Leo Pfeffer, general counsel of the Jewish group, told Senate subcommittee on education.

◆ A spokesman for the National Catholic Rural Life Conference endorsed the proposal for a National Service Corps in a statement to a Senate subcommittee considering the plan. Father James L. Vizzard, S.J., director of the NCRLC Washington office, said the Service Corps would be of benefit not only to the "desperately poor" people whom its members would assist but also "to the volunteers themselves, to the communities in which they will be working, to the volunteer agencies already active in the field, and to the nation itself."

◆ NEW YORK—Peace Corps director R. Sargent Shriver declared here that separation of Church and States does not mean "the divorce of spiritual values from secular affairs." Those who read into the Constitution "a wall of hostility and distrust," said Ferdinand University's 11th graduating class, are "blind to the spiritual mainstream of American life."

◆ The Greek Orthodox Church of North and South America has disclaimed a pronouncement by the National Council of Churches asking for an end to devotional use of the Bible in public schools. In a letter to council president J. Irwin Miller, Archbishop Iakovos, Primate of the Greek Orthodox Church, said that the council's pronouncement "is not without giving" certain "serious forces comfort when it says 'neither true religion nor good education is dependent upon the devotional use of the Bible in the public school program.'"

◆ CHICAGO—The Catholic Hospital Association of the U.S. and Canada urged in a convention resolution that the Hill-Burton Act, which aids hospital construction, be extended in range and time. The delegates expressed "deep appreciation to the Congress of the U.S. for the initiation and effective implementation" of the Hill-Burton program, and said "the countless blessings" of the program "already benefiting our society need to be preserved."

◆ PORTLAND, Ore.—Some Oregon public school districts are selling surplus books to parochial schools, following end of the recent school term and a ruling earlier this year by the Oregon Supreme Court that banning of school textbooks by public school districts to parochial school children is in violation of the State Constitution. In Portland, books provided to parochial school children with school district funds have been hoisted by each parochial school for shipment to a central warehouse of the Portland school district.

◆ FAITH GROWING—TACHUNG, Formosa—The Catholic population of the Tachung diocese has increased by more than 500 per cent in the past decade. Brooklyn-born Bishop William F. Kupfer, M.M., of Tachung reported that there were 32,934 Catholics in his See in 1962 compared with 6,570 in 1953.

◆ CHIMBOTE, Peru—A U.S. minister here has started disbursement of 1,275 acres of Church-owned farm land in central Peru's Nepeana Valley. Mr. James C. Burke, O.P., from Wilkes-Barre, Pa., who is in charge of the independent policy of Chimbote, decided to distribute the land after a pastoral visit to the Nepeana region which is in his pralicy. The land, which has belonged to the Church since 1642, is being parcelled into 20 acre lots. Only a third of the land is now cultivated.

◆ COROICO, Bolivia—Bolivia's bishops have drawn up a wide-ranging "plan for pastoral renewal" which covers all the activities in the country. Some of the directives will include: Every parish is to have a dialogue Mass every Sunday; The bilingual (Latin and Spanish) ritual approved by the Holy See must be used in preaching, based on Christian doctrine, the Bible and the liturgy is to be following throughout the country.

Abroad

◆ MONTREAL, Que.—Cardinal Paul Emile Léger, Archbishop of Montreal, will open an ecumenical center here shortly to "contribute to a mutual better understanding between Catholics and Christians of other religious denominations." The center is a follow-up of the Cardinal's pastoral letter of January, 1962, on the problem of "disunited Christians" and his establishment in May, 1962, of a diocesan ecumenical commission. The new center will offer the services of a specialized library, a lecture hall and a meeting place open to all Christians desiring to become better acquainted "among themselves and to orient themselves towards the unity desired by Christ, it was explained.

◆ BUENOS AIRES — Cardinal Antonio Caggiano, Archbishop of Buenos Aires, has called on the people of Argentina to pray for peace as elections to bring back constitutional government approach. "We are already close to election day," he said. "We are experiencing anguish and mistrust, and we proceed hopefully and fervently towards the dawn of a new day." The Cardinal said in a pastoral letter before leaving for the conclave in Rome to elect a new pope. "For our part," the Cardinal said, "we believe that the time has come to mobilize the most effective energy which is that of prayer."

◆ PHILADELPHIA—The British government and officials of Pius XII Catholic University College here have agreed on a charter making the college a non-denominational university run by the British government. The new university—known as the University of Basutoland, Bechuanaland and Swaziland—includes a Catholic college, run by the Canadian province of the Oblates of Mary Immaculate, the missionary order which started the original college in 1945.

Australia will fall behind in the vital race for scientific knowledge if a quarter of the students in New South Wales state are given training in schools with inadequate science laboratories.

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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.

The race issue

On a summer day in New York City about a century ago, an angry crowd gathered in front of the office of the provost marshal, where government officials were about to begin the second session of drawing names of inductees under the new Federal military conscription program.

Copperhead newspapers had emphasized the class character of the draft (especially that \$300 would buy an exemption and that the initial selections had been primarily laborers). Copperhead propaganda also depicted the draft as a burden on whites to fight for the Negro.

First there were jeers. Then, suddenly, the crowd surged into the building, compelling the officials to flee while they wrecked furniture and started a fire which spread quickly along the block.

A mob now, the people poured out into the smoke-filled streets. Their action marked the beginning of three days of one of the most violent civil and racial riots in American history.

Some fifty buildings were burned; the police commissioner and a number of policemen who rushed to the scene were literally beaten to death. Negroes were beaten and hanged from lamp posts; and one group of rioters set fire to a colored orphan asylum and clubbed children to death as they fled the burning building.

Unable to cope with the mounting disorder and violence, city officials appealed for militia, National Guard units, and Federal troops. Before order was restored, some 10,000 infantry, United States cavalry, and three artillery batteries (forced to rake the streets with grape and canister) were marshalled to battle and suppress the rioters.

By the time the last group of rioters had been dispersed, property damage had risen to an estimated \$2,000,000; and as many as 1,000 people had been killed or injured.

Of course, the analogy between these violent days in our past and the outbreaks across the land today falls short at many points. Still, we stress this story from the past in view of the tide of unrest evident in many areas of America at this moment.

To a degree such as we have never seen, the nation is witnessing reaction to a process of social and moral injustice which began about twenty years ago when slaves from a Dutch ship sat huddled in chains on the wharf at Jamestown.

The crucial and enormous challenge facing white and Negro "men of generosity and vision" must not be enlarged and intensified by more gunfire in the streets. Responsible, conscientious men of both races deserve all support possible to isolate, reduce, and eliminate factions obsessed with violence.

Our potential as a nation of peaceful, constructive relations between faiths and races is rich, so rich that we cannot afford the erosion of racism or the chaos of racial strife.

Act boldly

No amount of wishing will make it go away. Time won't heal it.

This nation is facing a moral crisis over the race problem that will not be resolved until the leading and respectable citizens of the United States begin acting morally and stop acting immorally.

It is immoral to keep Negroes in the inner-city ghettos. It is immoral to make Negroes feel unwelcome in public restaurants. It is immoral to refuse to hire Negroes except for menial jobs.

The Negro knew this when the white man did not, for it is always the victim of injustice who is first aware of the immorality.

The nobility and the wealthy of France, piously praying in the private chapels of their chateaux, were totally unaware of the injustices perpetrated upon the poor until a revolution made them conscious of the rights of man.

There is a revolution going on in this country today—a non-violent revolution led by heroes like Rev. Martin Luther King.

The Negroes are not going to back down. They should not back down, for they have at last touched the consciences of the American people.

President Kennedy's speech to the nation on civil rights last week may mark the turning point in the revolution.

"A great change is at hand," the President said, "and our task, our obligation is to make that revolution, the change peaceful and constructive for all."

The President made his challenge clear. "We face," he said, "a moral crisis as a country and a people. It cannot be met by repressive police action. It cannot be left to increased demonstrations in the streets. It cannot be quieted by token moves or tokens. It is a time to act in the Congress, in your state and local legislative body, and, above all, in all of our daily lives."

The President at last is giving leadership. Now there must be leadership on the local level.

Mayors and city councilmen, with the support of the power structure of the cities, could free the Negroes from the inner-city ghettos by passing ordinances requiring open housing. As long as it is possible for the Negro to buy where he will and then a Negro moving next-door will not mean that a whole block will go Negro.

The socially conscious could break the racial barriers by inviting prominent Negro couples to their cook-outs. A few pictures in the papers publicizing this, and the social climbers would soon be imitating them.

Those who set the hiring policy should direct that all positions and jobs be open to qualified Negroes.

Parents should encourage their children to invite Negro classmates into their homes.

There is something for all of us to do. Not one of us dares ignore the crisis we face.

As the President put it: "Those who do nothing are inviting shame as well as violence. Those who act boldly are recognizing right as well as reality."

Court decision

To the surprise of no one, but to the chagrin of many, the Supreme Court has put an end to Protestant influence in public schools.

The reading of Bible verses and the reciting of the Lord's prayer were the last vestiges of the one-time close union between Protestant Christianity and the public schools. On June 17, the Supreme Court of the land declared even this contrary to the First Amendment of the Constitution.

This was a logical conclusion of the interpretation of the First Amendment the Supreme Court has been developing for almost twenty years.

Once you interpret the First Amendment, which forbids

the "establishment of religion" to mean "forbidding every form of public aid or support for religion," then you must inevitably conclude that it is unlawful to promote prayers in schools supported by public funds.

Though not surprised, therefore, we received the decision with mixed emotions. We do not look upon it as a great victory for secularism. For Justice Clark, who wrote the majority decision, made it clear that the Bible could and should be studied in the schools as literature and as one of the dominant influences in the development of Western culture and civilization. (Would that our public schools and parochial schools would do just that!)

But, we were very much disturbed that the court failed to clarify a glaring and dangerous inconsistency in its recent interpretation of the First Amendment.

Justice Clark went out of his way to recognize that traditionally public funds are used to pay for chaplains in Congress, State institutions and the Armed Forces, and he did fortunately commit the Supreme Court to a formal recognition that this is not forbidden by the First Amendment. Then he immediately based his arguments against prayer in public schools upon the modern interpretation of the non-establishment clause of the First Amendment as "forbidding every form of public aid or support for religion."

If the paying of the salaries of chaplains in Congress and State institutions is not a support for religion, then the English language no longer is a vehicle for thought.

Justice Clark's decision is a reflection on the chaotic condition of our present understanding of the First Amendment.

QUESTION BOX

Why did God let Pope John die?

By MSGR. J. D. CONWAY

Q. Ever since Pope John died there has been one question on my mind. If there is a God, why did He let Pope John finish his great Ecumenical Council?

A. It is futile for us to try to grasp the details of God's eternal plans. If our faith is genuine we trust His unlimited wisdom, and we accept with resignation His decisions which are clearly His own. We must always keep trust in His love for us, His adopted children, even when He seems to afflict and deprive us.

Certainly our heavenly Father loves the Church even more than we do. It is the Mystical Body of His own Son; it is the great mystery of the sanctifying activities of the Holy Spirit in the souls of His adopted children; and it is the community which joins with His incarnate Son in constant, pleasing worship of Him.

Jesus promised that He would remain with His Church forever. It has been very evident to us, throughout the past four and a half years, that He was keeping this promise by giving us Pope John. The evidence is much less clear when He takes him away from us. But our faith does not rest on such evidence. We trust His words.

In future years we may find sound human reasons why God chose to take His Servant John at this time. Surely the great contributions which this saintly John made to the Church will live long after him. He has extended a spirit of love and freedom which can hardly be extinguished. He has given birth to yearnings for unity so deep in the hearts of all Christians that they must surely keep growing. And he has given such momentum to his quest for an ecumenism that they can hardly be halted or reversed.

I believe this was his aim. He probably knew before the Council adjourned last December that he had little chance to guide it to its conclusion. Yet he was patient, delaying its second session from May to September. He apparently considered it more important that preparations be thorough than that he be there himself to guide the deliberations.

Pope John probably felt as St. Paul: "I planted the seed, and Apollus watered it, but God made it grow. . . . With God's grace I laid the foundation, and someone else puts up the building." (1 Cor. 2, 6-10). Surely no one but Pope John could have got things started so nicely; maybe another will be more capable at finishing them.

Q. Does a shut-in or a sick person who cannot attend Mass receive the same graces by watching Mass on TV?

A. No, the Mass is an action of the congregation, joined to the priest, all making their offering and their sacrifice in union with Jesus Christ. You must be in the group to take full part in the group action.

However, I am sure that a sick person who worships God and gain much spiritual benefit by joining in a Mass being offered at a distance, but made to seem present by TV. In mind, heart and intention such a person joins in the offering and the sacrifice; and who can put limits to the mystery of the Mass?

Q. That fellow who is jealous of the well-endowed Sisters in his parish should move to ours. Our Sisters have no car; they walk to town for their few simple needs. They prepare their own meals; and they go out at night only for school affairs; and even there they keep in the background. In 100-degree weather they are in full regalia, and at 10-below they add only a shawl. I wonder if this fellow's wife doesn't own shorts for summer and a nice heavy coat for winter.

Whenever I visit the school I am always glad to return to the peace and quiet of home, where I have only five boys, ages one to eight.

I wonder if I have the right to be mixed. You see I am the Protestant half of a penitential marriage.

A. I shall let your gem shine by its own light. But since you seem to be the feminine half of this marriage, I want to congratulate your husband.

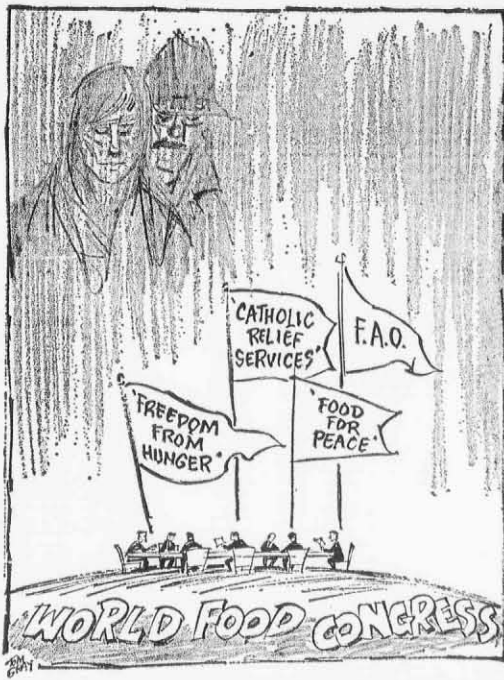
Q. Some years ago I took a trip with some people I worked for. We stayed at a hotel and, as so many people do, for a souvenir I took several guest towels and put them in my suitcase. I have been thinking this was wrong. I have never confessed this. Now what shall I do to get this straightened up?

A. I do not believe that either confession or restitution is necessary. You claim that you didn't even realize it was wrong at the time. You had a sense of justice; but this combined with the minor value of the things you took kept your sin from being mortal—deadly—and deserving of hell!

Apparently you have already repented of what you did; so forget it—except to learn the lesson never to do it again.

And why did you have to take several of those towels? One tiny one would have served as a sentimental souvenir.

SEEDS OF HOPE



OPINIONS

An ex-teacher raises some questions

To the Editor:

"The very spring and root of honesty and virtue lie in the felicity of lighting on good education." (Plutarch from 'On The Training of Children'.)

It is with deep concern that the following question is raised: In our modern American civilization one of honesty and virtue? (Few people will hesitate before answering in the negative. If we accept Plutarch's statement, then we can assume there is something wrong with our educational system.)

All right, so this is another "gripe," but the important thing is that I have my own answers for your criticism. As a past teacher and present parent, I am exasperated by the millions of dollars and "hot air" expended on a largely aimless educational system.

Let's start at the source of the learning process. The first five years of a child's life are a vital preface to formal education. How much time and attention do the majority of parents (this includes Dad) give to this preface?

Do we calmly and consistently discipline them with love and attention? Are we patient in answering questions and introducing new ideas? Do we offer supervised and constructive recreation or are we prone to say, "Oh, why don't you go watch TV?" Do we censor the literature, movies and television they prefer? Are we truly a united family in prayer and action? Have we daily tried to teach a love of country and Christian responsibility to society?

Are we good friends as well as parents? Instead of lecturing, "Now, when I was young . . ." do we talk things over so they have a chance for self-expression?

Now, the child is ready for school. This doesn't mean the job of being a parent is finished, but what about the teacher? Is he or she a graduate of an accredited educational institution? (This question includes the religious as well as the laity.) Is teaching an act of job to him or her, or a real, responsible vocation? If we get the correct answers to these questions, we do have the right to protest.

On the other hand, how much academic freedom does your child's teacher have? Is he or she a dedicated, person, or he or she should not be held down by administrative dictates or when his parents. Let's give our good teachers an opportunity to prove

their worth. If a parent has a sensible, intelligent question, any good teacher is happy to take time to answer it. How many parents, nevertheless, compare their child's report card to another's?

Which brings us to the question of a valid grading system. I think this is directly related to the problem of Special Education. To digress for a minute: Many school rooms are occupied by a wide variety of children ranging in Intelligence Quotients from 80 to 150. Many educators and politicians today offer this program: "Take the bright and genius category children out of the classroom and build for them institutions with the learning geared to their 'egghead' abilities. What a sick idea!"

Let me explain. The regular classroom is left with a group of average children and a group of slow or retarded learners. From experience, I know that to educate the slow or retarded learner demands constant attention and consistent supervision to achieve results. This would leave no time for the average pupils.

On the other hand if the average group were concentrated upon, the slow learner would not progress at all because of a lack of the constant attention they need. Promotion for the slow or retarded is then based on the necessity of getting him or her out of school before age 16. This destroys their pride, teaches them to expect something for nothing, and later they become drains on society.

Divided attention between the two groups results in the average group being slowed down and/or held back by the slow group. Consequently we have reached a dilemma. The eggheads become an elite group learning and growing up in an unreal atmosphere for they will not have the advantage of associating with average persons. The majority of our population—whom they later will be required to work with in society.

Let's separate the slow learner for he is the one that needs specialized attention. He is unable to work independently. Instead of frustrating him, through special education, we can develop what talents he has, guide him into a respectable vocation and most likely solve a major portion (Continued on page 8)

L'L SISTERS

By Bill O'Malley



"I ALWAYS MAKE IT A POINT TO DROP IN HERE WHEN MY RESISTANCE IS LOW."

CONTROVERSY

Theology training for nurses urged

A good theology course is essential for the proper education of a nurse, a theologian said at the annual meeting of the Conference of Catholic Schools of Nursing held recently in Chicago.

Father Joseph E. Kerns, S.J., professor of theology at Wheeling (W.Va.) College, said that if a girl wants to be a nurse she must find some answer to the following question: "Why does a human being have to go through the tragedy that is sickness?"

The Jesuit theologian said many nurse training programs in the U.S. only "assume the fact of sickness" and "try to remedy it," and as a result "nursing taught this way always seems to emerge as a refined technique in hiding things."

Father Kerns said that Lesson 1 in "How to hide things from the patient" follows this formula:

"You design his room with bright colors and curtains and soft lamps and a TV set as though he's moving into a first-class hotel. In this wonderful world there's no such thing as pain."

"You tell him that they didn't have to operate and he'll seem be discharged, but don't let on that he's already beyond treatment and might as well be allowed to die at home. You come in smiling, then jab him with a needle."

HE SAID Lesson II consists in knowing how to hide things from yourself: "Smile at misery, as though you didn't know the total sum of everything that's found in an ordinary hospital on an ordinary day."

"Sickness is a mystery, but the nurse must learn to look at it with reverence," Father Kerns explained. "The ultimate reason for it is not only wise but good. Any training program that can lead her this far will be giving her at least some preparation, but a Catholic nursing school should take her one step farther."

It should show the prospective nurse, he stated, that sickness "depends on two historical events, two decisions of a free will, two things that didn't have to happen."

He said these are original sin and the reaction to original sin by which God gave Christ to the world.

"Now, if sickness is the result of two historical events, sin and redemption," Father Kerns continued, "then theology, formal theology on a level that matches a student nurse's age and intelligence, isn't a luxury item in her training. Her science courses can never give her the real reason for sickness. . . . The sick man, the actual one she'll be dealing with, is a blend of nature and grace, and she'll never cure him unless she gives his condition the right diagnosis."

"YOU K'W better than I what a problem this raises for many Catholic institutions are merely charging an hour or so of baby-food religion or moral problems in medicine into a program no different from that of any other school of nursing?"

"It isn't for me to tell you how to do your work. . . . But let's at least admit the problem. To educate nurses properly you need a good theology course conducted by people with as much professional competence as those who teach biochemistry."

Father Kerns said that as the student nurse "begins to understand the meaning of sickness" she will be able to appreciate the meaning of nursing, which he defined as "trying to help the sick by serving them as a woman called by God."

(Question Box Continued)

Q. Since it is a dogma of the Church that Our Lady was taken body and soul into heaven, why is it referred to as her Assumption rather than her Ascension. It is no longer an assumed fact but an article of faith.

A. The word Assumption is here used in its primary, but now archaic sense: to take up. It is not something we assume; it means that the Virgin Mary was herself assumed, i.e., taken up into heaven. The word Assension would rather imply that she went up under her own power; and that is not the fact; was rather taken up by the power of God.

Q. I have always believed from the teachings of the Church that one must be baptized in water. Even most non-Catholic faiths teach this. How then do the Jewish people believe they will reach heaven, when they do not have baptism of any kind?

A. It is quite possible that they may have baptism of desire—implicit in their belief in God, in their sincerity of life, and in their desire of salvation.

Q. I had always understood that drippings could be used to season with, or for frying fish, eggs, potatoes, etc. Do I remember that tenderloin, roasts, bacon, or chops. Now I am told that only lard of vegetable oils are permitted in frying foods on Friday.

A. Don't believe all you are told. Go ahead and use your drippings.

Q. My husband is a convert and his father and mother are divorcees. His mother has remarried. He would like to have his father join the Church, which he loves so much. Could this ever be possible, or would this divorce keep him out of the Church?

A. It would surely be possible if his father believes and wishes to join. Usually it is only when a person has re-married after divorce that grave difficulties arise against membership in the Church.

THE YARDSTICK

Racial bias in unions

By MSGR. GEORGE HIGGINS

A well-known professor of American history at the University of Chicago has accused this column of being chronically, not to say incurably, pro-labor and anti-management. The title of this column is, in fact, a rather lengthy letter to the editor of our Chicago outlet...

As a general rule, it would be rather unseemly for a columnist to reply to this kind of criticism in his own column. In view of the fact, however, that one of the specific allegations directed against The Yardstick in this particular letter touches upon an explosive problem which is currently very much in the news all over the United States, I feel justified in making an exception to this sensible rule.

"Management," the professor of History says in his recent letter to The New World, "may be readily damned by anyone, but no one may criticize any practice of the unions, not even that of denying membership to Negroes, as long as they do."

This allegation, which, in context, was obviously directed at the author of The Yardstick, is so completely contrary to fact and so damaging in its implications that I feel I simply have to challenge it for the sake of the public record. It leaves the impression that this column is unconcerned about the problem of racial discrimination in the labor movement and, worse than that, that the author of the column is doggedly determined to squelch any criticism of unions which are guilty of discriminating against Negro workers.

The fact is that The Yardstick has already criticized these unions in no uncertain terms. Moreover, many of the 15 or 20 annual Labor Day sermons which this writer has delivered to predominantly labor audiences and many of the talks which he has delivered to union audiences have likewise called attention to the essential immorality of racial discrimination by unions. Ditto

for several of the annual Labor Day Statements of the NCWC Social Action Department with which the writer happens to be associated. To bring the record up to date, let it be said here and now—unambiguously and without qualification—that those unions which, either openly or by tricky subterfuge, are still discriminating against Negro workers are guilty not only of immorality but of cynical hypocrisy as well.

The labor movement cannot expect to have it both ways. It cannot set itself up, on the one hand, as the conscience of the American economy and the number one champion of social justice in the United States and then blandly expect the American people to look the other way when some of its more important constituent unions flagrantly practice discrimination against Negro workers.

On the contrary, it must expect the American people to judge the performance of unions in the field of interracial justice by a considerably higher ethical standard than the one which is normally applied to other organizations in our economy.

The labor movement's traditional sensitivity to criticism on the matter of racial discrimination is simply laughable at this stage of the game. No other comparable organization in the U.S. has less reason to be sensitive to criticism and more reason to be neatly apologetic for its continued failure to rid itself of its own affiliates effectively and to compel them—if necessary, under penalty of suspension—to practice a higher ethical standard than consistently preached about the dignity and equality of all men, regardless of race, color or creed.

In all fairness, however, I must remind the Professor of History that racial discrimination is limited to a minority of American unions and not the labor movement as a whole. Both in the preaching and the practice of interracial justice, the American labor movement is at least as good as any other organization in the United States, including many of our more important educational institutions.

If I am told that this concluding statement in defense of labor's overall record in the field of interracial justice merely goes to show that The Yardstick is still hopelessly pro-labor—well, I guess I will just have to grin and bear it.



NEW OFFICERS—Among newly elected officers of the Guardian Angels Guild are, left to right, above: Mrs. John Madrall, president; Mrs. Paul Allison, 1st vice president; and Mrs. William Mooney, secretary. Not shown are Mrs. Wilfred Pope, 2nd vice president; Mrs. Frank Lauck, 3rd vice president; Mrs. Joseph A. Bauman, treasurer; and David Kenney, auditor. Mrs. Thomas Carney is the outgoing president. (Staff photo)

Clears Catholic stand on shared-time project

CHICAGO—The head of Chicago archdiocesan schools said here that Catholic shared-time projects they will be subject "unequivocally" to public school regulation.

"We are not looking for any kind of jurisdictional argument with the public schools," Msgr. William E. McManus said. "While our students are in the public schools, they would be public school pupils."

He said no concessions would be expected as to the textbooks used in public school classes that Catholic school pupils attended.

Msgr. McManus was commenting on objections to the shared-time plan raised recently by Edward E. Keener at a dinner

of the Midwest Advisory Committee of Protestants and Other Americans United for Separation of Church and State (POAUS). Keener is president of the Citizens School Committee in Chicago.

His address was scheduled by POAUS because Msgr. McManus has said he would soon ask Chicago public school officials that shared-time education be tried experimentally in one Chicago neighborhood, where the new Kinzie High is under construction and where land is owned nearby for a new Catholic high school.

"The idea 'is being researched' by his office, which is still 'hopeful something can be worked out,'" Msgr. McManus stated.

KEENER declared that all youths have a right to attend public schools, and that those whose parents send them there "have a right to a full day not interrupted by others who wish to attend part-time."

Msgr. McManus has proposed that the public school accept for half the day, instead of the whole day, students who would be eligible to attend fulltime.

WHAT OF THE DAY

Those marriage pledges

By REV. JOHN DORAN

Freedom is in the air. This is a wonderful thing. There will be, however, some far-flung ideas which are presented in the name of freedom, but will be traveling under a pseudo-nym.

It seems to me that the idea of doing away with the promise made by the non-Catholic party of a mixed marriage is one of these unwarranted extensions of liberty.

Liberty of its nature does not prevent commitment. Marriage itself, you know, is a commitment. At marriage a man or woman uses present liberty to limit future liberty. He or she chooses out of all the available persons in the world this one particular person with whom he or she proposes to live. There is freedom in the choice, there is no freedom to make this choice over again until death do they part.

When a non-Catholic and a Catholic think about getting married there is a definite problem to be faced; but it must be faced.

The non-Catholic party is here faced again with the question of freedom. He or she is not impelled by the Church to make a promise to rear the children Catholic, because the Church by no means impells him or her to marry a Catholic. The Church simply must do, if you as a member of some other church cannot agree to allowing your intended Catholic spouse to keep this obligation, then don't marry a Catholic.

As a pastor, I have often had to put these thoughts of the

Church into words for some non-Catholic person who has come to see me about marrying a Catholic. I have pointed out to them most clearly that the Church by no means intends to coerce their conscience; that, if they cannot in good conscience make this promise, they should not marry a Catholic. I have gone on to point out that the Church is actually being kind to them in proposing this matter for definite settlement now while they are still free to give up the idea of this particular marriage, and not let the matter wait until they are involved in a life-long marriage contract.

When a person decides to marry some particular person, he or she decides to take that person "as is." When someone wants to marry a Catholic, he or she must be prepared to take that Catholic with all the obligations which attend our membership in the Catholic Church. One of these obligations is to raise the children into membership in that same Church. If a non-Catholic cannot without damage to his or her own conscience accept these obligations, the non-Catholic is free to avoid them by not marrying a Catholic. Freedom faces a commitment, and can accept or reject it.

Now some of these who talk on the pre-nuptial promises talk on just the question of whether they should be written promises or not. I can easily see that the law might be reasonably changed to permit that the promises might be oral instead of written. In all general living a man's spoken word is as good as his written word. It is only in matters where the law may come into play that

it is necessary to have a man's word written so that it can be produced as evidence. If all they want to do is change the law from written promises to spoken ones, I can see no obligations. But if they want to change the law completely so that two people of different religious backgrounds will go on into marriage without a commitment as to what shall be religion of the children, they are, I think inviting chaos in the name of liberty.

A Catholic cannot be indifferent to the religious life of his children; he cannot defraud his own children of the deposit of the Faith which he received from his parents. The time to assure this is before marriage when the non-Catholic person will have the freedom to reject it by rejecting marriage with a Catholic. The firmness of this law is actually a protection to non-Catholic people and should be kept.

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530 catechists given diplomas LOS ANGELES—Auxiliary Bishop Timothy Manning of Los Angeles presented lay catechist diplomas to 530 persons here. They bring the lay catechetical force in the archdiocese to 7,000 persons.

Cardinal Koenig invited to Boston ROME—Cardinal Richard Cushing, Archbishop of Boston, said here that he has invited Cardinal Franziskus Koenig, who recently visited two of eastern Europe's communist-ridden countries, to lecture in Boston for the "Panist Fathers' Information Center."

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Father John Dede, S.S., given seminary post

An Archdiocesan priest who is a member of the Society of St. Sulpice has received a new assignment. Father John F. Dede, S.S., J.C.D., has been named dean of studies and professor of canon law at St. John's Seminary, Plymouth, Mich. He held the same position since 1952 at St. Mary's Seminary in Baltimore.

St. John's Seminary is the site of theological schooling for the five dioceses forming the Province of Detroit.

A native of Terre Haute, Father Dede was ordained in 1947 and entered the Society of St. Sulpice, a community of diocesan clergy which conducts seminaries.

Father Dede is the oldest of eight children of Mr. and Mrs. Arthur Dede. All eight are in religion. Father James Dede, a brother, is assistant pastor of St. Vincent de Paul parish, Bedford.

Another brother, Rev. Mr. Paul Dede, was ordained a subdeacon for the Archdiocese on June 1. Four sisters are members of the Sisters of Providence of St. Mary of the Woods. They are: Sister Angela, Sister Mary Mary, Sister Anita Therese and Sister Marie Arthur. Another sister is Sister Mary Helene, O.S.B., a member of Our Lady of Grace Convent, Beech Grove.

OUR MAIL ISN'T ORDINARY

LETTERS coming into our office from the many priests, Sisters and Brothers in the Near and Middle East are absorbing, down-to-earth accounts of life in the missionary world. For instance, Father Kavaklat writes from his diocese of ERNAKULAM in India about a new parish, "the East of the East," the villages, KARAYAMPARAM, three years ago we had a separate parish. A bamboo shed is being used for Mass. The foundation for a church dedicated to Mary, help of Christians, is finished. A two-room building for the priest is being constructed. There are two old furniture stores. The mother church, due to many schools and other institutions, is planned in debt. . . . Also this is the area of the most trouble caused by the Communist Government of Kerala in 1958 when seven Catholics were shot dead close to the church, and we suffered great financial loss. It was \$4,000, we could change bamboo shed into a small but strongly built church. . . . The Bishop's warm recommendation accompanies the letter. The Communist Government no longer rates in Kerala but the Church goes on. Will you help these brave people build their modest Church?

THE MISSIONARY VISION ST. IGNATIUS OF LOYOLA was in imagination from the height of heaven on the world of people—some black, some white, some at peace, some at war, some weeping, some laughing—and so often was the Trinity seen in them. . . . Then he asks us to turn in imagination to the scene of the child awaiting his Child who will come to save all these people. In this way we receive the missionary spirit which comes from vision. . . . Our work in the Near and Middle East Countries covers the missionary activities of 15,000 priests, also Sisters and Brothers. We are their servants, always seeking the financial means to aid them. . . . Won't you help? Here are some suggestions:

- 1. Educate a seminarian or sister-to-be. We have many names such as those of THOMAS PANICKER and NINAN THIRAKAN of POONA, INDIA, and SISTER SILVIA and SISTER LEO of the CARMELITE SISTERS, also in INDIA. It costs \$100 a year for six years for a seminarian and \$150 for two years for the Sister-to-be. Will you help?
2. Send us a STRINGLESS GIFT to use where necessary.
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6. Buy a \$2 BLANKET for a BEDQUIN.
7. ENROLL IN OUR SOCIETY: for a year for a single person \$5; for a family, permanent membership, single person \$20; family \$100.
8. Join one of our DOLLAR-A-MONTH clubs to educate priests, Sisters, help after orphaned, old folks, supply chapels.

SHORT AND SWEET "Dear Father: This is our candy money and baby sitting money. Use it for the poor." (Signed Mary Ann 11, Tom 10, Elizabeth 8, Larry 2, Seanine, Mich.). . . . We have many mission priests, Sisters and Brothers were in our office to see our mission letters. Mission should ever feel discouraged these letters would be a tonic for them so they are for us. . . . Why not sit down and write us, remembering these courageous workers for Christ with your prayers and material help!

Near East Missions FRANCIS CARDINAL SPELLMAN, President Msgr. Joseph T. Ryan, Nat'l Sec'y Send \$100 to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. at 46th St. New York 17, N.Y.

FOR CONCLAVISTS

Turntable is only link with the outside world

VATICAN CITY—As the world waits outside the conclave area for word on the deliberations of the cardinals, inside the single link of communication is a turntable at the head of the conclave. The turntable, which serves the officials of the conclave, is guarded by the Swiss Guard. It is directly on the staircase of Pius IX at the edge of the courtyard of San Damiano. There are two oval turntables, located in the Parrot courtyard, but they serve only to allow the cardinals to get to the dining tables. Located in the closed-off section of the Vatican now have a beds, movable closets, chairs, beds, tables, work tables and other simple furnishings. Some of the quarters, used regularly by prelates living in the Vatican, were already equipped for the extraordinary use by the conclavists.

TWO DINING rooms are in use by those in the conclave area. The cardinals are dining in the hall of Leo XIII, the largest room of the Borgia apartments. Their assistants take their meals in another room in the same apartment. Two kitchens are operating to serve the groups. The kitchen for the cardinals is a ballroom-sized fire sent up a signal that was widely misinterpreted. Another precaution taken out of the experience of the 1958 voting is the new safeguard for the stovepipe. It has been wrapped in asbestos to eliminate any danger from overheating.

ALWAYS associated with a conclave is the stove that sends out the signal of a decisive vote, the white smoke accompanying the burning of ballots. It will have some help this time in sending up black smoke after an unsuccessful balloting. A plastic substance is ready, along with the traditional straw, to insure a rich black smoke when the votes are inconclusive. At the end of conclave a ball-toy-plus-straw fire sent up a signal that was widely misinterpreted.

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis 1, Ind. ME1954-5451

Member Audit Bureau of Circulations Member Catholic Press Association Entered as Second Class matter at Post Office, Indianapolis, Ind. EDITOR, Rev. Raymond P. Bowler, ASSOCIATE EDITOR, Rev. Paul J. Courtney; MANAGING EDITOR, Rev. Paul G. Fries; NEWS EDITOR, Paul G. Fox; ADVERTISING MANAGER, James E. Brady. Price \$4.00 a year. Published Weekly Except Last Week in December.

Cardinal Koenig invited to Boston

ROME—Cardinal Richard Cushing, Archbishop of Boston, said here that he has invited Cardinal Franziskus Koenig, who recently visited two of eastern Europe's communist-ridden countries, to lecture in Boston for the "Panist Fathers' Information Center."

Cardinal Koenig, Archbishop of Vienna, visited Cardinal Stefan Wyszyński, Primate of Poland, and Cardinal Josef Mindszenty, Primate of Hungary, shortly before Pope John died.

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List final plans for golf event

Final plans were announced this week for the annual Archdiocesan Junior CYO Golf Tournament and Outing to be held at the Willowbrook Course, Indianapolis, on Saturday, June 29. First tee-off time in the all-day affair is 8:30 a.m. A cookout at the course will follow tournament play.

Deadline for entering the tourney is Wednesday, June 26, but CYO officials urged golfers to mail entries as early as possible in view of the fact that the starting field will be limited to the first 325 entrants.

Trophies will be awarded in all categories including boys' and mixed boys' and girls' teams. Separate men's and women's divisions will again be included in this year's tournament.

Boys and adults will play 18 holes, while the girls will play only nine holes.

Equipment includes ping-pong tables, shuffleboards, jukebox, card tables and other games.

Youth center

TELL CITY, Ind. — A city-wide youth center has been opened at St. Paul's parish here under the auspices of the Junior Catholic Youth Organization.

The basement of St. Paul's School has been renovated to serve as a recreation hall, which will be available each week night during the summer months. Three adult sponsors will be in attendance at all times.

Equipment includes ping-pong tables, shuffleboards, jukebox, card tables and other games.

Class of '53 sets reunion luncheon

INDIANAPOLIS—The 1953 class of Cathedral High School will hold their tenth reunion luncheon beginning at 12 noon on Saturday, June 22, in the Discovery room of the K of C hall, 13th and Delaware.

Souvenirs will be given to all who attend. Special guests have been invited and the afternoon festivity will provide an opportunity to renew old acquaintances.

For additional information call Dave Foley, MR 7-3302 or Tom Holter, MR 4-3331.

'Layman of year'

WASHINGTON — R. Sargent Shriver, Peace Corps director, has been named to receive the Layman of the Year Award by Religious Heritage of America, Inc. here. The first Catholic layman to receive the award in its 12-year history will accept the honor at a dinner June 22, which will climax the 13th annual Washington Pilgrimage, sponsored by the Heritage organization.

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REGAIN KICKBALL TROPHY—The Cadet Kickball champions for the 1963 Spring season are these young ladies from St. Catherine's, returning to the throne after a one-season "leave of absence." The new champs played their way through some tough Division One competition, beat Holy Trinity's Division Three titlholders in the first playoff game, then knocked off Southside rival St. Roch in the championship game, 26-11, to pick up their tenth Cadet crown in the past 16 seasons. Continuing in the tradition of successful coaches for St. Catherine were Donna Baugh and Eileen Brady (second row, left). Father Thomas Breidenbach (back row, left) is the Priest Moderator.



MURAL FOR ACADEMY CAFETERIA—Things will look brighter next fall in the cafeteria of Our Lady of Grace Academy, Beech Grove. Art students there completed a giant landscape mural just before school was dismissed in June. Applying the finishing touches above are sophomores (from left) Mary Thompson, Diane Wagner and Jayne Spiker. Diane is from Richmond, while Jayne lives in Greenfield. The mural was done under the direction of Sister M. Winifred, O.S.B., art instructor at the Academy.

CYO sports

JUNIOR BOYS' SOFTBALL LEAGUE
Division 1: St. Ann, St. Christopher, St. Anthony, St. Ignace, St. Joseph, St. Mary, St. Michael, St. Patrick, St. Vincent, St. Xavier, St. Yvonne
Division 2: Sacred Heart, St. James, St. John, St. Leo, St. Luke, St. Martin, St. Peter, St. Rose, St. Theresa, St. Vincent, St. Xavier, St. Yvonne
Division 3: Christ the King, St. Ignace, St. Joseph, St. Leo, St. Luke, St. Martin, St. Peter, St. Rose, St. Theresa, St. Vincent, St. Xavier, St. Yvonne

JUNIOR GIRLS' SOFTBALL LEAGUE
Division 1: Christ the King, St. Ignace, St. Joseph, St. Leo, St. Luke, St. Martin, St. Peter, St. Rose, St. Theresa, St. Vincent, St. Xavier, St. Yvonne
Division 2: Sacred Heart, St. James, St. John, St. Leo, St. Luke, St. Martin, St. Peter, St. Rose, St. Theresa, St. Vincent, St. Xavier, St. Yvonne
Division 3: Christ the King, St. Ignace, St. Joseph, St. Leo, St. Luke, St. Martin, St. Peter, St. Rose, St. Theresa, St. Vincent, St. Xavier, St. Yvonne

JUNIOR BASEBALL LEAGUE—CIVIC
South-East League: Holy Name, St. Patrick, St. Vincent, St. Xavier, St. Yvonne
North-West League: St. Ignace, St. Joseph, St. Leo, St. Luke, St. Martin, St. Peter, St. Rose, St. Theresa, St. Vincent, St. Xavier, St. Yvonne

Add new event in swim meet

A 200-meter free style mixed relay in the novice division will be the only new event in the annual Archdiocesan Junior CYO Swim Meet, scheduled for Monday, July 15, and Tuesday, July 16, at the Broad Ripple Pool in Indianapolis.

William S. Sahn, CYO Executive Secretary, stated that in the event of an unusually large entry list, a third evening may be necessary to complete the meet. In this case, the finals will be scheduled for Wednesday, July 17, with the preliminaries slated for Monday and Tuesday. Otherwise, the finals will be held Tuesday evening.

A total of 25 events will be offered swimmers in novice and open divisions.

Deadline for entries in the Swim Meet is July 11.

Drop 'dating' socials, Catholic schools urged

MINNEAPOLIS—A priest experienced in youth work said here that Catholic high schools should drop all school-sponsored social affairs requiring dates.

"Do not most Catholic boys and girls have their first date at a school-sponsored event?" asked Father Francis Kenney, assistant pastor at Ascension parish.

"Does not that date lead in others, which lead to steady dating, which leads to early marriage?"

"It seems to me," he said in an interview, "that all social affairs and maybe even varsity sports should be taken out of the schools and handled by the community. And there should be practically no dating among Catholic teenagers."

FATHER KENNEY has worked with youth groups at Ascension parish for seven years and has

St. Joseph College lists staff changes

RENSSELAER, Ind. — Several administrative changes have been made at St. Joseph's College here by the Very Rev. John E. Byrne, C.P.P.S., provincial of the Society of the Precious Blood.

Father Charles Robbins, C.P.P.S., has been named religious superior and registrar; Father Donald Ballman, C.P.P.S., academic dean; Father Leonard Kiska, C.P.P.S., executive assistant to the president and college chaplain; Father William Shields, C.P.P.S., director of admissions; and Father Francis Sullivan, C.P.P.S., assistant director and academic dean, Calumet Center.

All appointments were made for three years, effective June 3.

Fulfills pledge

LISBON, Portugal — A statue of Our Lady of Fatima has been sent to the chapel of the U.S. Military Academy at West Point, N.Y., by the head of the Portuguese army, Gen. Cameara Pina, fulfilling a promise the general made on a visit to West Point last year.

Pope wrote own epitaph

VATICAN CITY—Pope John XXIII wrote his own epitaph a quarter century ago and prayed at the same time to be worthy of it.

In 1929 when he was in Istanbul as Apostolic Delegate to Greece and Turkey, he singled out a verse from the prophet Malachia to put down in his diary.

"True doctrine was in his mouth, and no dishonesty was found upon his lips; He walked with me in integrity and uprightness, and turned many away from evil" (Malachia 2, 6).

The Pope had read these words in the Mass of the day, for he added:

"I should like these words of the Introit of today's Mass of St. Irenaeus to be my eulogy when I am dead. O Lord, make me worthy of them."

Outdoor dance

The CYO Office this week announced the date and site for the annual Junior CYO Indianapolis City-Wide Outdoor Dance. The affair, which is sponsored by the Junior CYO Youth Council, will be held on Friday evening, July 12, at the St. Roch's parish school yard. A disk jockey has not yet been named.

The dance provides funds to help defray the expenses involved in the summer CYO athletic program.

Study plans bared by Marian College faculty members

Summer study plans have been announced by nine Marian College faculty members in American and European universities.

Sister Marie Pierre, O.S.F., Ph.D., German department, has received a \$1,600 grant for South Asian studies at the University of Chicago. She will take Hindi literature, Sanskrit culture and Indian Civilization.

Sister Mary Karen, O.S.F., Ph.D., academic dean, will attend a two-week administration workshop at the Catholic University of America. Also attending C.U. will be Father Patrick Smith, instructor in theology, and Sister Mary Dolores, O.S.F., M.A., assistant professor of art.

Father Paul Dooley, M.A., dean of students, will study oriental cultures at the State University of Iowa. New dean of men Walter Fields will study personal methods and techniques at Indiana University.

Other academic work will be taken by: Sister Mary Augustine, O.S.F., M.A., French department head, at Indiana University; James E. Goodell, M.A., instructor of English, at the University of Notre Dame; and Mrs. Pauline Marmasse, language instructor, at the Sorbonne in Paris.

Men's Softball

Table with 2 columns: Team and Record. Includes Division I and Division II results.

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Seccina graduate named to national YCS post

A recent graduate of Seccina Memorial High School, Indianapolis, has been named to the permanent staff of the High School Young Christian Students National Headquarters in Chicago.

Jeffrey J. O'Brien, son of Mr. and Mrs. John O'Brien of St. Matthew's parish, received the two-year appointment in recognition of outstanding contributions in the high school lay apostolate. He was president of the YCS section during his senior year at Seccina.

Commenting on the appointment, Father William Clark, chaplain of the Seccina YCS stands: "Almost single-handedly, Jeff has made the Seccina section of the YCS a tremendous powerhouse of influence in the school, an effective training program for future Christian leaders, and an institution that will continue after him because of the influence he has had on the 119 members here."

"All of this was done at the cost of great personal sacrifice. The apostolate of the Church has become part of his total thinking and acting. I am certain that he will make great contributions to the student apostolate in his new work."

The YCS is composed entirely by students, under the guidance of clergy, religious and lay moderators. The national center in Chicago serves as the coordinating agency for the affiliated units throughout the country.

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FAMILY CLINIC

Girl has two suitors, can't make up mind

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

I am 19 and feel like an apprentice biscuit. I have been dating two wonderful boys... both very much alike... very steadily. Now both have indicated that they are going to ask me to become engaged. I honestly think I love them both. Is this possible? What do I do now? How do I choose?

Marcie K.

Dear Marcie: Would I shake you very much if I suggested that flipping a coin might not be an ideal idea? Let's start by saying, yes, it is possible to love many people at the same time—mothers, teachers, friends, and even enemies. This is the Christian ideal. It is even possible to love two boys very intensely, very person-

ally. Intimacy and proximity, that is, just being near people and getting to know their good qualities very well, has a great deal to do with this.

I know one girl who was vice-president of a young adults' group for four years who proceeded to become engaged to each succeeding possibility until the fourth one married her.

In your case, I really think you ought to stop short. Pull back from the situation for a few weeks and make the best choice you can. Then focus on that one. You should be cut gently but swiftly.

At the outset you will have recurring doubts as to whether I should have chosen Phil over Mike," but as you concentrate on Mike and find new levels of understanding and friendship, the

approach of Phil will begin to fade away.

So I say the boys are pretty much alike. Well, maybe these reflections will help you make a choice.

Consider how they relate to their parents. Is his father a "milktoast" allowed to smoke only on the back porch? Is his mother a traditional "marriage" who is constantly impressing you with the sacrifices she has made? Is his father authoritarian, inflexible, domineering, the right-of-way lord and master? Check him out in his home life and observe him with sisters and brothers—even the zoologist doesn't feel he knows the rhinoceros till he has studied him in his native habitat.

How does he impress your parents? Do you see seeing him through a rosy haze and their opinion can be quite objective. You make your own decision, but your parents' impression of him could be most enlightening.

What about compatibility of temperament? Which of these two is you most comfortable with? If a young lady is fastidious and wants a house that is almost antiseptic, while her fiancé considers the whole world his ashtray, this could be a problem. St. Jerome with his lion, his hermit ways and his doctrinaire approach to life was a genuine Therese of Avila who was the scourge of Spanish politicians and police was another. But the possibility of marriage between the two would give one pause. Beyond goodness and strength of character a certain compatibility is really necessary.

Similarity of education level, of such similar attitudes and curiosity about learning can be very helpful. If you enjoy the Saturday Review and he can only plot through Mad Magazine, watch out.

Which of the two are you most proud of? Which do you most often introduce to your family and friends? Which will be more interesting at the age of forty-seven? Which of the two is more irascible. If one of you is snatched away tomorrow which would you grieve for most?

Y-O-U a better person will reduce from you the most wonderful qualities as a woman, wife and mother?

Finally, what about their attitudes toward religion? Is their love of religion something important in their lives? Do they work at their religion? Statistically, husbands and wives who never attempt to understand the poorest of all marital risks. Which of the two is most virtuous? (And remember virtue is not a static thing in a stained glass window with a lily in your hand! It is as exciting as tight-rope across Niagara Falls. It is keeping your balance in judgment, in action despite the tensions and forces and pitfalls and pressures of life. If one of these boys possess the solid beginnings of courage, justice, patience, generosity and kindness? Do they work up an accountant's balance sheet on Phil and Mike, but which of the two is more romantic?

All else failing, you still have the coin. (Fr. Imborski will be unable to give personal replies.)

Laity's role is stressed

MONASTERY, N.S.—The role of the laity in the life of the Church is increasing, a theologian told some 250 priests attending a symposium here. Father Gregory Baum, O.S.A., of St. Michael's College, Toronto, said that the Church's exercise of its mission of transforming the world through the laity, and this temporary mission is the laity's "proper domain."

The Augustinian priest, a consultant to the Vatican Secretariat for Promoting Christian Unity, gave three lectures in the symposium, held in observance of the 25th anniversary of the Augustinian monastery here.

Father Baum said it must be understood, first that the Church has two missions: (1) eschatological—destined to save men for eternal life, and (2) temporal—destined to transform the world; and the second mission is subordinate to the first and dependent on it.

A priest-theologian made clear that the laity have not only a temporal mission but also share in the eschatological mission of the Church.

"LAIY PEOPLE are teachers," he stated. "They announce the Gospel in many ways, they have (Continued on page

THE SISTERS OF CHARITY OF HALIFAX



BLESSED ELIZABETH SETON founder

In the vineyard THE SISTERS OF CHARITY OF ST. VINCENT DA PAUL, one of their origin to Mother Elizabeth Seton, founder of the Sisters of Charity of Emmittsburg, Md., in 1809. A group of Sisters was sent from New York in 1849 to open the first mission in Halifax. Seven years later, with the approval of the Holy See, the Halifax Community became an independent Congregation. Missions were soon opened in Nova Scotia, New Brunswick, and Massachusetts. The principal work of the community is teaching. They conduct the only independent woman's college in Canada. The sisters also conduct hospitals, orphanages, nurseries, homes for the aged, hostels for working girls and two residential schools for Indian children.

THIS IS CATHOLICISM The law of Moses

By JOHN WALSH, S.J.

Q. What was the most noteworthy event which occurred during the exile of Israel in the wilderness?

A. The most notable happening was the promulgation of the law delivered by God to Moses on Mount Sinai. This law comprised two main sections, the Ten Commandments and other legislation determining the moral conduct of the Jews, and the regulations regarding the public worship which they were to observe (Ex. 19:1-40:33).

Q. Was the legislation regarding public worship very detailed?

A. God gave to Moses the most minute instructions regarding the place, the times, and the manner in which the Jews were to worship Him (Ex. 25:1-39:42).

Q. What place was designated?

A. God commanded the Israelites to construct a portable pavilion or tent shrine, and to partition it off into various sections, of which the most sacred was called the Holy of Holies. Within the area of this shrine or tabernacle the Jews were commanded to enact their most solemn acts of worship.

Q. What was prescribed in the Holy of Holies?

A. On that day the high priest sacrificed a heifer for his own sins and a goat for the sins of the people. Then, bearing the blood of his sacrifice, he penetrated into the Holy of Holies and sprinkled the blood on the pavement before the Ark of the Covenant.

Q. Besides the Day of Atonement, what other annual festival was especially sacred to the Jews?

A. On the fourteenth of Nisan of the Jewish year.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

June 23 THIRD SUNDAY AFTER PENTECOST. The difference between the Christian and the unbeliever is not essentially a matter of sin or of nobility of life (although, for the unbeliever, "sin" will be a departure from community norms or some kind of psychological imperative, rather than a failure to respond to a transcendent call and love).

Today's Mass in all its texts, not only in its Gospel reassurance for the sinner, makes it clear that what distinguishes a Christian is not nobility or sinlessness but faith, openness to God, trust and confidence in God. God's love, His power to rescue us, His perfect fathoming of our grief and misery (Entrance, Gradual, Offertory Hymns), together with His firm, sure judgment (Alleluia)—these are the realities which save the Christian from either presumption or despair.

June 24 BIRTHDAY OF ST. JOHN THE BAPTIST. Most of the days we dedicate to the memory and imitation of holy men and women have Mass texts which celebrate their faith, their response to grace, their God-centeredness of life.

Today we recognize the hand of God in John's preconcious existence: in conception, in the womb, in his birth, in his naming. The hand of God at the roots of the life of the prophet who was to announce the coming and presence of the Word heightens every Christian's consciousness of providence, for each of us has a mission to announce of God.

June 25 ST. WILLIAM, ABBOT. The Mass of an abbot emphasizes the earthly and heavenly rewards which are the "just man's" Old Testament Hymns and first Reading speak of the strength and power of holiness both for this and future generations. That one can "utter wisdom" is reward enough (Entrance Hymn). But long life and prosperity, too, were regarded then as signs of divine blessing. The New Testament (Gospel) shifts the emphasis to an eschatological level, to the "long view" of final fulfillment in which justice is vindicated.

WORKING TO BEAT HELL

Helping or sniping?

By JOSEPH T. MCGLOIN, S.J.

There's a lot of difference between telling a man how to build a house before he starts and tearing down the whole building when he's through because you don't like the way he built the chimney. Sometimes it would take so long to point out the errors in his inexperienced criticism that you'll never get any house built if you bother with him.

Take some of today's secularist ravings, for instance: "The Catholic Church is subversive..." Catholic schools are divisive and a contradiction to democracy." To rational people, those are words that would take a lot of time, and besides, you'd never convince their irrational believers anyway.

But there are other critics, sometimes more rational than "rationalists," who sometimes use the same sort of gratuitous argument but still manage to confuse some otherwise intelligent people.

For instance, the criticism of Catholic higher education on the part of some Catholic educators, gentlemen, is not only unproductive, certainly, constructive criticism of Catholic education is a very good thing, and may it never cease.

Now, critics of the half-truths and whole falsehoods which "Catholic critics" come up with, without proof and often only by way of insinuation, are absurd and should be recognized as such. It would be a shame if teenagers, on the threshold of college, began to believe, because of such irresponsible remarks, that Catholic higher education is as inferior as these critics would make it seem.

A recent news release, for instance, states with an air of finality (and, therefore, not stooping to any proof) that (a) the very training in Catholic colleges is contrary to the production of Catholic leaders; (b) Catholic colleges may produce good law clerks and librarians but can hardly count on producing a critical rank or even a criminal of imagination.

Such critics are shrewd enough to know that Catholic educators (who otherwise would certainly never discover it for themselves) that we do not live in a cloister, nor do we acknowledge the world in which we live.

The same news release goes on to point out that Jesuit colleges in particular are avoiding the intellectual challenge of the 20th century and producing proportionately more policemen than priests. The article goes on, have not been willing, or able possibly, to fit in with new ideas. Furthermore, they have an unspoken aversion to anything sexual...

This is, of course, the sort of thing one can state with probably off the level top of his head, but it would take twenty pages to begin to refute it. Lost, however, anyone be deterred from a Catholic education?



Sometimes a teacher aspires to higher things because he's trying to escape the lower level.

lie or a Jesuit (also Catholic) education because of such publicized remarks like these, let's not pass them by without a few remarks.

The easiest way to debate is, of course, to make so many gratuitous statements your opponents have to waste all their time refuting them. Here, for instance, we could say that Mr. X makes so much of the death of artists in Catholic schools, because he features himself one and never made it, or that Mr. Y was given the distasteful task of teaching Freshman Rhetoric, couldn't handle it, and, therefore, figured he must have been made for higher things, or that Mr. Z teaches only matter connected with sex in his classes, and this is why he feels that Jesuit faculties are averse to the subject!

Yes, we could say a lot of things like that, all of them undoubtedly untrue. And yet, if we did say those things, far from having to waste a lot of time refuting them, even if they're false, imagine Mr. X, for instance, setting out to prove that he did not have any delusions of artistic grandeur.

Catholic higher education has its shortcomings. So does any higher education. But let's not readily believe every over-imaginative accusation in print, nor overlook the points of excellence in our education system either.

It may well be that Catholic higher education does not mass-produce artists, but it does not have a waste of a lot of time refuting them, even if they're false, imagine Mr. X, for instance, setting out to prove that he did not have any delusions of artistic grandeur.

It may well be that Catholic higher education does not mass-produce artists, but it does not have a waste of a lot of time refuting them, even if they're false, imagine Mr. X, for instance, setting out to prove that he did not have any delusions of artistic grandeur.

But to say that Catholic higher education does not, of its very nature, produce artists, is to say another matter. Such a narrow concept of leadership would limit it to the job-hammer or even the type-caster, and would overlook the genuine leadership of the doctor who, by his example, helps his patients and fellow doctors to achieve their goal in life, of the businessman who is a real asset to his community and his church, of the mother who raises her children in an intelligent love and dedication to God, and, yes, even of the cup or librarian or law clerk or the unheralded and un-artistic teacher who such critics apparently despise.

The Catholic college in America has produced scores of great people like these. Maybe their greatness never made headlines, but they had it and were influential because of it. The Catholic college has also, from time to time, been blessed with a

genius of sorts, (which only God and no college could "produce"). As a Jesuit, I was most surprised to read that I have an appalling aversion to anything sexual and I know at least a thousand of my former students in marriage courses who would be still more startled. But this is a case of being damned if you do and damned if you don't, and I have no intention of trying to prey on some quirk of his aversion to anything sexual, I or any other Jesuit, have an absorbing interest in anything sexual.

It is, of course, quite possible that a given Jesuit could have an aversion to anything sexual, appealing or not. He would, however, presumably be such because of some quirk of his individual nature (just as some cruties have a few quirks of their own—such as shooting off their mouths without any faults, for instance) rather than because of some exhortation to be such in his Jesuit training.

I'm sure such cases as Father John Courtney Murray, S.J., Gustave Weigel, S.J., David Stanley, S.J., and John L. Thomas, S.J., would be surprised to hear that Jesuits are not able to fit in with new ideas. But then, being men who are humble as well as wise, they probably wouldn't say much about it.

New Zealand nuns get Korean 'aid'

SEOUL, Korea—A community of nuns here is conducting vacations that it is sending five Korean applicants to a vacation-shopper concert in Auckland, New Zealand.

Mother Cona McHardy Flint, superior of the Seoul community of Religious of the Sacred Heart, who selected the five for New Zealand, said: "We have 40 applicants on our waiting list. We do not have enough room for them in our convent here. Until we can build, some will have to be sent to our convents in Japan for their religious training."

The five going to New Zealand have not yet made any religious profession. They will study English while they are training in Auckland.

Help children

MADRID, Spain—Some 2,000 volunteers from a society of Catholic workers have collected 180 tons of scrap paper to finance vacations at summer camps for more than 1,000 of Madrid's underprivileged children.

Radio & TV Apostolate

ROSBARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M. FRIDAY, June 21—(Tape) Rev. William Ripberger. MONDAY, June 24—(Tape) Rev. John Elford and members of the Young Catholic Adults. TUESDAY, June 25—(Tape) Very Rev. Cornelius Sweeney and members of the Legion of Mary. WEDNESDAY, June 26—(Tape) Rev. John J. Minto and members of Our Lady of Lourdes CYO. THURSDAY, June 27—(Tape) Rev. Francis Bryan and members of the Young Catholic Adults.

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VIEWING WITH ARNOLD

'Four Days of Naples' is a great action film

By JAMES W. ARNOLD

In "The Four Days of Naples," the Italians have made one of the best action movies of all-time and at the same time helped audiences to share most of the wonder and awe of being born, living and dying as human beings.



style. It is not a battle of generals and big shots, but one fought by lieutenants, infantrymen, clerks, deliverymen, housewives, students, juvenile delinquents.

So soon after the Budapest uprisings, the film evokes memories of a professional, disciplined army equipped with tanks and an iron will to win.

It is, of course, as easy to be anti-Nazi now as it is to make instant coffee. Yet good anti-totalitarian movies have always been scarce while the hatred reigned, with its influential adherents and neutralists, was still in power.

Basically, "Naples" is a rebellion against the tyrants picture, a familiar theme to habitats of those anti-Nazi epics of the 1940's now visible on TV.

Indianapolis D-I sets recollection

INDIANAPOLIS—The Mother Theodore Circle, Daughters of Isabella will hold an evening of recollection, beginning at 6 p.m. on Wednesday, June 25, at Our Lady of Fatima Retreat House, 111 W. Raymond St.

Father John LaBarre, S.V.D., will be the speaker for the evening.

Ladies from all parishes are invited to attend. For reservations call Rita Murphy, PL 68747; Peggy Farrell, AX 1-5296; Georgia Vogelzang, CL 2-2816; or Jean Monahan, recent, MF 4-2361. The reservation fee is \$2.50.

Typically, the humor follows close upon the horror and heroism, lightening it and somehow making it bearable. A German patrol advances along a narrow, cobble street, when suddenly citizens begin throwing down everything they can lift, including, literally, a kitchen sink.

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Why should REMCs have to pay a 14% premium rate for wholesale power?
What would you do if you were in business and your only supplier was charging you a 14% premium for his product, and was manufacturing that product under a monopoly?
Wouldn't your only choice be to try to break his monopoly, and manufacture the product yourself? That is exactly why REMCs are determined to generate their own electric power. They must and the present monopoly on generating electric power

Director Loy makes us examine the confusion and terror on the faces of hostages selected at random to be shot. But there is compassion even for Germans; a closeup of the frightened face of a young soldier caught by the mob, a girl's comment about a captured officer, "Wonder if he misses his wife... his children, I wonder if he ever feels homesick."

As in reality, tragedy, comedy, pathos are hopelessly confused. A handsome young sailor is executed before a crowd of silent civilians who are told by a Nazi officer, with incredible faith in discipline, not to cry. A mother fights her way in to view the body of an unidentified hero; after a prayer of thanks that it's not her son, she begins to mourn for his real mother.

If there is a central character, he is Gennaro, a small boy who through the war is alternately heart-breaking and an exciting game. In one beautiful scene, he shares the luxury of a potato with his mother; in another, he lifts a machinegun from the hands of a dead soldier while turning to avoid his staring eyes.

The greatness of "Naples" lies in its balance and skill, but perhaps most of all in its insight into the ordinary man's reaction to history. For every hero, coward, or skeptic, there seems to be a man shivering, or walking his dog, or hating his wife, utterly oblivious to both the horror and the gallantry. The movie seems to say that for a human the only real dishonor is not to care to have neither love nor hatred, but to have missed it all.

Prof. Schoeps begins by pointing out that the Jew and Christian have this in common: that they believe in and are committed to the consequences of belief in an Absolute, that is, God as He has made Himself known in Scripture. For the Jew, this means, of course, only the Old Testament and in particular the Pentateuch; for the Christian, there is also the New Testament.

Prof. Schoeps explains in this book why his final answer, in his own case, is "no." But it is also certain that he explains the attitude of many more Jews besides himself.

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THREE GRADUATES IN FAMILY—Three of the ten children of Mr. and Mrs. William Krider, members of St. Lawrence parish, Lawrenceburg, graduated from school within a few days of each other. Archbishop Schulte presented diplomas to two of the three. Shown above with Archbishop Schulte at the commencement exercises at St. Mary-of-the-Woods College are the Krider's, including Rosemary (in cap and gown), Elizabeth and Richard. Rosemary received a bachelor of arts degree in journalism at the college; Elizabeth was graduated from Immaculate Conception Academy, Oldenburg; and Richard completed grade school at St. Lawrence School. Next September Elizabeth will attend Marian College, while Richard will begin studies at St. Xavier High School, Cincinnati.

BOOKS OF THE HOUR

Understanding Judaism

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

Fundamental in both scriptural volumes is a teaching about a covenant between God and man. The Jew recognizes only the covenant of the Old Testament; the Christian sees this as enlarged and perfected by a covenant with Christ.

It is particularly significant, the author believes, that bitter polemic and a hatred expressing itself in theological terms, have now given way to the "dialogue" both in Europe and in the United States.

The four basic theological propositions of Christianity in relation to Judaism which Dr. Schoeps examines and refutes from the OWEN TIME.

Radio and Television

Table with columns for area (Indianapolis, Evansville, Madison, North Vernon, New Albany, Richmond, Salem, Shelbyville, Tell City, Terre Haute) and broadcast times for various programs like Sunday Television, Radio, and Sunday.

By one who begins to speak of the relations prevailing today between members of various religious faiths, one inescapable conclusion is drawn: that the Jew and Christian have this in common: that they believe in and are committed to the consequences of belief in an Absolute, that is, God as He has made Himself known in Scripture.

Prof. Schoeps explains in this book why his final answer, in his own case, is "no." But it is also certain that he explains the attitude of many more Jews besides himself.

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Jewish point of view are these: 1) That the Messiah foretold in Genesis, Isaiah, and so many other Old Testament passages was, in fact, Jesus Christ; 2) That since the rejection and crucifixion of Christ, the election of the Jews has been transferred to Christianity; 3) That the destruction of the Temple and the dis-

(Continued on page 10)

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AROUND THE ARCHDIOCESE

Recollection scheduled for Tell City DCCW

TELL CITY, Ind.—A Day of Recollection is planned for the City Deacons Council of Catholic Women on Thursday, June 27, at St. Jude's Guest House, St. Meinrad Archdiocese, Rev. Conrad Louis, O.S.B., will conduct the spiritual exercises.

Reservations may be sent to Mrs. William D. Daulty, 1634 12th St., Tell City, by Saturday, June 22. Registration fee is \$2.50.

ST. MAURICE The annual chicken dinner and bazaar at St. Maurice Church is slated Sunday, June 23. Chicken dinners will be served from 11 a.m. to 2 p.m. Luncheon will be served in the evening. There will be games for the entertainment of all age groups.

TERRE HAUTE Plans have been completed by Our Lady of Providence Circle, No. 569, Daughters of Isabella, for the annual picnic given for the boys and faculty of the Father Gibault School. A picnic dinner will be served at the school on

In name only BUENOS AIRES—Eighty per cent of the 11,000 servicemen taken into Argentina's armed forces during 1962 do not practice their religion, Argentina's Military Vicariate has announced. The vicariate said that 97 per cent of the 11,000 are baptized Catholics and that 90 per cent have made their first Communion.

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AT TROY OBERVANCE—Robert Harpenau, of Troy, left, and Father Eugene Weidman, pastor of St. Pius Church, admire one of the decorative pieces designed by Father Donald Walpole, O.S.B., St. Meinrad artist, for last Sunday's Corpus Christi Rally. The observance was sponsored by the Tell City District Council of Catholic Men. Father Basil Mattingly, O.S.B., of St. Meinrad, preached the sermon.

Father John Walsh

(Continued from page 7) every year each Hebrew family sacrificed a lamb and ate it with unleavened bread in perpetual remembrance of their deliverance from Egypt. This was called the Feast of Unleavened Bread or the Pasch or the Passover.

Q. Besides these rites, were there other sacrifices prescribed by the Mosaic law? A. Many other sacrifices within the tabernacle were enjoined, including a daily sacrifice of two lambs, one in the morning and one in the evening.

Q. Did the Israelites fulfill all of the ordinances of the Mosaic law regarding the public worship of God? A. Yes, the Jews constructed the tabernacle and with a special sacrifice, offered by Moses himself, they began the unceasing worship which God had commanded.

Q. What was this inaugural sacrifice offered by Moses? A. Moses read to the people the

Southside K of C set concert-dance

INDIANAPOLIS — The Msgr. Downey Council 2660, Knights of Columbus, will present its annual concert and dance at the Council Home on Saturday, June 22, at 8:30 p.m. The Southside Council home is located at U.S. Road 31 and E. Thompson Road. Due to the interstate highway program, access to the Msgr. Downey council home is best reached by traveling west from Road 431 on Thompson Road. The concert will include a group of organ selections played by John Gates. Dance music will be provided by Hal Bailey and his orchestra. Admission is \$1.25.

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Books

(Continued from page 8) person of the Jews was God's punishment for their refusal of Christ; 4) That, as St. Paul in particular, teaches, the Jewish law was abrogated by Christ and replaced by the New Law.

For each of these four arguments, Dr. Schoeps presents the Jewish refutation which has been made down through the centuries to our own time. It is probable that the most recent statements will be the most interesting, though the "dialogue" here involves Jewish-Protestant, rather than Jewish-Catholic participants.

At the end, the author is rather pessimistic about the religious life of the world today; he sees only "post-synagogue" but "post-Christian"; this is perhaps to underestimate the strength of world religion today.

But for Jew and Christian, he sees that "all dialogue ends in the ancient petition 'Thy kingdom come,'" and that there is unity in the final words of the New Testament, "Amen. Come, Lord Jesus" and the Kaddish prayer of the Jews: "May he bring his kingdom to dominion within your lifetime and within your days and within the lifetime of the whole house of Israel shortly, within a brief time."

Father Basil O.S.B., is named subprior

ST. MEINRAD, Ind. — Father Basil Mattingly, O.S.B., a native of Indianapolis, has been appointed subprior of the monastic community at St. Meinrad Archdiocese by Archbishop Bonaventura Knobel, O.S.B.

Father Basil, ordained in 1946, received his doctorate in philosophy from the University of Notre Dame in 1957. He taught philosophy and Greek in the seminary at St. Meinrad until the summer of 1957.

For the next five years, he served as a military chaplain, returning to St. Meinrad's in 1962. Father Basil replaces Father Richard Hmdel, O.S.B., as subprior. Father Richard held the position for eight years.

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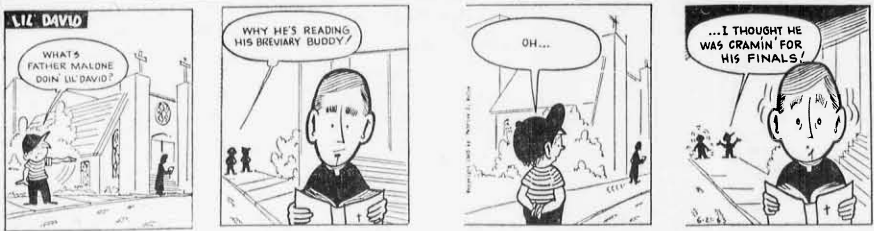
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Remember them in your prayers

INDIANAPOLIS
KATHERINE B. KESTERSON, 70, Little Flower Church, June 12, Catholic Cemetery.
JENNIE PASIKOWSKI, 66, St. Patrick's Church, June 14, Catholic Cemetery.
MARY G. GAORAMA, 77, St. Mary's Church, June 14, Holy Cross Cemetery.
FRANK OBERGEL, 84, Assumption Church, June 15, St. Joseph Cemetery.



O. W. BROWN Council 437 KC elects new officers

INDIANAPOLIS—The new officers elected recently by the Master Council 437, Knights of Columbus are O. W. Brown, grand knight; William McKinzie, grand knight and Robert Whelan, chancellor.

Other new officers include James Dowling, advocate; John McGaughey, recording secretary; James C. Nash, treasurer; Charles Weh, Warden; Leonard J. Staah, Jr., inside guard; Delmar Wood, outside guard; and George J. Helmer, trustee, and retiring grand knight.

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AFTER 26 YEARS

Marian's Sister Gonzalva changing her classrooms

By PAUL G. FOX

One of the "pillars" will be missing at Marian College this fall when regular classes reconvene. Sister M. Gonzalva will be gone.

lege—Sister Gertrude Marie and Miss John J. Doyle. All three were part of the original Marian faculty.

SISTER Gonzalva, who began her "labor of love" in the classroom in 1906, will resume teaching in September at the Scholastic of the Sisters of St. Francis, Oldenburg. Her students will be young Sisters, preparing for a teaching career which could, perhaps, be as joyful as that of their instructor.

"God has given me a wonderful life," she stated shortly before departure. "I have formed countless friendships with my students at the college, especially with 'my boys.'"

Since Marian became educational in 1954, Sister Gonzalva's classes have been exceptionally popular with the male students. Many of them were former seminarians and others were ex-servicemen. She particularly enjoyed hearing of the veterans' experiences in Germany, where her parents were born.

Among the nun's closest acquaintances is a "pen-pal" in Germany, the 78-year-old mother of Dr. Richard in Berlin, H. H. H. It was through extensive correspondence with Mrs. Hummel that Sister Gonzalva researched the life of the artist, who was known in religion. The book, published several years ago, is entitled "Sketch Me, Berta Hummel."

OTHER BOOKS by Sister Gonzalva include her doctoral dissertation, published under the title of "The Non-Dramatic Works of Irovitvha," a translation of the literary efforts of 10th century nun, and "Musings," a collection of poetry published in 1962.

She has been a lifelong interest of the classical, who promised she will collect some of her most recent poems for publication "I'll find the time."

This summer she plans to edit a classical play, "The Tragedy of Sophocles" (reconstructed from Livy XXX), which some of her students performed at the college recently during a meeting of the Indiana Classical Conference.

Otherwise, free time might find her laboring over her "weakness"—crossword puzzles—or maybe tating fine altar laces.

Before leaving the college a few days ago, the Sisters gave a small party for Sister Gonzalva. Its silver-decorated theme was "Twenty-five plus one"—recognizing the 26 years she served the college community.

But her students are going to be pretty disappointed. They were not informed before the close of the semester that their favorite "hooster" will not be returning with them next semester. She wouldn't want it that way, though. There might be too much "fuss."

Laity's (Continued from page 7) insight into revelation and are led by the Holy Ghost; but in this exercise of theirs they are subordinate to the supreme magistratum of the bishops.

"In the second mission of the Church—the temporal mission—the role of the laity is greater," Father Baum said. "This is their proper domain. The Church exercises her mission of transforming this world . . . through the laity. Here the clergy is involved only indirectly."

"The role of pastors is to create a right conscience in the people, to train them, inspire them, illumine them with the Gospel and the teaching of the Church. But in the application of the general principles the laity is free and must rely on its own initiative."

"THE ROLE OF the laity in the exercise of the Church's mission is therefore very great," Father Baum stressed. "They have a real, though subordinate part, in the eschatological mission and a predominant role in the temporal mission. And since we observe that in our day the two missions move more closely together, we must conclude that the importance of the laity and the role it plays in the church are on the increase."

"And this is not because there is a shortage of priests, not because we cannot manage without lay people for the time being," he explained, "but because of the very nature of the Church created by the Lord to save and reconcile humanity on the earth on which they have to live and act."

Lawrence Feltman is Grand Knight

INDIANAPOLIS—Lawrence J. Feltman has been elected Grand Knight of St. Paul's Council 2423, Knights of Columbus, for the 1963-64 term. He succeeds Edmund J. Bradley, who was named trustee.

Others elected include: George H. Buck, deputy grand knight; John J. Roach, chancellor; Leonard R. Johnson, recorder; Robert T. Allison Jr., treasurer; William J. Grant, advocate; George W. Malley Sr., warden; Lawrence J. Bousley, inside guard; Roy J. Furlong and John C. Lacopo, outside guards.



MARIAN TRIO BREAKS UP—The three Marian College faculty members, above, have been teaching at the college since its founding in 1927. In September, however, the trio will be separated as Sister M. Gonzalva, O.S.F., Ph.D., center, has been assigned to teach at the motherhouse of the Sisters of St. Francis, Oldenburg. She has been head of the college's classical languages department. Shown with her are her 26-year colleagues, Msgr. John J. Doyle, Ph.D., college chaplain and head of the philosophy department, and Sister Gertrude Marie, O.S.F., M.S., mathematics department head. (Staff photo)

New classification of films announced

NEW YORK—The National Legion of Decency has dropped its "Separate Classification" section and replaced it with a category known as "Class A—Section IV" for motion pictures which are evaluated as "morally unobjectionable for adults—with reservations."

The legion emphasized that the change from "Separate Classification" to the "Class A—Section IV" classification is one of "title," not of "meaning." The legion said the new category, like the "Separate Classification" will be for "certain films which, while not morally offensive in themselves, require caution and some analysis."

Parish is named for Mother Seton

NEW YORK—A new parish in Shrub Oak, Westchester County, will be the first in the world named in honor of Blessed Elizabeth Ann Seton, Cardinal Francis Spellman, Archbishop of New York, announced.

Mother Seton, a native New Yorker and foundress of the Sisters of Charity in the United States, was canonized in Rome last March 17 by Pope John XXIII.

and explanation as a protection to the uninformed against wrong interpretation and false conclusions.

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Five are named observers for Montreal conference

ROME—Three priests active in promoting Church renewal in North America are among five named official Catholic observers to attend the forthcoming Faith and Order Conference of the World Council of Churches in Montreal.

The other two are France's Bernard Lambert and Father Jan C. Groot of Warmond, the Netherlands, the Dutch Hierarchy's representative for ecumenical matters.

Father Groot was one of the five official Catholic observers at the World Council of Churches Assembly in New Delhi, India, in November of 1961. A unity secretary official said the five observers to the Montreal meeting will have the same status as was accorded the New Delhi observers.

Cardinal Paul Emile Leger, Catholic Archbishop of Montreal, appealed to his people last January not to be indifferent to the coming Protestant-Orthodox meeting, but to pray for divine guidance for it. He instructed his archdiocesan Ecumenical Commission to give all assistance possible to the World Council of Churches in connection with the July meeting.



IN ALTEN HEIDELBERG—The Men's and Women's Clubs of St. Michael's parish, Indianapolis, will sponsor their annual summer dance on Friday, June 21, at Westlake Terrace. Theme of the event is "Biergarten in Alten Heidelberg." General chairmen are Mr. and Mrs. James R. Sweeney, assisted by Mr. and Mrs. John J. Flynn. Working on posters above is Miss Cheryl A. Gray. Her young model is Kathleen M. Sweeney. Looking on from left are Father and Mrs. James E. Commons, door prize chairman. (Staff photo)

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Congratulations Arville J. Blazer newly elected Grand Knight of Holy Family Council 3682 Knights of Columbus St. Philip Aeri Spring Festival 550 North Rural Street FRIDAY-SATURDAY, JUNE 21-22 St. Michael's Dance Alten Heidelberg FRIDAY, 7 p.m., 'til 1 a.m.—JUNE 21 Waftak—Music by Mike Craig Ten Year Class Reunion Cathedral High School Class of '53 K of C—13th and Delaware SATURDAY—2 p.m.—5 p.m.—JUNE 22

Advertisement for Feeney-Kirby Mortuary, featuring a portrait of Harry J. Feeney and the address Meridian at 19th Street.

U.S. receives Pope's stole

VATICAN CITY — A golden stole, the deathbed gift of Pope John XXIII to the U.S. Bishops, will be delivered to the National Shrine of the Immaculate Conception in Washington, D.C., following the election of a new pope.

The stole was a gift to Pope John from Cardinal Francis Spellman, Archbishop of New York, on the Pope's 80th birthday. He wore it on the opening day of the ecumenical council.

On June 11 the stole was returned to Cardinal Spellman with an accompanying letter from Cardinal Amleto Cicognani, Pope John's Secretary of State. The letter said:

"It is with great personal pleasure that I comply with the request of Msgr. Louis Capovilla, private secretary of the late Holy Father Pope John XXIII, in transmitting the enclosed beautiful stole which the Pontiff wore at the opening of the historic Second Vatican Ecumenical Council on October 11, 1962. This precious pontifical vestment was given to me on the day of the Holy Father's death."

Msgr. Capovilla has asked that this treasured stole be given to the National Shrine of the Immaculate Conception in Washington, D.C., as a token of the late Holy Father's esteem and affection for the hierarchy, clergy, religious and faithful of the United States."

"Veteran" priests MARYKNOX, N.Y.—Eleven of the 30 men ordained as Maryknoll mission priests June 8 are armed forces veterans, most of them having served in the Korean War, the community said here.

Winter Spinet Pianos "With That Good Tone" MARION MUSIC CO. 108 S. PENNSYLVANIA

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Advertisement for Golden Guernsey Farms, Inc., featuring a picture of a cow and the text "GOLDEN GUERNEY MILK".

Advertisement for TERMITE LIFTING GUARANTEE PLAN, featuring a picture of a man and the text "FREE Inspection for every year FREE A-1 Termite Control Service, Inc. WA 3-3383".

Advertisement for HOOSIER OPTICAL, featuring a picture of glasses and the text "EYES EXAMINED PRESCRIPTIONS FILLED Contact Lenses Fitted".

Advertisement for GENERAL ROOFING & SIDING, featuring a picture of a house and the text "NO MORE PAINT BILLS ALUMINUM SIDING".

Advertisement for HERBERT A. DAUM CO. INC., featuring a picture of a lawnmower and the text "Power LAWN MOWERS SALES & SERVICE".

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Table with columns: SQ. YDS., WIDTH, DESCRIPTION, REG. PRICE. Lists various carpet types and prices, including Tan Textured Wool, Bark Scroll Nylon, Butter Rum Scroll Nylon, Sandalwood Scroll Nylon, Beige Scroll Nylon, Brick Textured Wool, Sandalwood Scroll Nylon, Grey Textured Wool, Tan Textured Wool, Sand Scroll Nylon, Butter Rum Scroll Nylon.

Table with columns: SQ. YDS., WIDTH, DESCRIPTION, REG. PRICE. Lists various carpet types and prices, including Cameo Textured Wool and Nylon, Beige Textured Nylon, Beige Twist Nylon, Nutria Twist Nylon, Honey Tweed Nylon, Pecan Tweed Nylon, Black and White Tweed Nylon, Opal Twist Nylon.

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