

PRIESTLY BLESSING—Father Herman Briggeman, assistant pastor of St. Mark's parish, Indianap-olis, makes the sign of the cross at General Hospital over an injured survivor of the tragic explosion at the State Fairgrounds Coliscum on October 31. Father Briggeman was one of several docen priests who worked at the blast scene or at the various Marion County hospitals, administering last rites and bringing spiritual comfort to the injured and to members of the families of explosion victims. (Phote by Raymond D. Bright, Indianapolis Times)

CHAPLAIN INTERVIEWED

Many priests assisted at Coliseum disaster

Dozens of priests adminis-Dozens of priests adminis-tered last rites and gave spiritual comfort to surviy-ors in the wake of the tragic explosion at the Indiana State Fairgrounds on the Vigil of All Saints.

ously,

An anotticul count revealed
that I to 15 priests, mainly from
neighburns. Northsoft particles,
were at the Colseum during the
night gaing spiritual ministrations. Others worked at the
various Marior County hospitals
where the initured were taken.
Many of the clergy stayed until
the early morning hours despite
heavy Mass schedules on the following day—the Feast of All
Saints.

Of the injured, 100 were taken to St. Vincent's Hospital and an-other 17 to St. Francis Hos-pital—the two Catholic hospitals in the metropolitan area.

THE VERY REV. Richard Kav-nagh, V.F., dean of the Indian-

services.

One of the first elergymen at the blast scene was Father James P. Higsits, superinciment of the control of the property of the control of the con

About 12 other priests joined him later when they learned of the disaster. General absolution was given several times and a number of bodies were anointed at the scene.

One of the major functions of the clergy, Catholic as well as non-Catholic, was the affording of spiritual comfort to the shocked and bewildered sur-vivors of loved ones killed or injured in the catastrophe.

Another duty, which priests shared with non-Catholic elergy-men, Father Higgins said, was to accompany relatives through the temporary morgue to identify the dead.

IN AN INTERVIEW, Father Higgins commented on the unselfishness of many of the injured, who were more concerned about the fate of missing relatives than about their own well-being.

One young lady with a severe back injury whom he recognized protested to Father Higgins: "Don't worry about me, Father.

One fireman remarked to Father Higgins as they removed a badly charred body from the main explosion pit: "This thing makes my troubles look small." The fireman's wife had committed suicide a few days before, leaving him with three small children.

"This will make a man kiss the Good Book if nothing else will." another fireman commented to

Father Higgms, who in his eight years as police chaplain has seen human trazedy in every conecivable form, stated that the seene is either than the seene see the deeply in his memory. "To think that many of these souls," he added, "were blasted into elernity in the flick of an eyclash—when death was farthest from their munds—is a sobering realization."

SISTER MARY HELEN, administrator of St. Vincent's Hospital, praised the "remarkable spiril of unselfishness" displayed there by patients, doctors, hoscommed on page 9)

Curia in council showdown over authority of bishops

VATICAN CITY.—The opening discussion on the schema "On Bishops and the Government of Dioceses" in the ecu-menical council indicated a short, hard-hitting battle in the week to come with the Roman Curia a sure loser.

One of the clear issues was whether or not powers now

The Roman Curia—the congregations and offices which assist the pope in the central administration and government of the worldwide Church—was not technically a party to the debate, since technically it has nothing to do with the council.

The Fathers of the council are such because they are bishops of varying degrees of eminence, title and powers, whether pope, car-dinal, archbishop, bishop or other-

See "Editor Comments From Rome" on Page 4

wise, as set down in canon law. The members of the Curia are in the council as bishops, but they obviously have not forgotten, either in the council's preparation or in its progres, the interests of the Curia. And therein the current battle lies.

ALL SPEAKERS at the coun-ril's general meeting of Novem-her 5 discussed the general ac-ceptability of the schema. All of them said in effect: "The schema is generally acceptable, but . . ." The "but" in all except one speech was in reality, an arrow that pointed directly at the heart of the Curia.

The one exception was the speech made by Cardinal James Francis McIntyre of Los Angeles, who did not touch upon the Curia directly. Instead, he expressed fear over giring juridical powers to national conferences of bishops.

The other speeches made these three chief points:

• An open accusation of tampering with the schema in a manner not in keeping with council regulations.

• Insistence that the Curia should be made more international.

Insistence that powers should be returned to the bishops in all things necessary for the proper advancement of a diocese.

Archinshop Leo Binz of St. Paul, who is a member of the Commission for Bishops and the Government of Dioceses, referred to the schema as "an unhappy schema" with "no real introduction, no connecting link and no real conclusion."

Archbishop Paul C. Schulte:

exercised exclusively by the
Roman Curia should be returned to bishops of dioceses.

Binz said: "We are saying to the

The schema was presented by Cardinal Paolo Marella, President of the Comission on Bishops and the Government of Dioceses, it was briefly explained by Bishop Luigi Carli of Segni, Italy, who, as spokesman for the commission, outlined the history of the commission's activities.

the commission's activities.

CADINAL ACHILLE Linear of Lilbs, France, the first to speak, as all that the schema should contain a special chapter on the relationships between the pope and the college of bishops. He was referring, as later speakers in the morning were to the to the collegating of bishops, but is, that the bishops acting together the collegating to hishops, that is, that the bishops acting together share in the power of governing the Church with the pape.

Cardinal Methyre noted that the schema devotes special atten-tion to national conferences of bishops, that such conferences have long been in existence in some areas and that now the pro-posal is made to give them a de-tined juridical status.

ined juridical status.

(As an example, although Cardinal Metalyre did not cite this
yeselficially. The annual national
meeting of the U.S. Bishops which
implements its works and decisions through the National Carbolie Welfare Conference in Wesh
ington, D.C., could, if the majority agreed, decide on a certain
legislation for the Church in the
U.S. and make it binding for
every discess.)

Cardinal MeIntyre noted that, both in the modern and ancient history of the Church, the ten-dency to give legislative powers to conferences of bishops has led to trouble for the Church.

A BASIC weakness of the schema, according to Cardinal Valerian Gracias of Bombay, India, is that it provides no clear-cut definition of a diocese and (Continued on page 9)

Cardinal Cicognani

RITERION

INDIANAPOLIS, INDIANA, NOVEMBER 8, 1963

No kick on this

LAUSANNE, Switzerland—In an "ecumenical" soccer game marking the contennial (Mov. 3) of the Protestant Center of Cret Berard in the Yaud canton, a team of Protestant ministers beat a team of Catholic priests, 3 to 2.

Five laymen honored at

CYO dinner

Five Indianapolis Catholic laymen received the St. John Busco Media at the annual CYO Banquet on November 1. A capacity crowd of 1,000 persons attended the affair, which was held in the Sectina Memorial High School carleteria.

Four of the recipients were hon-ored principally for long years of volunteer service in coaching. CYO athletic teams. They are: Thomas J. Lee, St. Bernadette's, Harold H. Reilly, St. Berna-dette's; Arthur Kranzfelder, St., Joan of Are; and Doney King, Holy Trinity.

Holy Trunty.

THE FIFTH recipient was Paul
G, Pig, Sl, Michael's parish,
who has served for eight years
on the Indianapolis Deanery Cyo
Board of Directors, the past true
years as president. In addition,
Mr. Pitz was a major fend raiser
for Camp Christina and is now
co-chairman of the CYO Camp
Committee.

The "CYO of the Year" trophy was won by Holy Spirit parish. Holy Name, Beech Grove, fin-ished second, and St. Catherine's, the 1962 winner, finished third.

THE PRINCIPAL speaker at the banquet was Richard Fague, executive director of the United Fund of Greater Indianapolis.

West Baden hosting nuclear war parley

The facts and moral issues in-volved in modern nuclear warfare will be explored in a unique threeposium scheduled November 8, 9 and 10 at West Baden College.

Termed the Nuclear War Insti-Termed the Nuclear War Institute, the meeting is drawing 4 Catholic, Protestant, and Jewi educators and students from colleges and universities throughout the United States.

Addresses will be delivered by six authorities in science, indus-try, religion, education, and gov-ernment, including the first sec-retary of the Societ Embassy in Washington and the deputy as-sistant secretary of defense for the United States.

An additional group of nine au-thorities will serve as commen-tators on the talks and stimulate discussion and participation by the educators and students attend-

ACCORDING TO James Fleck, S.J., a 37-year-old seminarian who has organized the Nuclear War Institute, "Too often ac-denic discussions of contempo-rary problems such as nuclear warfare are conducted in the ab-sence of facts and details about like conference to increase our understanding and to provide the

the moral issues involved in nu-clear warfare using facts supplied by scientists, industrial leaders, and government officials attend-ing the Institute."

"An additional aspect of this Nuclear Institute," Fleck said, "is the unique factor of sithing with representatives of each of the major nuclear powers in open discussion about the moral aspects of nuclear warfare."

The Nuclear War Institute will open today (Friday) at 3 p.m., with an address by Herman Kahn, director of the Hudson Institute of Harmonon-Hudson, N.Y., a non-profit research organization concerned with problems of national security and international

Dr. Paul Ramsey, chairman of the department of Religion, Princeton University, will address the group on Saturday at It a.m. He is the author of "War and the Christian Conscience."

CFM Federation plans racial visitation day

A day of interracial home visi-A day of interracial home visi-tation is being planned by the Indianapolis Federation of the Christian Family Movement "to help break down the racial bar-rier that exists between Negroes and whites."

According to co-chairmen Wd-liam Radspinner of Our Lady of the Greenwood parish, Green-wood, and Clarence Beaven of Holy Angels parish, the purpose of the day is "to bring logether Negro and white couples in an informal atmosphere where each may speak and learn, thereby

Participants will assemble at 61. Rita's Church, 19th and Mar-

Clergy and religious as well as lay people are invited to participate in the program, according to the co-chairmen. Additional information can be obtained from Mr. Radspinner, TU 1-1269, or Mr. Beaven, WA 5-8648.

COMPLETE TEXT OF HISTORIC ADDRESS

TELEGRAM

Holy Father deeply distressed by dis-aster which has stricken Your Excellency's Archdiocese. Expresses heartfelt sympathy. Promises prayers. Imparts to injured and surviving families, in pledge of consoling di-vine graces, paternal apostolic blessing.

What American layman John Cogley said to the African bishops

any desire for change.

Those who did talk of change—few would have been daring enough to use the words "reform" and "renewal," though they since have been commonplace — were widely regarded with suspicion, or were dismissed as seeksorrows and eranks, less than a decade ago, America" "liberal Cadholics" — or "Commonweal Catholics" — or "Commonweal Catholics".

in number myself in this come any complete the disability analysematized in powerful sections of the discersan properties of the control of t

The fact is that we-for I have

Editor's Note—This is the complete text of a speech delicered to a Rome meeting of South African Bishops Oct, 21 at their in-vitation by John Cogley, U.S. lagman now with the Center for the Study of Democratic Institutions and a former editor of Common-weat, U.S. Catholic weekly.

say worthy of your attention.

But, however inadequately I do it. It is important that what I am doing be incorporated some form of the properties of the pr

porary culture, but a dialogue, continuous and open, within the Church, between laity and their pastors, and between theologians and those whose special aposto-late it is to incarnate the Chris-tian spirit in the temporal order.

ON THE PART of the clergy, it means that they have to put aside their customary defensiveness and become familiar with a style of thought, even religious thought, that may sound quite foreign at

first to anyone whose thinking was moulded in the precise schol-nestic formulations of seminary theology and is more at home with genteel eeclestastical lan-guage which as Georges Bernanos once said "only cleries find beau-tiful."

Normally, the layman will not be at ease in the traditional idiom of the theological manulas—any more than Joan of Are was, But that does not mean that the lay-man has nothing to contribute theology and to the reformulation of Caliblic truths to make them more comprehensible to the mod-ern world.

ern world.

For example, take the millions of Isymen in the democratic countries who have experienced not only political but spiritual henefits deriving from constitutional principles of recludes the property of the proper

For the knowledge that official tolerance to all religions on the part of the State amplifies rather than restricts the liberty of the Church is a product not of logic but of experience. If the Church State theories now being developed by men like John Courtney Murray, S.J., are found acceptable to the countell Falters—and I believe that you world, at least, devouitly hope they are—the reformulation of the Church-State doctrine will only affirm in theory what we have long known from practice.

practice.

LET ME TAKE another example to illustrate the same point, the present ecumenical encounter of Protestantism and Catholicisms where Protestantism and Catholicisms where Protestants and Catholicisms where Protestants and Catholicisms sonal relations between them, at the level of the laity, have been generally cordinal. We have known each other not only as fellow men that as fellow (Britstians—Christians—Ch

selfonsciously "Protestant defensively "Catholic."

If the theologians are finally learning that there is no hope for Christian unity in the stale, out-model polemics of the Reformation era and the standoffish posture both groups affected in the nat, they have learned a lesson in the stale, out-most office of the state of the st

those prelates from countries where political techniques of great fairness, justice, and respect for persons have been developed. Unless they take the lead in this council, the inherited methods and machinery of the Church's decision-making, on all control was a considerable of the council with the council was for the council with the council was for the council was the council with the council was the laws, but comparatively reckless and gross?

Moreover, the council is pres-

For twenty-four hundred men to act effectively, better par-liamentary techniques are ab-solutely necessary. Men with political know-how among the bishops are essential to her future work.

Who should be better at such leadership than the Americans? That is why two developments of the last week brought great heart to many at the council. On October 23, Archbishop Lawrence J. Shehan of Baltimore made one of these internations reasonable.

THERE ARE several comments

American bishops beginning to make council impression

By MICHAEL NOVAK

By MICHAEL NOVAK
Cognition, 1983

ROME, Oct. 27 — Signiffcant new developments have
taken place a mong the
American bishops in Rome
during the last ten days.
Not only have several outstanding table been given from the
floor of the general assembly.
More important, the American
have shown evidence of acquiring
greater skill in learning how to
act effectively in this amorphous,
miwieldy co un ne'il of almost
twenty-door hundred council Fathers.

thers.

Rome is not like other cities. The council is not like other par-liaments. The Americans, like other bishops, have needed time to learn how to get things done here, and even how to get oneself

neard.

In Rome, Americans have been traditionally docile and naive.
This is true in the novels of Henry James, for example. It is ust as true among those Americals at true among those Americans.

One American prelate, for example, found out that it is not

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enough merely to request permission for his theological experts to enter the council chamber during the sessions. He requested and requested but nothing happened. Finally he got angry enough to demand that his experts get their permission—immediately.

His experts got their permissions, immediately.

BUT IN THE last ten days more serious and more conceived among serious and more conceived efforts have been noticed among the American hishops, and especially among twenty or thirty of them. Apparently many among them know that they have been anyloced to much criticism for the open debates on the floor, the open debates on the floor, they are the council creating the serious are of the first time since the council opened the bishops are beginning to make the council creating the cre

conferences or even private as-sistance.

The younger, more energetic 'periti,' of course, felt the bish-ops' lack of desire to learn just as keenly as the more established experts—but were, perhaps, more restless and outspoken. They did not like the fact that the bish-less that the bish-less of the second of the second to the present. They didn't like the fact either, that at the bishops' weekly meetings in Rome only two or three experts, who useually give the brief talk representation of the second of the Finally, few bishops attended the weekly meetings of the experts, "The bishops don't seem year

But, at last, in the third week of the council, some of the hish-ops confessed openly to the "periti" that they needed more help.

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"We're making a bad show-ing," one hishop is reported to have said, franky and humbly. "We need your help. Can you form an organization among yourselves to help us pick out im-portant items that are co-ning, which are in need of comment." Then work with us while we pre-pare the text of the comment."

pare the text of the comment."

THERE HAS THUS been a noticeable change of mood among the leading 'periti." They have long complained that a sort of "angelism" haunts the American approach to religion — among Protestants as well as Catholies. They are beginning now to hope that the bishops are fighting their way out of this subtle American faciling.

haling.

By "angelism" they mean an attitude or belief that no one would admit to publicly, but which many seem to share without realizing it. It is the helief that nuble or religious deeds are done in a non-human fashion, purely, mysteriously, angelically, it is a relixal to embrared in law that among men food non-human fashion to the law that among men food non-human fashion of mun, adopting Himself to each man's ways and energies.

Men, of course, have temperaments, habits of thought, physical aliments, preferences, prejudices. This means that God's work usually gets, done "in crooked lines"; and that, if men leave something undone—God inn't normally going to work special miracles.

miracles.

At the commit, for example, many Americans have had used a hour to be a made and a parliamentary precedures in the council, as Americans back home have toward politics. They tend to think politics is "a dirty hussness." They rather think that present the committee of the committee of

do—as if they could simply look into their hearts and find the loby Spirit acting there all by Hinsself.

THOSE WHO HAVE lived in Rome at long time Rome with at the Church is not run by angels. The decision-making process of a group of non-most the carried out in the classification of future consequences, and the like. Sides are taken, Influence is brought to hear. Men of lood will, who may pray over the matter with equal robor with the consequences, and the like. Sides are taken, Influence is brought to hear. Men of lood will, who may pray over the matter with equal robor with the consequences, and the like. Sides are taken, Influence is brought to hear. Men of lood will, who may pray over the matter with equal robor with the consequences, and the like. Sides are taken, Influence is brought to hear. Men of lood will, who may pray over the matter with equal robor with the look of the matter with equal robor with the look of the

Sees complete freedom of action by the laity

apostolate encourages a spirit of to Archbishop William E. Cousins of Milwaukee.

The spirit needed, he said, is one in which "the laity is not fearful of undue interference and does not tend to feel suppressed."

A MEMBER of the council's Lay Apostolate Commission, Archibishop Cousins spoke about the schema drawn up by the com-mission in the course of an intermission in the course of an inter-view with the Divine Word news

service.
"It is the hope of the council Commission on the Lay Aposto-late," he said, "blat the latify will accept the invitation to become part of the life of the Church with an enthusiasm and initiative that might previously have been fack-tion of the life of the Church with an enthusiasm and initiative that an initiative that the said the s accept the invitation to become part of the life of the Chaters have a complete product of the life of the Chaters have a complete previously have been laid. "there is only one apostomic," He added that at the same than "biblespe are encouraged to the law production of the law productions and the law productions are considered to the law productions and the law productions are considered to the law production

itself is to exercise within reason

a complete freedom."

ARCHBISHOP Cousins went on to say that certain Church or ganizations "involve strict super-vision because of the very nature of their activity." But he said there are many other fields "in which the laify would enjoy complete freedom of action, accepting from the bishop his encouragement, support and helpful suggestions.". The right-limits with the sphere of authority and will not seek to invade those areas in which the constituted authority has the final place."

Then he said: "The spirit to be

Then he said: "The spirit to be arrived at is one of complete co-operation, one in which the laity is not fearful of undue interfer-ence and does not tend to feel suppressed."

esty. Instead of being bold and speaking for all the American bishops, as he had been author-ized to do, he tried to be as deli-cate as he could and decided to speak only for the exact number that had signed his statement.

that had signed his statement.
In one way, this modesty we admirable. In another, it was harmful to the council, When the press reported that Bishop Tracy spoke for only 147 American bishops, the natural question was: what happened to the others? Are they divided among themselves? Wouldn't the Southern bishops go along?

Traditionally, of course, even among themselves in their own NCWC organization, the American bishops go to great pains not to trespass on one another's independence. This resultion has many good effects is that it inhibits the

sense. Moreover, since the Americans seem to hate to be taken as seem to fear the limelight much more than they fear ineffectiveness, even individually the Americans are not providing the leadership many expected of them at the council. October 23. Archibishop Lawrence
J. Shehan of Baltimore made one
of those interventions rare among
the Americans: he was able to
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widing the leadership many expected of them at the council last, at precise of the Americans at the council last, at seems, been compounded of three Americans at the council last, at seems, been compounded of three cleiments: excessive modesty, decility to Rome, and too much hard work in their own diocesses. As to the last point, what group of the council last point, what group of his part of the Americans as effective the Americans as effective the Americans as effective kept the worker department of the council last properties of the world. The council last properties of the world and unculerated regularity and rich devotion. Out of almost modification of the world. The world world in the council last properties of the world. When the council last properties of the world. When the world wore

theological discussions of the council.

But what about the procedural issues of the council? What about the famous American impatience with repetition and delays? What about the proverbial American talent for organizing things cor-

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ATTEND YCS STUDY DAY—"That They All May Be One" was the theme of a Young Christian Students Study Day for elementary and secondary school teachers held recently at St. Anthony's School, Clarksville. Chairman of the event was Sister M. Roselyn, O.S.B., far left above, of St. Anthony's School, City participants in the program included, from left: Sister Rose Catherine, S.P., of Holy Family School, New Albany; Partical Usin of Holy Family School; City Schomel of St. Anthony's School; Sister James Mucreen, Sr. of St. Paul's School, Scliersburg; and Father Robert Konstance of Our Laby of Previdence High School, Clarksville, (Staff photo)

rectly, and getting them done? The Americans have not yet seized hold of this council and tried to give it a shape worthy of its great tasks.

its great lasks.

The American bishaps could bring to the tradition of the Indition of the Church the great contribution of American civilization: political and organizational techniques unsurpassed for respecting human persons, for unleashing the energies of inventive minds, and for steering these energies into effective channels. To do this, they must show much more buddness; and they must conquer their fear of the limelight. The council urgently needs their leadership.

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The Vatican

The Cardinals, Archibishops and Bishops of Italy have urged the Italian people to reasons their Christian conscience and to sharpen their understanding of the Universal downward. The Certain discrimination is intellectual, survives on, of the inflation of everybody, in the fished value of everybody, in intellectuals, workers, and women.—The Bishops appealed for the understanding of everybody, in the fished value of the inflation of everybody, in the fished value of the value of the fished value of the fished value of the fished value of the fished value of the value of the

Commenting on the situation in Victnam, L'Osservatore Romano noted again that the internal situation of that country has been given an unfortunate and unjust "religious coloration," The Vatican City paper said that

At home

opposite for the universal discrementation is intensely and unjustly survives. And women—the faith-ful guardians, in their instinctive wisdom, of the highest values of life."

Hillssed Lewardo Murialdo exemplified the Church's concern for the "still unsatisfied and urgent meeds of our society." Pope Paul VI declared at the battleast claim ceremony in St. Peter's for the Church's newest Blessed. The lith century Italian priest of working class youths.

• Commenting on the situation of Victima and the control of working class youths.

• Commenting on the situation of Victima approval.

bly for final approval.

MaSIINGTON—The House of Representatives has approved a one year extension of the controversial program under which desirent workenful work on U.S. Jarms. Catholic and other religious groups have strongly assailed the bracero program. In September the U.S. Bishops'



Miscian labor.

• Speaker of the House John W. McCormack of Massachusetts said in Washington that aid to education should assist the arts and humanities as well as the sciences. McCormack said that as the nation makes of the said that as the nation of the said that are forward with equal steps toward a broadening and a deep-ning of its cultural and intellectual life." He made his comments as he received the 1883 Cardinal Gibbons Medal present day the alumn association of the Catholic University of America.

es. SAN JUAN, P.R.—The Protestant Evangelical Council of Puerto Rice has turned down a bid to join the Christian Action Party here. The Protestant association unanimously adopted a resolution aspaint formation of the Protestant Action Party, saying it preferred that Christians work within the framework of existing parties. The Christian Action Party, which hopes to get on the John Christian Action Party, which hopes to get on the John Christian Action Party which hopes to get on the John Christian Action Party which hopes to get on the John Christian Action Party Bid hallot here, is an outgrowth of a 1950 dispute between the administration and the Catholic Bishops.

♦ CHICAGO — Cardinal Stefan Wyszynski, Primate of Poland, has expressed eagerness to come here in August, 1966, for a mam-

Vietnam Buddhist crisis

is labeled as political

Abroad

A BONN - Communist Hungary has withdrawn the last two ignormanists with the communistic statement and the superconsent who have been stationed in diocesan offices according to the German Catholic news agency KNA. The government agents were removed in June and July from all but two the control of the program was to limit the contacts of Hungarian Bistops with their priests and people.

A BERLIN. Palent's complexity.

ops with their priests and people.

BERLIN—Poland's communist government had drafted
students at four seminaries intostudents at four seminaries intotreports, received here. They
added that news of the students'
drafting has been telegraphed
by Polish bishops to Cardinal
Stefan Wyszynski, Primate of
Poland now at the Vatican for
the ecumenical council. Students of other schools of higher
lary service until the end of
their studies.

♦ VIENNA—In a reversal of pre-vious practice since the Reds took

Christmastime.

♠ A special commission on
Christian unity has heen established by Archibishop Nikodim of
the Moscow patriarchate of the
Russian Orthodox Church, accarding to word received in Bercharged with maintaining contact
with other Christian groups
throughout the world. Among the
members is Metropolitan Ioann of
New York, the Moscow patri
New York, the Moscow patri
New York, the Moscow patri
South America.

South America.

**COLOMBO, Ceylen—A hishop here has said it would be a
"mackery of justice." if Ceylon's government does not sive
the few Catholic schools left in
the few Catholic schools left in
on their work. Auxiliary Bishop
hanthony De Saram of Celomb
said that despite all the disadvanlages that are placed
against the private non-feede against the private non-feetop a heroic fight heep up
former standards.

former standards.

MADRID—Police here have confiscated an issue of the official publication of the Voung Christian Worker's movement that contained a report on the minors' and a report on the minors' ment's thoronalism desired contained that the action was requested by Church authorities. The Young Christian Worker's Organ explained the strike as a protest against repression of miners, including a number of deportations.

■ Applications have been relused.
♦ AUCKLAND. New Zealand—
Prime Minister Keith J. Holyoske has announced that the government will necrose its aid to private schools. The new system, so will apply to primary and seeondary schools. The increased aid melades grants for classroom materials, equipment, library tooks and for such running expenses as light, head and waters the added that the government will supply furniture and equipment to new private schools and private schools that grow in size on "substantially the same scale" as it now supplies to state schools.



taimed a report on the miner's strike in Asturas. The government's information Ministry maintained that the action was requested by Church authorites. The Young Christian Wortes are protest against repression of miners, including a minier of deportations.

• ROME—Father Riccards Lombardi, S.J., founder of the Market St. Philip Neri parish, Indianapolis, Resemble 16-17, He once served as assistant pasfor at 51, Philip Neri parish, Indianapolis, Resemble 16-17, He once served as assistant pasfor at 51, Philip Neri parish, Indianapolis, Resemble 16-17, He once served as assistant pasfor at 51, Philip Neri parish, Indianapolis, Resemble 16-17, He once served as assistant pasfor at 51, Philip Neri parish, Indianapolis, Resemble 16-17, Philip Neri parish, Indianapolis, November 16-17, Philip

RUG CLEANERS

LI 6-1504

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PLAN CARD PARTY—Our Lady of Hope Hospital Guild will sponsor its annual Card Party for the benefit of the work of the I.U. Medical Center hospitals' chaptain on Friday, Nov. 15. The event will begin at 8 p.m. in the Cathedral High School auditorium, 14th and Meridian St. Chairman is Mrs. Charlet, H. Stewart, above seated right, assisted by Miss Kathleen D, Burke, saeted left, co-chairman. Others shown are: Mrs. Beulah Centracchio, left, door prizes; and Miss Alice M, Lipps, hostess. (STaff photo)

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RULY A REMEMBERED SERVICE Shirley Brothers

WASHINGTON — The Buddhist crasks that helped cause the overterms that helped cause the overterms of dissatisfaction with the curio. It said the complex that the complex is a moverwhelmingly political curio.

This conclusion is reached by a report issued by eight members of the U.S. House of Representatives of the U.S. House of Representation over last most reached by a report issued a place of the conclusion of the con as an overwhelmingly political effort.

This conclusion is reached by a report sixued by eight members of the U.S. House of Representatives Foreign Mature Committee who went last mouth as a special study mission to Victian and Issued (Nov. D) while the military coup that toppled Diem was still in progress, the report gave a rundown of events that led to the uprising. It also contained as rundown of events that led to the uprising, It also contained as a rundown of events that led to the uprising. It also contained as a rundown of events that led to the uprising. It also contained as obtained the noise of the Diem family. . . . The lesson of Cuba must not be forgotten — Batista was had but Castro is worse. The U.S. government should move with great caution in this area. . The REPORT said the Bud-

issue in order to entist world sympathy,"

REP, CLEMENT J. Zablocki of Wisconsin, Chairman of the study mission, and other members of the group discussed the Vietnamese situation at a press conference after release of the report. Zablocki said the fluidhost critical content of the content o

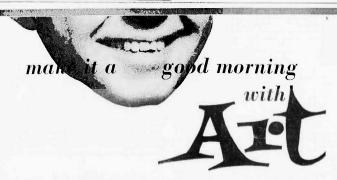
with great caution in this area.

THE REPORT said the Buddhist crisis in South Vietnam began as "regulimate religious protests" against harsh and discriminatory treatment by the regulimate religious discover. It adds. However, it adds. The protest quickly loss its exclusively religious character and became a political railying point for many Parish sponsors pregram for non-Catholic spouse

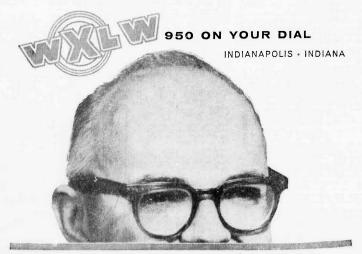
PARMA Ohio — Holy Family parish here had a special afternoon for the non-Catholic spouse
in a mixed marriage.
Father Robert Runtf, parish assistant who organized the
gram, pointed out that non-Catholic spouse
gram, pointed with the open that this afternoon will
bring you closer to your Catholic spouse
to follow Family church, said
in a written invitation to the nonCatholics in mixed marriages that



PLAN INVITATIONAL BALL—The Men's and Women's Clubs of St. Plus X parish, Indianapolis, will spensor an Invitational Ball on Friday, No. 8. The event will be held in the St. Piliar 1993 (1993) and 1993 (1994) and 1994 (1994



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EDITOR COMMENTS FROM ROME

October 30, 1963 was the day Pope Paul's council really began

This council is still inspired by the spirit of good Pope John. All doubts were dispelled the morning of Monday, Oct. 28, when the Fathers of the council took a recess from their regular work to attend a Mass for Pope John XXIII offered by the present Holy Father, Paul VI, and to hear a sermon preached by Cardinal Leo Suenens.

a sermon preacned by Cardinal Leo Suenens.

Pope Paul began the morning auspiciously by walking into the basilica with the minimum of escort, and he endeared himself to everyone present when he muffed the prayers at the foot of the allar. It was the sort of thing the would have expected from John, but not from Paul, the perfect diplomat always in complete command of himself. He was human, too. And every hishop and priest offering the Mass with him was glad he had stumbled over his prayers, for it made the floly Pather seem closer to them all.

Pope John seemed close, too, during the panegyric by Cardinal Suenens. The Belgian Cardinal spoke in French—a significant departure from the expected Latin, and he made certain that all could follow him by having advanced texts available in all the major languages. It was important that everyone understand what Cardinal Suenens had to say. This was no mere perfunctory recognition of the Pope who called the council. This was a supreme effort to revive the spirit of John.

It may come as a surprise for the folks back home to learn that there could be any serious opposition to what Pope John XXIII had stood for. But there was—even during his pontificate—from certain members of the Roman Curry whom John called "the prophets of doom," and this opposition grew alarmingly after John's death, not only in Rome but in ultra-conservative circles elsewhere in Europe.

At the Mass of the Holy Spirit preceding the conclave which elected Paul VI, Monsignor Amleto Tondini, Secretary of Briefs to Princes, gave the traditional address on the gravity of the task of electing a pope. He used the occasion to describe the type of pope the Church needed. And the man this mouthpiece of the Roman Curia wanted was the opposite in almost every way of John XXIII.

Two books have appeared against the spirit of John, One, a French publication entitled "S.O.S. Concile," is a crude and open attack of extreme political conservatives, using the Fatima message and other alleged revelations of the Blessed Virgin to condemn John's two great encyclicals, "Mater et Magistra," and "Pacem in Terris," as Communist writings in disguise. The other is an Italian publication entitled "La Chiesa Dopo Giovanni."

The subtitle on the jacket advertising this book gives a clue to its contents: "The Communists in the Vatican at the Time of John XXIII." A subtle and cleverly written book, "The Church After John" does not attack the pope but argues that the Communists and liberal Catholics abused John's good will and simple trust to hoodwink the Catholic faithful into thinking that Communism and Catholicism were now committee. ow compatible.

"The Church After John" gives a revealing insight into the nature of the conservative fears about the council. Pope John's talk of the need of reform in the Church, his openness toward Protestants, Orthodox and unbellevers, his encouragement of free discussion within the Church, his spirit of freedom, his opposition to condemnation and his reluctance to depend upon traditional curial remedies against error, are seen by the conservatives as the source of a dangerous movement of rebellion within the Church.

Opposition to the Roman Curia is immediately construed

to mean opposition to the authority of the Church. The desire for expressing the ancient beliefs of the Church in language more attractive and meaningful for modern man is looked upon as a searching for novelty and an attempt to water down Catholic doctrine.

If it is true that the present Holy Father holds that the

Against such thinking Cardinal Suenens erected his panegyric. He recalled the "new atmosphere" and "new climate" let into the Church by Pope John, and referred to his "complete disagreement with those prophets of doom who are always forecasting disaster." And for those inclined to fear the spirit of freedom and innovation he quoted John's comforting words: "We have no reason to be atraid; fear comes only from a lack of faith."

Then the Cardinal reminded the Fathers of how Paul VI had embraced the spirit of John in the opening address of the second session. 'On each line and between the lines, the same breath of Pentecost was perceptible,' he said and added:

"We heard the same invitation to openness and dialogue, to doctrinal and pastoral charity, the same invistence on constructive, positive work, the same solicitude to translate the Gospel's eternal message into a language modern people understand. It is clear that Providence has given Pope Paul VI the Church to give form and substance to the prophetic intuitions of his predecessor."

This brought a great round of applause. And all who heard him knew that Cardinal Suenens was speaking for Paul, with whom he must have cleared his speech, when he recalled that for John "the council was not first of all a meeting of the bishops with the Pope," but "first and above all a collective gathering of the whole episcopal college with the Holy Spirit."

This dramatic speech certainly helped prepare the way

YOUR WORLD AND MINE

Issue of 'charism' creates a story

By DR. GARY MacEOIN

ROME—"Can't you give us a word that will make sense to my readers, instead of all this talk about charisms." a wire service reporter plaintively asked the panel of theologians at our daily briefing on the council proceedings. "Couldn't we, for example call it the gift of inspiration?"

"I'm afraid not," replied Father Gustave Weigel, S.J., of Woodstock College, Maryland, speaking for his colleagues. "Unfortunately,

S.J., of Woodstock College, Maryla his colleagues. "Unfortunately, each of these words we use has its precise meaning. To take your ex-ample, inspiration is one of the Charlsms, that special fift of the Spirit which guided the writer of Inly Scripture in his task. To call every charlsm an inspiration would lead to endless confusion. I fear your only solution is to use the right word and get your readers to learn what it means."

Understandably, readers don't like words that slow them down in their daily dash through the news. And the council has produced many such: collegiably, mystery, sacramentality, hermeneutics, ecumenism. But a hundred expressions are today commonplace that few had even heard twenty years ago, from fission and fall-out to sound barrier, space capsule and weightlessness. So it looks like we'll have to add charism to our vocabulary, because the news out of Rome right now is that it's one of the biggest stories of the council.

CHARISM COMES from a Greek word meaning literally a gift of love. As used by theologians, it describes a special talent freely bestowed by the Boly Spirit on an individual for the benefit of others rather than for his personal benefit.

In handing out charisms, the Holy Spirit is not influenced by the state in life or holiness of the recipient. They go to bishop and layman, educated and ignorant, saint and sinner, even to non-members of the Church, possibly to creatures other than human. To quote Father Weigel again, when Balaam's donkey in the Old Testiment rebuiked him for failure to do what God had ordered, the donkey may have received a charism.

St. Paul often refers to charisms, and all agre St. Paul often refers to charisms, and all agree that they were common in the early Church. Theologians later divided them into ordinary and extra cordinary, the latter being special gifts needed by the infant Church but superfluous once it was established. Such would be the personal infallihility each apostle is believed to have enjoyed, and the inspiraton granted to Scripture authors. But gradually it became common among Catholics to think of most charisms as extraordinary, something with only his-torical meaning and no relevance to their daily lives.

MANY COUNCIL Fathers don't agree. The dis-cussion of the section on the people of God in the themse (sehema) in the Church suggests that most Fathers, on the contrary, agree that charisms are very much alie and must play a critical part in the renewal of the Church which the council is seek-ing. Incidentally, the Orthodox Church and many Protestant Churches have always atressed this view.

In this vein, Cardinal Stuceness of Belgium told his fellow Pathers that we must today recognize the existence of charisms for a balanced view of the Church, seeing them not as accidental additions but as part of its nature. His point was that each member of the Church must be alert to the voice of the Spirit, recognize a talent conferred on him for the benefit of others, use it fearlessly, and not be blocked in his proper use of it.

blocked in his proper use of it.

THE PRACTICAL problem, of course, is to distinguish a true charism from the "clusion of the proud or the mania of the unbalanced. The problem is indeed practical, because no automatic way is known. Modern practice has been to solve the difficulty, first be soft-pedaling the entire subject, then by subjecting the charism to the previous judgment of the Church authorities, so that action requires advance approval.

The emphasis now is to broaden the field once more and to insist that even the Church authorities can judge only on results. If, as seems likely, this view is formally approved by the council, the practical consequences will be encornous, increasing fradom of action for clergy and laity allike, reserving interference of officialdom for abuses clearly established by sustained repetition.

If it is true that the present Holy Father holds that the most important work the council has to do is to set up an organization for the reform of the Roman Curia, then this is the day they voted to do it. By well over a two-thirds majority the Fathers of the council voted that the Theological Commission prepare a schema stating that by divine right the bishops of the world constitute a body or college which is the successor to the College of the Apostles and that together with the Pope as head of the college they exercise supreme and universal authority over the Church. This will give the bishops the theological basis for setting up a permanent commission of representative bishops who will help the Holy Father reform the Curia and give it permanent direction.

After the All Saints Day holiday the bishops will get down to the practical business of discussing the reform of the Curia and the relationship between the Curia and the bishops. It promises to be exciting.

A much closer vote, which took place the day before, makes it possible to take up this practical question immediately. By a vote of 1114 to 1074 (a difference of only 40) the Fathers of the council voted not to discuss the Blessed Virgin in a special schema but to add a chapter on her to the schema on the Church. This was by no means a vote against the Blessed Virgin.

against the biessed Virgin.

Those who did not want a special schema on Our Lady saw no reason why this council should take any special notice of Mariology—as the theology on the Blessed Virgin is called. This is not a dogmatic but a pastoral council. There are no special schemata on The Holy Trinity, or on Christ, or on Grace. Why one on the Virgin? No one in the Catholic world questions or doubts any of the traditional teachings of the Church on the Blessed Virgin. The only problem today is, if anything, an over-emphasis on the Virgin in the devotional life of Catholics.

devotional life of Catholics.

All of us who have been attending the Masses in St. Peter's basilica have been struck by the fact that in the Eastern Rite Masses the Blessed Virgin holds a much more important place than she does in our Roman Rite Mass. We of the Roman Rite end to separate her from the Mass and devote novenas and rosaries to her. By integrating the statement on the Blessed Virgin with the schema on the Church we shall be laying stress on the fact that she is the first and most important member of the Church. This will help Protestants understand our true belief about her, but it will also help us Catholics integrate our Marian devotions with the rest of our Christian life.

Had the other side won the vote, we would now be faced with several weeks of unnecessary speech making, as one bishop after another would feel himself bound to express his devotion to the Blessed Virgin before voting against the schema. For it is almost certain the schema would have been rejected, since it was so poorly written and at odds with the purpose of the council.

Now while a better and shorter statement on the Blessed Virgin is being prepared, the Fathers can get down to the essential work of the council. Our Lady must herself be happy with the decision.

—R. T. B.

A moral issue

In municipal election campaigns throughout the Indian-apolis Archdocese, hypocrisy tipped its hat to virtue on the race question. Candidates had been frightened by the plethora of private polls suggesting a strong stand against racial injustice would cost them votes.

And so, with a few honorable exceptions, they wrapped themselves in the soiled cloak of double-talk. Their strategy was to win as many Negro votes as possible without offending segregationists.

Whether it worked or whether it failed, it was a pity—this resort to cynical arithmetic. It placed many essentially good men and women on the same level as George Wallace, the Alabama governor who dared tell a Boston audience the other night that segregation is a political, not a moral,

Clearly, there is a desperate need for enlightenment, not only in the Deep South, but right here in self-righteous Indiana.

That will be the aim of a one-day Indianapolis Conference on Religion and Race at Indiana Central College November 16. The meeting will be under the auspices of the Church Federation of Indianapolis, the Jewish Community Relations Council, and the Catholic Interracial Council.

Enlightenment on the most pressing moral issue of our time also will be the aim of the National Catholic Conference for Interracial Justice in Washington, D.C., November 14-17. It will be attended by representatives from the Indiamapolis Archdiocese. Several joint sessions will be held with the Episcopal Society for Cultural and Racial Unity Members of the Presbyterian Interracial Council and representatives of the Disciples of Christ also will attend.

There are those who say nothing much ever comes out of conferences and committees. The Declaration of Independence and the Constitution are among the noblest refutations of that lazy notion.

And both of those imperishable documents make it plain that, in difficulties over segregation and discrimination, we are confronted with a paramount moral issue. It no longer can be sidestepped or talked away by fearful politicians; it can be settled happily and to the advantage of the whole world by informed men and women of good will.

Pollsters have been saying of late that a straightforward stand for racial justice is politically risky.

If that were to be true, so be it, and let no tears fall, tersonal and group sacrifices in great causes are an extra-rdinary privilege.

But an overpowering fact has emerged from the polls and the pollities of 1963: The vast majority of white Americans who have acknowledged prejudice and who have voted for prejudice have at 'he same time agreed they are wrong in feeling the way they do.

This means the battle for racial justice already has seized the commanding terrain, for no man long can endure the self-knowledge of being wrong. Vote-juggling considerations perish swiftly under the impact of true beliefs and honest aspirations.

Nobody can go wrong in politics or anything else by doing right.

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.

STIMULANT QUESTION BOX

Disputes answer on Eastern Rite

BY MSGR. J. D. CONWAY

You hurt me very deeply by what you said about Catholic churches of Eastern Rite. You said that we stand during most of the Liturgy and said that we stand during most of the Liturgy and stand to receive Holy Communion. I have belonged to an Eastern Rite all my life and we kneel more than you do; and we always kneel at the Communion rail for Holy Communion, just as Latin Catholics do, except that we receive under both forms: bread and wine. I miss my own Church very much since we have recently moved to this community where I must attend the Latin Rite church.

A. Apparently it is true, as you tell me, that in the United States the Eastern Rite churches have adopted many Latin customs. They have pews in their churches, kneel for various parts of the Liturgy, and receive Communion kneeling. However, if I may trust my books, the Contact Mutwater's The Christian Churches of the East, this is contrary to the traditional customers.

tian Churches of the East, this is contrary to the traditional custom of these churches, which still prevails generally outside the West, He says, "Orientals have to a large extent conserved the Christian tradition of standing at public prayer (kneeling is proper only to penitential seasons, and stiting, to them, a sign of laziness or even disrespect), and in general there are few or no seats in their churches (except in Western countries)." (The boldface is his.)

Q. As I understand it, Canon Law sets forth the responsibility of Catholic parents to send their children to the parachial school. What then is the responsibility of the Catholic parent with regard to the organization of this same parechial school? For example, if a situation exists which does not conform to state law, is if incumbent on the Catholic layman to make an effort to rectify this situation? Or does the problem fall under the jurisdiction of the paster.

A. A pastor has no jurisdiction, in the strict sense of the word. He can make no laws, make no juridical decisions, impose no legal punishments, He is the shepherd of his flock, a spiritual father to his children in Christ.

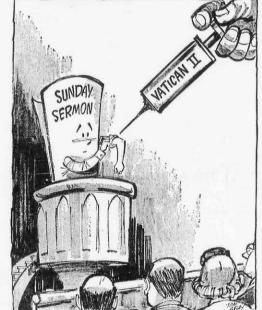
The primary duty and responsibility for the edu-cation of children reposes with the parent. The pas-tor organizes and maintains the parochial school to assist the parent in fulfilling his duty, Seldom is the pastor an expert in education; he hirst scale-rior that. Few parents are experts, but all of us, pastors and parents, are convinced that we know most of the answers in the field of education.

Certainly the parent has a right and a duty to Certainly the parent has a right and a duty to be concerned that proper standards are maintained in his child's school. It is not fair to give any child an inferior education. Cooperation is probably the answer to your problem; and that means charity, tolerance and frank communication between all con-cerned; parents, pastor, teachers—and even the chil-dren.

It is not possible for each parent to have his own way in running the school; that would result in chaos, General policy decisions must be made by the pas-tor, though extreme cases may be taken to the bishop, or to the diocesan superintendent of schools. I believe the superintendent's office should be in-formed if there is a serious defect in meeting state requirements and the pastor refuses to do anything about it.

O. The Holy Father and the bishops united with him may be infallible, but your column is not. I am referring to a certain spirit of objective morality which at times creeps into a spirit which is false because it meter answer; a reality when it is but an absence of a good, and forgets the individual, at end only real reality; for sin does not exist in essence, but in existence only after it has been formalized by the individual act of the will.

A. My existentialist friend wrote three long pages to convince me; but I still plan to let a bit of objective morality creep into my answers. The guilt of sin is subjective, of course; and no sin exists until the human will consents to it. But conscience must be guided by objective norms of some kind in discerning good from evil.



GUEST COMMENT

The morality behind race to moon

(From the Oklahoma Courier)

There is considerable discussion There is considerable discussion today about the race between the United States and Russia for the honor of being first to land a man on the moun. Those in favor of winning this race cite the military those upward compare the conomic cost to our need for spending money on things closer to home and of more immediate value.

portant consideration. The moun portant consideration. The mountain climber who scales a high peak simply because "it is there" has a more Christian attitude than he may know. In fact, the reason we must go to he moon is precisely hoccause it is there, no hear that is the contract of t

WHY IS THIS a moral prob-em? Morality, simply stated, is allowing the will of God, God's

after the flood,
So, even if Adam had not fallen
from original grace, work would
have been natural to him. Not,
of course, to work to seem a living
by the sweat of his brow, but
pleasant, creative work. He was
to help God in completing ereation by rearranging the stuff of
the world so that it would be
useful to man. God gave him

dominion over the earth. Man more and more things to satisfy was to discover what God had created, understand himself and his real needs, and put the earth and all physical creation to his use.

TODAY, MAN must delyee ever deeper into the mysteries of na-ture and its laws, Unfortunately, our stimulations to spend the money and energy necessary to discover fundamental natural law has been most energetic in time of war.

Much of our technological progress has taken place in the (Continued on page 9)



"WHAT'S IN THE PACKAGE, SISTER?"

Racism seen vital issue in next year's election

numbers, of rucists in the north-ern states, race does not seem to be so saltent in the minds of most northerners as to be the decisive factor in determining their vote. Thus, though race will loom in the background and will affect some votes, it is unlikely to be occurated as to swim the elec-tion one way or another-except in an election which was already close because of other reasons. While the race question may not be decisive in the election, it could nevertheless introduce an element of ugliness in the cam-paign which could do grave harm to American society. No candidate for major political

to American society.

No candidate for major political office on the national level could afford to run on a racist ticket. Indeed, it is obvious that none of the men who are being discussed as presidential candidates are racists. Nonetheless, a candidate might find it very difficult to



CHILD CENTER SUPPORT—A check for \$12,000 is being presented above by Magr. James P. Galvin, Archidiocean Superintendent of Schools, to Falher Edward Smith, director of the Sf. Marry's Child Center, representing the proceeds of the recent testimonial dinner in honor of Magr. Galvin's 15th Jubilee as a priest. Looking on are Edward J. Dowd, left, and Talbot W. Donny, president and treaturer, especivity, of the center's board of directors. (Staff Processor, especivity), of the center's board of directors. (Staff Processor, Staff Processor, Processor, Staff Processor, Processor,

Iran: Where Esther, Symbol of Mary Lived

an: Where Esther, Symbol of Mary Lived
The legendary tomb of Queen Esther and Mardochai of Old
estament fame lines beneath an ancient mustoden in Hamadan in Iran. To the Jews in their
Purim festival, she represents free
dom from oppression, for Cathulies
she is the symbol of Mary, the
Biessel Mother . . . At Teheran and
the State of Mary of Mary
Cathulie parish is trying brasely to
build a medeat school. The pastor,
Monsienor G. P. Apear, and his
parishioners have been able to accommodate the little children they
for the Oriental Charle
in the Hald Arabian Nights territory, Perhaps some good
uite among our readers for is it gently will help them finish
or project. We are sure the Blessed Mother will be pleased to
e her Son's work progressing in a land so tied up with her
mee.

MMMIMAN M. P. Phones of Paymen of Paymen and Many and the ConMMIMIAN M. P. Phones of Paymen and Many and the Conserved and the conmee.

MARYLAND, Mr. R. Thomas of Baltimore, Maryland sends us \$2 on behalf of his daughter with the following note: "Karen received this money for her fifth birthday and she herself de-edded she would like to help poor children who didn't have the conflorts she has." . Thanks Karen, we have so many boys and girls, some sick, some needly, some even blind who look to us for aid, four money shall be used to good purpose.

For aid. Your money shall be used to good purpose.

HOLY SOULS

St. Catherine of Bologna once vrater,

**When I wish to be sure of recting a favor,

I have recourse to these suffering souls

that they may intercrede for me with our

common Father and usually I feel that I

have them to thank for the answer to my

prayers** ... Our priests will remember

**YOUR LOVEN ONES this month. YOUR

MASS STIPENDS are often their sole means of daily support.

STRINGLESS GIFTS ENABLE US TO HELP WHERE THE HOLY FATHER THINKS THE NEED IS GREATEST,

LILIES OF THE FIELD

Botanists believe these to be really the many-splendored amenons. The lily bat's a native plant in Palestine We'll send a CURISTMAS GIFT CARD with presend towers from the Holy Land to someone in whose name you might wish to make a gift. Some suggestions:

CHALCE 5-10 STATUE 5-20 VESTMENTS 5-50 CRUCIFIN 25 LINENS 15 BELL 5-10 FILES

THIS THANKSGIVING TO MAKE YOUR MEAL TASTE BET-TER, WHY NOT SEND A FOOD PACKAGE TO A PALESTINE REFUGEE FAMILY, COST: \$10. It will belp them for a month.

EDUCATING SEMINARIANS AND NOVICES It takes only \$3 a week (\$156 a year) for two years to help a cicle through her training while \$2 a week for six years pays a seminarian's education. Would like to have a priest or ter in the family?

PLEASE REMEMBER THE CATHOLIC NEAR EAST WEL-FARE ASSOCIATION IN YOUR WILL THANKS,

Mear East Missions

CARDINAL SPELLMAN, President pr. Joseph T. Rýan, Nai'l Soc'y Sand all communications to: Sond all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. at 46th St. New York 17, N. Y.

It is clear enough that a Repub-lican candidate whose stand on civil lights was as strong as that of the administration would have no appeal in the south.

However, such are the complexities of American politics that if this course were to be followed, the administration would certainly attempt to cut its losses by suggesting that the opponent was running on a race hardet ticket, candidate were to enjoy the advantages of racist support then must run the risk of being tarred with the racist brush. Thus without either side part.

arred with the racist brush.

Thus without either side particularly wishing it, the race question would be out in the open as a major issue in the election. The h at r e d s and aminosities which have been seething for sevenich that we have seen to the seed of all moderate leadership among the Negroes. Even a close contest would seriously threaten the position of the Negroes does of the seed of the

position of the Negro moderates,

On the other hand, if such a candidate were to be decisively beaten (as is likely) his followers might turn against the government and the election system in a fashion that would not have been askine that would not have been askine that would not have been stirred by an emotionally charged campagin.

The only way to avoid this very mossy possibility would be for both national parties and all candidates to make it perfectly endidates to make it perfectly endidates to make it perfectly endidates to make it perfectly endigers. Conservatism is surely a gram. Conservatism is surely a gram. Conservatism is surely a fertilized posture in the United States, But on equal rights or all Americans, there can be neither a conservation nor a liberat posturion, but only an American one.

O'Casey tragedy set November 16-17 at Marian College

Sean O'Casey's tragedy, "The Shadow of a Gunman," has been selected as the first major pro-duction of the Speech and The-atre Department of Marian Col-

The play, set in Dublin in the bulent and tragic 1920's during land's fight for freedom, porsys what O'Casey believed to be basic problem behind Ired's inability to rise from its otional, social, and political

land's inability to rise from its emotional, social, and political abyas. The Marian production will be The at Bap pan Saturday, Nov. 16, and Sonday, Nov. 16, and Sonday, Nov. 17, in the college auditorium. Tekels, priced at \$1.50 for adults and \$1 for students, will be available at the college, 2200 Cold Spring Road, WA +2201. Mail and telephone orders will be accepted to the college auditorium of the college auditorium of the college and the attempt of the college and the attempt of the college and the

The Criterion

Official Newspaper of the Archdiocese of Indianapoli



Entered as Second Class matter at Post Office, Indianapolis, Ind.

Pat Offic, Indiaspells, Ind.
EDITOR, Rev. Raymond T.
Sosler; ASSOCIATE EDITOR,
Rev. Paul J. Courtney; MANGING EDITOR, Fred W.
Fries; NEWS EDITOR, Paul G.
Fox: ADVERTISING MANAGER, James T. Brady.

Published Weekly Except Last Week in December,



GIFT TO ST. AGNES ACADEMY—A benefactor who wishes to remain anonymous recently denated a quantity of books, a hi-fidelity record player, a handsome globe, a drawing board, a dratting set and other items to St. Agnes. Academy, Indianapois. Looking over some of the donations above are Sister Cecilia Gertrude, S.P., librarian, and Jeanne Geringer, of St. Joan of Arc parish, president of the Library Club. (Staff photo)

St. Louis rights march includes priests, nuns

ST. LOUIS — More than 500
ST. LOUIS — More than 500
catholies-whites and Negroes, priests, Religious and laymentok part in a candelight civil orights march here.
The demonstrators, each carrying a lighted candle, marched the three blocks from St. John the Apostle church to the Civil Courts building singing hymus and praying the Rosary.
It was the first specifically "Catholic" civil rights demonstration.
It was the first specifically "Catholic" civil rights demonstration to the court of the march this morning than the priests and num had taken part in a local rights demonstration.

At the COURTS building the Wooddridge Private

AT THE COURTS building the marchers recited St. Francis' prayer for peace and heard a law professor at St. Louis University professor at St. Louis University deliver a statement on their be-half "as Catholics whose con-sciences call them to public con-fession that we have sinned in the pride of race."

Replying to "those who say that religion has nothing to do with the market place," John E. Dunsford said that "on the contrary religion has everything to do with men in their daily lives."

lives."

The Catholic demonstration was burriedly planned against a background of continuing rivil rights are considered by the continuing rivil rights. The continuing rivil rights are considered by the Congress of Racial Equality (CORE) in process of Racial Equality (Core).

In process of the continuity of the

REFERRING to this, Dunsford said, "The violation of a court in-junction is a serious matter, but so is the disregard of a more ancient injunction, love thy neigh-bor as thyself.
"Maintenance of law and order is basic to society, but law can

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• WHAT OF THE DAY

A good opportunity

going to stay home and each bread.

It's a nice switch, one a per-son is glad to

It's a nice switch, one a person is glad to see.

If it actually proves to be a provided by the see of the see

we have sought to be the Irist would be no small blessing. In the meantime the who in the first would be no small blessing. In the meantime the who is the feet the leavest to feet the leavest the leaves

not the downfall, of the collectivist.

I say that it is a shame for us not to take propaganda value out of our selling of wheat to Russia at this time. It's easy to think of all the mileone which the Ruswers it the other vay around; but that is not what I am thinking about. I a meonement disaring about I a meonement of the ready around the control of the proper works. It works and it works well. Why not let if he known?

This wheat of ours was grown

This wheat of ours was grown not only under God's sun in the skies over our wheat belt, but grown under the sun of liberty. Men planted, tilled and reaped with the idea of profit for self and family. Is there anything so wrong in this? Is it not, rather, a basic desire set deep into our



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The Yalu River runs a slow muddy course between the southern borter of Red Chua and the war battered land of North Korea. Many Americans lie buried along the Yalu, one of them a Catholic priest, Emil Joseph Kapaum, Army chaplan, saint and hero to every Gf the prison camp at Pyoklong.

Father Kapaun was as fough as battle and prison camps can make a man, yet his constant de-

Cy Cipher

CYO OUIZ CONTEST.—The annual CYO Quiz Contest will open on November 24, Issues of the paper to be used in the first round competition include those of November 1, 8 and 15.

BASKETBALL — Indianapolis beamery CYO basketball action vill open the week-end of Novem-er 30-Dec. 1. A coaches' meet-og has been set for Tuesday, cav. 28. More details will be arried in a later issue of The riterion.

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votion to the needs of other men, his constant faith in God gave courage to fellow Americans often tempted to give up hope. When himself in the constant of th

As a young man Emil Kapain was given his high school training by the Benedictine Fathers at Conception College High School, Missouri, graduating in 1922. The school records college High School, Missouri, graduating in 1922. The school records record for the school records relater picture of just what a future here looked like when he was just another name somewhere on the honor oil, just another face jammed at the bottom of the football pile. The school is not the school was a somewhere on the honor oil, just another face jammed at the bottom of the football pile. The school is not the school was a somewhere on the honor of the football pile. The school is not the school was a somewhere with the school was a live of the school was a liv

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U.S. VISITOR — Attending Chatard High School this year is Miss Maria Garcia from Gusdlairar Jallisco, Mexico. She is residing with the Fred F. Swartz familiy in Carmel, Ind. A Junior at Chatard, Maria plant to attend A property of the Chatard Chatard Maria plant to she hopes to become a Spanish-English secretary or enter some phase of business.

What about his interest in the other students at Conception College light?

What about his interest in the other students at Conception College light?

The college li

CYO Scores

CYO FOOTBALL SCHEDULE FOR SUNDAY, NOVEMBER 10

Championship Fray-013 (All games at the Cyt) station 12:30 pm. "100" League 51 Andrew ivision 2! vs. 51. Catherine (bresson 3). Nates 51. Homens thew the "bee," and way the wroner in the final game Novemer 12. lay the womer in the form spirite Flower er 12. 12:00 p.m.—Cadet League: Little Flower Division 1) vs. 5t. Bernaldette (Division 3), 3:30 p.m.—Cadet League: Cirist the King Division 2) vs. Mount Carmel (Division 4),

sion 2) vs. Mount Carnel (Division 4).

\$CORES AND STANDINGS
Games of Sunday, November 2

"100" League
fision 1. St. Thomas 13, 51. Christopher
t. John of Arc 14, Immunorable Heart 7;
Schried 2, 51. Christopher
t. John of Arc 14, Immunorable Heart 7;
Schried 2, 51. Christopher
Flower 14, 57, Finlin Not 10, 12, Holy
19, Our Leily of Louisde 7, Christ the
bys.

g. Dys. hivision 3: 5t. Catherine 19, Sacred Heart 3t. Patrick 20, St. Roch G, Holy Name 19, Bernadette 0, 5t. Mark, hee.

CARCT FOOTBALL MAGNET

CRAST FOOTBALL MAGNET

Division 1 to 100, house 20, 31, Audres

Division 1 to 100, house 20, 31, Audres

Contrations of 20, Leavener, 7, Baby

Contrations of 20, Leavener, 7, Baby

Contrations of 20, 10, Audres

Services of Acc. 0.

Servi

WASHINGTON-Msgr, John J. Ward, Vice Officialls of the arch-diocesan tribunal of Los Angeles, and the seen named Titular Bishop of Bria and Auxiliary to Cardinal J. Francis McIntyre, Archishop of Los Angeles. The appointment, made by Pope Paul VI, was announced here by the Apostolic

2 brothers among top hobbyists

Two young brothers from St. Lawrence parish, Indian-apolis, were among the six top winners at the annual CYO Cadet Hobby Show, held at Council 437, Knights of Columbus, on October 29.

John Peterson was named the overall winner in Kit Crafts, while his brother James won the award in Fine Arts.

Other overall winners included; Sewing, Loretta Baseggio, St. Simon's: Collections, Raymond Berndt, Jr., St. Lawrence; Bak-ing, Patricia Rea Reimer, Nativ-ity: and Skilled Crafts, James Whittemore, St. Joan of Arc.

TWENTY-FIVE projects by pupils of the St. Mary's Child Center were included in this year's show. Two of the Child Center exhibitors received awards: Naney Russell and Vickie Zdenek.

Vickie Zdenek.

More than 600 hobby projects were entered—an all-time record participation. St. Lawrence, with three of the six over-all awards, turned in the best parish performance.

JUDGES FOR the contest in-chided: Miss Kathleen McCarthy, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecila Eschenbach, Miss Middred Milby, Miss Nancy Banning and Miss Gretchen Mueller.

Following are the award win-ners in addition to the overall champions named above:

Class A: Conce debugs, formatistic fleet;
Vance Crisso, Bishy Street
Vance Crisso, Bishy Street
Class Concent 35, March Street
Class C. Street, St. Michael, Mark
Mark Chief, St. Michael, Mark

SKILED CRAITS
Clan At Nationne Sollivan, Christ the King;
Jamet Carney, St. Luke,
Class B: Damy Chiplis, St. Catherine; Imcuthy Harmon, Immusculate Heart,
Class C: Damid Hagpilsom, St. Jude, Joy
Hopwood, St. Catherine.

Class A: Tim Waters, Lourdes; Bob Falos, St. Learning.
Class B: Glende Genico, St. Joan of Arc;
Jane Selvester, Nolv Name.
Class C: Chris Collet. Tom Locas, Tony
Spellman, St. Michael; Greg Romine, St. Joan
of Arc.

Class A: Allen Signam, St. Menica; Mark Fields, St. Simon. Class B: Leura Turner, Little Flower; Im-othly McPolly, Immaculate Heart. Class C: Michael Viltorio, Nalivity; Mary Aon Laher, St. Pius X.

Class A: Mary C. Mailoy. 51 Gahriel: Linda Sue Klein, 51. Christopher. Class B: Cathy Toth, 51. Luke: Kathy Cah-oney. 51. Catherine. Class C: Mary Rose Ryan, 51. Lawrence; Lynn Marie Froshick, 51. Joan of Arc.

SEWING
Class B: Joan Costello, Holy Spirit; Donna
Dreyer, Holy Name.
Class C: Jean Roberge, St. Lawrence; Barbara Helvaly, Nativity.

Play-off games on tap Sunday

Championship play-off games in the Indianapolis Deanery CYO football leagues are on tap at the CYO Stadium Sunday.

In the Cadet League, Little Flower (Division I) faces St. Bernadette (Division III) in a 12 noon contest, with Christ the King (Division II) meeting Mount Carmel (Division IV) at 3:30 p.m.

In the 100 League, St. Andrew (Division II) faces St. Catherine's (Division III) at 12:30 p.m. St. Thomas drew the bye and will face the winner for the erown on November 17,

Catholic-Anglican dialogue proposed

CHICAGO — The American Church Union governing council has voted to ask the Protestant Episcopal Church's general con-vention to initiate a "dialogue" on Christianity unity with the Roman Catholic Church.

The ACU is an unofficial organization with the Protestant Episcopal Church that represents High Church or Anglo-Catholic sentiment.

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St. Joan of Arc girl is baking champion

Pat Luceteman, of St. Joan of Are parish, was named the Grand Champion at the annual June CYO Baking Contest on November 3. Her Danish pastry was autoin and dance followed the operation, which drew more than 250 samples of teen-age baking artistry,

With the exception of the Grand Champion, Southside parishes grabbed off the lion's share of trophies in this year's contest. The host parish, Sr. Christo-

NEW YORK—T S. Eliot, world famous British poet, dramatist and critic, was named Campion Award Laureate for 1968 by the Catholic Book Club and was pre-sented, in absentia, with a large silver medaltion at a dinner here.

The 75-year-old Anglican layman, author of the noted "Murder in the Cathedral," was honored for "long and eminent service in the cause of Christian letters."

Cardinal assigns deacons to duties

What About You?



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List survey figures on Maryknoll nuns

List survey ligures on Maryknoll nuns
Maryknoll, Ny.—A survey
shows that Maryknoll Sisters
come from 146 U.S. see with the
come of the U.S. see with the
come of the



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Serving as judges were: Mrs. Thomas Wadleton, Mrs. Bernard King, Mrs. Norbert Bloom, Mrs. Thomas Hebenstreit and Mrs. Michael Bagnoli.

Michael Bagnoli.

Following is a list of award witners in the various categories a the order of finish.

Cates Ceal Annuary 10, 100 Ceal Cates Cea

ny. Cakies: Sirian Basch, St. Mark, Mary Pat nh., St. Michael: Diame Zahn, St. Roch, nun Finn, St. Matthew, and Donna Morris, Cons. St. Mallhew, and St. Calborne, St. Calborne, Holy Name, Quick Breads, Roth Long, St. Calborne, Guick Breads, Little Flower, Jean Dither, Patricia Shanshan, Little Flower, Jean Dither, and Lintia Bahnney, St.

Attorine.
Yeast Breads: Jeann Benedict, St. Cathrell, Marie Pich. Holy Name.

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Bride-to-be is worried about future in-laws

By REV. WALTER IMBIORSKI

I am to be married in the
spring and I'm worried about
restricted to the service of the
spring and I'm worried about
restricted to the service of the
spring and I'm worried about
persisted we ought not have amy
children. She has already unggested we ought not have amy
children. She has constantly
intruded in the life of her older
married son, getting him over
to paint the greate and hang
husband is perfectly healthy.
And, she wants us to move in
an apartment in the three-faming-flat where they live. On the
other hand, my meltier and
life-flat where they live. On the
other hand, my meltier and
life-flat where they live. On the
other hand, my meltier and
should I handle this?

Ellen G.

Wy dear Ellen:

This is a problem you and Bob have to face together. Show him this column and use it as an ex-

person.

Bob's parents are the chief cause of the good, lovable qualities in him that have attracted you. Both sets of parents have proven their concern and love by their years of generosity, care and sacrifice.

However, marriage does make

(Matt., XVI, 24)

IN THE WHOLE CHRIST

Self-oblivion

By ABP. EMILE GUERRY

Every spiritual doctrine which is not based on a solid asceticism, exposes the soul to dangerous illusions. The forms which this ascetism can take are various, and there is one form which the doctrine of the Algstical Body invites us to draw from the Gospel. Our Lord ceaselessly preached the forgetting of one's self. But we must first of all elementaries indicate the conditions in which the practice of this asceticism will

The forgetting of self is primarily a gift of God

In the warfare against self, it is first necessary that the mind should be enlightened

Futhermore, the virtue of faith implies a very purifying exercise of self-oblivion. To live by faith, it is first necessary to lay aside one's imagination and one's feelings; but also to rise superior to one's rea-Finally, the Holy Ghost, through His gifts floods the soul with clear and penetrating light, through which it gains an extremely acute and sometimes painful consciousness of its nothingness and its misery in the sight of the Holiness and the Transcendence of God. The forgetting of self is the condition for living as a member of the Mystical Body

If any man will come after me, let him deny him

s words and samily and cling father, bome and family and cling father, bome and family and cling twenty, twenty-five years the newlyweds' primary role in life was that of child; that is, so nor daughter to a family.

With marriage they are no longer primarily son or daughter. They are, first of all, husband or many that is the second of the continue to love and respect your parents. But with the marriage towes, your first lovely its to the spouse. Husband and wife and new family the second of the seco

ween parent and cellid.

You and your fance ought, crey candidly, to discuss how you to be compared to the com

The forgetting of self is primarily a gift of God Wase bitter warfare against themselves, and are surprised that they find victory so hard to gain. Too often, they imagine that self-reunical tion should be their own unaded task in the climb to holiness; and that this preliminary and painful period of asceticism will be followed yone in which they will taste the saveetness of intimacy with Christ, all their wrestling with self being then at an end.

This is a mistake, which is the cause of much spirtual ineffectiveness. The Divine Master Himself must give this grace of self-follivien, for it is essentially a gift of list love, the will suddenly set the soul, understanding this truth, must pray humbly and preservently own inter dependence on God, and it must have a formuly and continued the self-desired productions the desired of the self-desired production of the self-desired production

Emotional immaturity and over-

that the mind should be enlightened. Another case of error is to make interior purification depend, primarly and above all, on an austere effort of the personal will. The will has, of course, its part to play—and a very important part indeed by the part of the property of the part of the property of the part of the p never psychologically cut the unbilleal cort.

Talk over your special in-law statushous issuredly and charitably with a real effort of the statushous issuredly and charitably with a real effort of the statushous in the statushous properties. Do a good public relations job between your parents and your parents. Never criticise or complain about your parents for long after you your parents, for long after you your parents, for long after you your parents and evorried and anxious and curious and curious and carona the remarks.

For certain mother-in-laws who

and anxious and currous and can make remarks.

For certain mother-in-laws who may be looking at this, let me may be looking at this, let me a line and the looking at this and looking the looking and beart-remiling letters 1 get are from young mothers whose female relatives or in-laws discourage them from having more children. These "ladies" greet the news of a new pregnancy with dismuy or criticism. The looking with dismuy or criticism. The looking with dismuy or criticism. The looking with the looking and looking the looking with the looking looking the looking looki

The forgetting of self is the condition for living as a member of the Mystical Body.

A third source of error is ignorance or practical disegard of the detrine of the Mystical Body. There are souls who, without ever realizing what they are doing, make themselves in some way the center of the universe; and this, not only in the sense that they see all else revolving around themselves, but also in the sense that they inagine God as guiding the events of the wrold for their own personal good. They even go to the length of supposing that God afters the natural orfer of things, so that their own little projects may be successful.

This is a reversing of the divine plan. Every soul has, most certainly, its own personal value in the sight of God. Who takes account of the prayers which each soul offers to Him, in that elernal plan by which the guides the events of the world. But the sees each soul as a member of the Mystical Body of His Beloved Son. In the divine plan, each member is for the service of the Mystical Body his own sanctification should contribute to the extension and to the sanctification of the whole Body. Furthermore, since each receives from the entire Body—and, primarily, from the Head of the Body—all the life which is the essence of his boliness, each member will receive that life only in the measure in which he opens his soul, through charty, to the collective life of the Body, and participates in it through his own generous self-oblation to This given of self emerges, therefore, as a logical requirement for this life of membership. Yet again, the doctrine of the Mystical Body will free the soul from its religions individualism.

"O my God O Trimity Whom I adore, help me to forget myself

(Father Imbiorski will be un able to give personal replies.)

Named bishop

VATICAN CITY—Pope Paul VI has named Msgr. Edward L. Fedders, M.M., Kentucky-born missioner who has been Ordinary of the independent prelature of Juli, Peru, since 1957, as Titular Bishop of Antiochia ad Mean-drum. He is 49.



In the vineyard

THE LITTLE SISTERS OF THE POOR—founded in 1839 by Jeanne Jugon, Sister Mary of the Cross, whose lifelong friends were the destitute and sick. The Sisters probble homes and care for men and women sixty gears of oge and oner. To the vores of powerty, chastity and obedience, the Sisters add a row of hospitality which dedicates them to the service of Christ in the person of His aged poor, They have conducted a home for the aged in Indianapolis since 1873.

Founding of Church

By REV. JOHN WALSH, S.J.

by Rev. JOHN WALSH, S.J.
Q. Besides granting the apostles their commission, what final arrangement did Christ made for His religious society before He ascended into heaven?
He provided it with a definite form of government. For Christ knew that any group of human be-ings, if it is to remain united, sings, if it is to remain united, simply falls apart.

simply falls apart.

Q. Dut Christ's new religious society stand in especial need of some form of government?

Yes, for lie ordered the apostles to scatter out all over the world and gather followers of every continuous control of the control of

of unity.

Hose did Christ solve the prob-lem of providing His religious so-ciety with an effective form of government?

Christ simply selected one of the apostles and put him in com-plete charge, conferring on him full authority to direct the other apostles, to settle their disputes, to make the final decisions, and to have the last say.

Q. Which apostle did Christ Christ's choice fell on Simon of Bethsaida.

highly significant?
He decreed that Simon was henceforth to be called Peter, a name derived from a Greek word which means "rock."

Q. Did Christ explain the odd ame He chose for Simon?

Q. Did Christ explain the odd name He chose for Simon?

The explanation is furnished in the following passage from the gospel: "Now Jeaus, having come into the district of Caesara Philippi, began to ask his disciplication of Man is?" But they said, "Some say, John the Baptist; and others, Silas; and others, Jeremins, or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered and said, "Thou are the Christ, the said to said, "Binon are the Christ, the Jeaus answered and said, "Bleased at thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven. And I say to thee, thou art Peter, and upon this rock I will build my Church, and the passes of heal shall and prevail against it." (Mt. 16:13-15).

Q. What did these words mean?

against it." (M. 1613-18).

Q. What did these words mean?
Here we must recall again that the ancient Jews loved to speak more or less in pictures. This is one of the reasons which makes the Biblic such enduring literature. The Semilie mind had little last for colorless, abstract, rigorously analytic, scientifically precise statements. It operated with the color of th

WORKING TO BEAT HELL

distraction.

I suspect, in fact, that you teenagers, as a group, are reading more than teen-agers ever have. But the important consideration isn't that you read—it's what you read.

Among the many indicators of maturity or the lack of same, a person's reading habits are going to be quite prominent. The avowedly mature young man who is still lapping up gittle magazines is still in his emotional infancy. And the gal who still pines and pants over "true romance" pulp is far from adultional Unforty. pants over "true romance" pulp is far from adulthood. Unfortu-nately, there are some pretty old babies in this old world.

The fact is that you teen agers are too mature now for only comic books and pulp, So don't keep yourselves literarily re-tarded.

Reading, to even the minimally mature, has a connection with one's purpose in life just as everything else has. In other words, it's not only for entertainment of the content of the cont

saints.

You may recall a young man named Ignatins who was shot had a superactive to the saint of the saint o



Better dead than unread

guarant inemserves uns way, so can 1."

It shouldn't take a cannot be a control to get you doing some of the right kind of reading. Start with the real source of all good spiritual reading—the Scriptures. Read pust a little bit a day, from both the 60d and New Testament, but, and the source of t

Look into an occasional article or book that will guide you through Scripture, giving you some background for a more in-telligent and perceptive appreci-ation of these timeless books.

ation of these timeless books,

Get a good life of Christ (such
as Jim Bishop's "The Day Christ
Died." or Alban Goodier's completely fascinating and absorbing
"Life of Christ") and let yourself be captured by the incomparable personality of Christ.

Read about those tremendous men who were the Apostles, look into great soldier saints like Camillus, rugged saints like Bre-beuf and Jogues, lovable, human saints like Francis of Assissi and

guished themselves this way, so can L."

It shouldn't take a cannon-ball to get you doing some of the right kind of reading. Start with the real source of all good spiritude the cure of the cure of

charming "Mass of Brothers' all the Michael."

There's a lot of good reading before you.—If you have the initial maturity and energy to get maturity by our reading.—by the discipline, for instance, you excise in reading something a little tougher on occasion instead of just driffing along and wasting all your reading time on junk.

Remember — re ad in g, like everything else, is either going to get a faither from Him. This is, father from Him. This is, of course, always your own choice.

EUROPEAN SKETCHBOOK

Church in France

Much like the weather of Eng-land, the Church in France is al-ways up for discussion. It pre-sents a fascinating picture in its

understand his problems a his part, the workers could care less. There were still mental attachments so that tisms, marriages and fu were really not considered right if a priest was not where in the background.

Radio & TV Apostolate

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

FRIDAY, Nov. 8—(Tape) Msgr. Cornelius Sweeney and members of the Legion of Mary. Requested by a member of the Apstolate in Memory of Joseph Hoffman. MONDAY, Nov. 11—(Tape) Rev. John Wright and members of St. Plus X, Krights of Columbus. The Mary of St. Plus X, Krights of Columbus. The Mary of St. Thereas Charly Section. Webneso Ay, Nov. 13—(Live) Rev. Charles Koster. THURSDAY, Nov. 13—(Live) Rev. Thomas Carey and members of the Ancient Order of Hibernians, Kevim Barry Division.



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THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Nov. 10 TWENTY-THIRD SUNDAY AFTER thoughts and deeds with this confession is the end PENTECOST. These last Sundays after Pentecost show a heavy emphasis on the last coming of our Lord, on that fulfillment and consummation of things toward which all creation groans and labors, such as a sign of God's favor in the present moment, is as well a pledge of future glory, a sign of the kingdom of heaven.

The theme is introduced in today's Mass with a consoling passage: "I do not harbor thoughts or vengance, says the Lord, but floughts of vengance, says the Lord, but floughts on the state of the state

Nov. 11 ST. MARTIN, BISHOP, CONFES-SOR. Faith is "this principle of light which is in thee" (Gospel). Faith in the risen Christ, whose glorified existence after Easter assures us of God's power and intent of "gloriging" or "sprittualiz-ing" matter, The plunge of faith attains a vision of the end of God's whole creative and evolution-ary process and providence, so that we find en-couragement and impulse in a real seeing ahead.

ters and signs.

Today we honor one of the more effective, the
more graced of those ministers, those bishops.
And in honoring Josaphat we pray for all the
Bishops in Council and for all those viears and
assistants we call priests, that Christ's ministry
he not too much impeded by human frailty.

be not too much impeded by human frailty.

Nov. 15 ST. ALBERT THE GREAT, BISH-OY, CONVESSOR, DOCTOR. But it was to all of the followers, to all men of faith, that Jesus spoke and speaks: 'You are the salt'..., you are the light' (Gaspel). From the baptismal candle to the funeral torch, the Church's liturgs surrounds the Christian with these emblems of His mission, and annually, at Easter, makes a very special point of it. One of the basic symbols of the liturgs—light—speaks a universal tongue that reaches everyman.

Nov. 12 ST. MARTIN, POPE, MARTYR. Poleter's confession of faith (Gospel) mame on the control of the control of

"O my God, O Trinity Whom I adore, help me to forget muself entirely in order that, changeless and at peace as though my soul sever already in eternity, I may establish muself in You. May nothing be able to trouble my peace or make me depart from You, O my Immutable One, but may every minute carry me get farther into the depths of Your Mystery." (Prayer of Sister Elizabeth of the Trinity).

Guerry, "In the Whole Christ," St. Paul Publications, 2187 Victory Blyd., Staten

"O my God, O Trinity Whom I adore, help me to forget myself

VIEWING WITH ARNOLD

Bergman's Winter Light is artistic masterpiece

of the divine?

Writer-director Bergman is an amajor artist working with great themes in an atmosphere of spartners, and the spartners of the

Bellarmine College gets lectureship

LOUISVILLE, Ky_Bellarmine College has been awarded the 1983 Gabriel Richard Lectureship by the National Catholic Educa-tional Association. The fecture will be delivered by Dr. Henry Veatch, philosophy professor at Indiana University, at 2 p.m., Sunday, Nov. 17, in the Bellar-

Dr. Veatch's talk at Bellarmine will be presented as a special feature of the college's "Town and Gown Week," November

It is a religious commonplace that all of us home-hound Catho-lies have a very real responsibili-ity to help, somehow, the work of the Church's missionaries. But

• BOOKS OF THE HOUR

Bergman is not an entertamer in the usual sense. One does not approach his films expecting them to be "like" the Hollywood product or even the European art films, whose mon-commercial them to be "like" the Hollywood has been supposed or even the European art films, whose mon-commercial has been the subject of the product or even the European art films, whose mon-commercial has been the subject of the product or even the European art films, whose mon-commercial has been the subject of the product or even the European art films, whose mon-commercial them to be films and the subject of the product of the past of t

intrigued with the problem of man's abandonment by God, and a same of the same

silence of God, the agony of doubt.

"God is love, and love is God," when the says an intoxicated church organist, who then dismisses the notion as "tripe," Perhaps for Bergman an intuitive proof of God's existence is the arith horror wrought in "Winter Light" by non-love. The key may be in the director's own words on man's over-oncern with self: "... we stand and lifest about our loneliness without listenity to said other words of the self of the words of the words of the self of

and false . . . "

Bergman's gift to us all is to put the art of the film, accessible to everyone in the world, into the heart of the great human controversies; good and evil, truth, love,

(Legion of Decency: A-3)



IN ST. MEINRAD PLAY—Ronald Ashmore, of Indianapolis, left, and Philip Campbell, of Columbus, Ind., have featured roles in the St. Meinrad Seminary Players' presentation of Shakespare's fan Iasy-comedy, "The Tempest." Performances for the general multicular will be given at 5t. Bede's Theatre on Sunday evenings, November 10 and 17; and on Wednesday, Nov. 13 and Saturday, Nov. 18, for Schools. Curlain time for all performance is 2:30 pm. GST. Tickets may be purchased at the box office prior to ach performance, or in advance by writing Ray Kessler, School of Theology, St. Meinrad, Indiana. Tickets are \$1.00 for adults and 25c for students.

Sr. Marion Louise dies at the Woods ST. MARY - OF - THE-WOODS

ST. MARY OF THE WOODS, Ind.—Funeral services were held Tuesday, Nov. 5, in the Church of the Immaculate Conception for Sister Marion Louise (Edwards) who died at the Motherhouse here on Saturday, Nov. 2. Burial was in the convent cemetery.

A native of Chicago, Sister Mar A native of Chicago, Sister Mar-ion Louise became a convert after attending St. Mary-of-the-Woods Academy. She entered the con-vent of the Sisiters of Providence in 1920. Her last assignment was at Holy Cross, Indianapolis, from

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which she retired about two years ago. Surviving is one sister, Mrs. Josephine Copelin, of Alhambra Calif.

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Circle 56, D of I, installs officers

INDIANAPOLIS—Alice Lipps tary. Catherine Fletcher was the sast installed as regent of the Modier Theodore Circle No. 56.
Daughters of Isabella, at a communion breakfast held recently at the Claypool Holed. Almony and the Claypool Holed. Almony and the States of Providence. The next meeting of the Circle Mable Shay, we regent, Bedward and Fold Murphy, francial server. The next meeting of the Circle and Fold Murphy, francial server.

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Jesuit martyrs. But the people whose stories are in this book are

When Father Joques died, we were all of us generatous away from existence—but when listing the state of the s

Bishops.

But a very good secondinand acquaintance with the heroism that guaintance with the heroism that consistent in our following and resistance of mountaints and the part of this hook sum a management of the contemporara out of the contemporara out. It is always a bit difficult to recreate the atmosphere in which say, the Martyrs of Uganda lived, very thing about which he writes.

Modern mission martyrs

We have had, of course, a multi-titude of books about the mis-sions, and not a few by veterant of one kind of tyramy or another, but this book is so impressive in its breadth of presentation of pre-sentially striking. I don't see especially striking, I don't see to be a properly striking of the tyra-tic of the presentation of the time to an appetite way of view-ing the missions as "just one more cause to which we are asked to contribute."

Father Michael Keene, 0.8 B., will be benored at an open house in the home of his sister, Mrs. John Ford, 2864 N. New Jersey St., from 2 to 5 p.n., on Sunday, Nev. 10. Friends and relatives are instead, No formal invitations have been issued. have been issued. Father Michael, former prior of St. Meinrad Archabbey, is one of two members of the community who are scheduled to leave on November 13 for a mission assignment in Peru, South America.

FATHER MICHAEL

Open house slated

for Father Michael

ment in Peri, South America.

A departure ceremony was held
at the Archabbey on November 1
for Father Michael and his companion Brother Andrew Zimmerman, O.S.B.

The two monks will join three
other Benedictines in staffing a
minor seminary at Huaraz, Peru.



Radio and Television

Friday Radio Monday thru Friday 7:45 p.m.-Rosery Hour 7:30 s.m.-Sitter Says CONNERSVILLE AREA Radio-Sunday EVANSVILLE AREA Sunday Tolovisian 4:13 p.m.—Crean Saturday
4:13 p.m.—Crean Sadio Programs
Sunday

INDIANAPOLIS AREA Sunday Television 7:30 p.m.—Catholic thour

Menday thru Saturday
10:45 a.m.Threagh for Toney
6:45 p.m.—Rosary Heur
Tuesday
7:30 p.m.—Moral Side of News SHELBYVILLE AREA Sunday Wadio TELL CITY AREA 6:30 a.m.-Ave Marie Hoor 8:45 a.m.-Hoor of St. Francis : 1:30 p.m.-Catholic Hour Saturday 5:00 p.m.—Local Catholic Prog.WGBF MADISON AREA Radie-Sunday -Hour of St. Francis ... NORTH VERNON AREA TERRE MAUTE AREA

Sunday-Titivisian

Sunday-Titivisian

Vida am-Low Up and Live WIH.IV

Vida am-Low Unit Ny Feet (10)

Saturday-Titivisian

12:00 Nominot upon NEW ALBANY AREA Television—Sunday 11:30 p.m.—Chistopiers WAVE 4:30 p.m.—Catholic Hour WAVE WAVE 4:30 p.m.—Lemp Unit My Feet WHAS 9-45 s.m.—Refigers



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Simply wan in to any inclinan National Dairs, select the Carbana Club plan that suits you best (see chart)... and walk out with your first 1963 Christmas present!

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Tic Tacker

NAMES IN THE NEWS—Richard Fague, executive director of the United Fund of Greater Indianapolis, quipted at the annual CVO Banquet in Indianapolis last Friday night that he was the first non-Catholic to address the gathering. "And you went all out for me," he added, "even to serving meat on Friday." (It was the Feast of All Saints.). . Sister Mary Richard Marlinely, O.S.b., primary teacher at St. Paul's School, Tell City, is the author of "Offering the Mass With Jesus," a prayerbook for Catholic young people. The 22-page paperback booklet is available at 30 cents each from: Bone-dettile Publications, 106 Southern & St. Peul's School, recently told the Women's Auxiliary of the St. Paul Episcopal Church, Indianapolis, about his school and Catholic secondary education. . . Speaking of Brebouf, the lads there were taking quarter exams during the days of the Teacher's Institute. No rest. . . Sister Mary Helen, D.C., administrator of St. Vincent's Hospital, Indianapolis, served as program chairman for the recent Indiana Conference of the Catholic Hospital Association meeting at French Lick. She is a member of the board of directors. Spiritual director of the conference is Father Victor F, Wright, pastor of St. Gabriel's parish, Indianapolis, and former capajan at St. Vincent's . . . Father Francis Early, pastor of Holy Spirit parish, Indianapolis, remains in serious condition at St. Vincent's Indianapolis Stoned for the Catholic Mon president, is a murding, Archidocesan Council of Catholic Mon president, is a murding, Archidocesan Council of Catholic Mon president, is a murding, Archidocesan Council of Catholic Mon president, is a murding, Archidocesan Council of Catholic Mon president, is a murding, Archidocesan Council of Catholic Mon president, is a murding, Archidocesan Council of Catholic Mon president, is a murding, Archidocesan Council of Catholic Mon president, is a murding, Archidocesan Council of Catholic Mon president, is a murding, Archidocesan Council of Catholic Mon president, is a murding, Archidocesan

HERE AND THERE—The Intercom, employee newletter at St. Francis Hospital, Beech Grove, has taken on a new appearance. It is mow printed, instead of mineographed. Public relations director Mrs. Janet Jasper is in charge. . . Members of the St. Thomas More Society, the Catholic lawyers' originization in Indianapolis, will attend the production of "A Man for All Seasons" as a group when it arrives at Clowes Memorial Hall shortly. The hit play is about the group's patron.—St. Thomas More. . . The recent Coliseum tragedy brings this thought: be not use candles in the sick room when an oxygen tank is present—not even when the priest arrives for the anonining.

LIMITED SUPPLY AWAILABLE—The 1964 edition of the Catholic Directory and Itsyrr's Guide, published by The Criterion, is available in limited quantities at Septer copy. The directory contains pertained information about churches, schools, institutions, elergy and lay organizations in the Archdiocese. Send SZ with name and address to: The Criterion, P.O., Dox 174, Indinanapolis 6, Ind.

Curia in showdown

He said: "Without prejudice to the primarial jurisdiction of the Roman pontiff, individual bishops should have whatever powers are required for the proper discharge of their pas-toral mission."

This notion that increasing the powers of bishops is not something to be "granted" but rather to be "returned" was noted also by Bishop Correa and Archbishop Maurice Baudoux of St. Boniface, Man.

Moon

Continued from page 4) past with the motive of killing settlement when the motive of killing efficiently more people. But even if man's motive for discovering the laws of nature has been for an interior purpose, God had providently brought good out of evil. Without fundamental research, eartied out in war-lime, we would not enjoy the advance of the control of the

omer forms of new energy.

In fact, without any new discoveries, and using only materials available on the moon, it should be possible for man to create an atmosphere and environment which would enable thin to colonize the moon and perhaps other planets as well, the colonized of the moon and perhaps other planets as well, to the moon as a first step in our trip to the universe.

FRIDAY, NOV. 8
St. Rita's Social begins at 6:30
p.m. in the church hall, 19th and
Arsenal.

SATURDAY, NOV. 7 The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

TUESDAY, NOV. 12
A Card Pary, sponsored by the
Ladies of St. John in the Assem-bly Room, at 1:30 p.m.

St. Bernadette's Social begins at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.

THURSDAY, NOV. 14
Holy Angels Social begins at
6:30 p.m. in the school hall, 28th
and Northwestern Ave.

Rummage sale INDIANAPOLIS—A rummage sale will be held at St. Ann's Church basement Saturday, November 16, from 9 a.m. until 2 p.m. for the benefit of the Mill Hill Missioners' missions and seminary of the mill statement of the sale of

An accusation of tampering with the schema was made by Cardinal Paul Richaud of Bordeaux, France: Bishop Giuseppe Gargitter of Bressanore, Italy; Bishop Jean Rupp of Monace and Bishop Pable Cerrea Leon of Cucuta, Colombia.

Cardinal Richaud said: "The chema as it stands seems to be omewhat out of harmony with he intentions of those who pre-ared it."

Before the second of the secon

Dear I (to the Roman Curia)."

IN A MORE humorous vein, provoking repeated laughter from the assembly, Bishop Rupp acclaimed the schema as "a shining model of Roman brevity."

It is a standard of Roman brevity."

It is a standard repeated by the preparatory commission was much more complete and well balanced. But the text has undergone several surgical operations, with the result that we no longer have that clear and definite version which was the fruit of the preliminary dis-

Nuclear

(Continued from page 1) and former member of Par-ient, will speak at 4 p.m., on

nor and former member of Parament, will speak at 4 p.m., on
aturday.

Saturday evening will be destaturday evening will be moon as a first step in
our tip to the universe.

Calendar

Calendar

Calendar

Calendar

Calendar

Calendar

Calendar

thoren, dopuly assistant secretary of Defense.

COMMENTATORS for the Nuclear War Institute will be: Very Rev. John R. Conery, S.J., producial of the Chicago powince of the Society of Jesus; Dr. Henlee Barnette, professor of Christian Earnette, professor of Christian Earnette, professor of Christian Theological Seminary, Louisville; Also Dr. Alvin Reines, professor of Jewish philosophy, Hendry Louisville; Lo

American layman John Cogley

for it seemed to dawn on the prefessional ecclesiastic.

Actually, the fraternal spirit between laymen of the two faiths ware the seemen of the two faiths are the seemen of the seemen

ON ALL KINDS of contemporary issues, the special knowledge of the lasty is indispensible for the theology is to become relevant to the modern world. I do not mean only medicine, where, for reasons that clude me, there has been extraordinary precision in the formstation of ethical standards, but business, military matters, politics, art, literature, eriticism, the first of the contemporary of the contemp ON ALL KINDS of contempo

the subject.

"If I took the advice of the clergy," he said, "I would either have to give up or would be forced out of business in a month." To my surprise, there was a general agreement among the others present, our included Catholics, Protestants and Jews, that they were in the same fix.

cal manulas adequate to the times and the changed nature of modern warfare.

Again ne ethics of their cold.

Again ne ethics a lineau an importation of the cold o

office is service, the work of meanating Christianity in the social order has hardly begun.

I put strong emphasis here bedense is believe it is particularly as the service of the se

matters.

THE BUSINESSMEN I spoke to did not lack good will. They were actually bursting with it. But they did lack theological perception. The theologizan bey part, did not lack perception part, did not lack perception. What they lacked was the businessman's specialized knowledge of the world which could flesh out the dectrines found in their manuals.

the doctrines found in their marulals.

Here, in the search for inearny tion, is one aspect of the priest-layman dialogue we need: the priest-layman dialogue we need: the priest-layman dialogue we need: the their search of the priest legislation of the priest legislation in the search of the priest, from the bishop on down, needs the help of the layman to do the work that is specifically his? I do not mean, in this connection, the use of laymen as catechists, census-skers, and the partial priest of the priest layer of the priest layer of service. Rather, what I have in mind is some concrete recognition of the limited priest-hood of the laty in the normal life of the diocese and the parish. To be sure, it is sound Cathe-

To be sure, it is sound catho-lic doctrine that the priest and bishop are given the grace of office. There is nothing essential to the surface of the surface of the pastine he had been as the surface to do so, or efficient? As Bishop op Wright stated on the countifloor the other day, there is no movement among the laily to usure any of the hierarchy's rights.

rights.

And as we know from experience, the Church can get along with little or no participation on the part of the latty in the day-to-day operations of diocese or partie. All decisions can be partied to the day to the product of the latty in the product said at the time of the First Vatican Council, the position of the laity can be merely that of a man reaching into his packet to pay for the support of his packet to pay for the support of his pators, period. This is adequate administration, but, especially in our day and age, is it the best kind of administration?

The answer, 1 suppose, depends

best kind of administration?

The answer, I suppose, depends on how one looks upon the general principle of popular participation in government. Now, before someone reminds me, let me say that I realize the Church is not a democracy. On the other hand, despite some inept applocatics, editing the same of the control of t

The Church is the Church made up of the People of God. If any parallels are to the the web govern and those who book who govern and those who book who govern and those who book perhaps the family is the best example. The good father cannot be compared to a military seneral, a naval admiral, or a general, a naval admiral, or a general, a naval admiral, or the cannot be compared to a military seneral, a naval admiral, or as example. The good father than the control of the control of

sectionsly.

AUTHORITY, to be sure, remains always with the father, can be always with the father. But authority does me exist in Platonic isolation above and apart from those over whom it is exercised. When it is wisely administered—I speak now as a paristered—I speak now a pa

of society.

I think something like that is what the laity are looking for in the Church. They have no designs on priestly authority, believe me, what they are seeking, rather, is a sense of "helonging," of being a sense of "helonging," of being the control of the control of

By and large, this family feeling does not exist in the Church today. The emphasis is more strongly on the juridic and "serganizational." But the sense of "belonging" is screly missed. How else explain the enthusiasm for the changes hinted at during these first two sessions of the ecumenical council?

of the ecomenical council?

I believe that the extraordinary personal appeal of the late Pope John throughout the world, was therefore, the personal personal appeal of the late Pope John throughout the world, was therefore, the personal personal

wept when he died.

Pore John of course was a very special man with a charism above and beyond the grace of his of-fice—but there is a lesson here, and the post of the proper of men in our age—maybe in every control of the proper of men in our age—maybe in every the proper of the p

Now, it is not for me to say how this universal aspiration should find its precise response in the administration of the Church. But I am convinced that the seeking after identity, Christian identity in this case, has to be met.

case, has to be met.

Perhaps smaller purishes, or smaller discesses; perhaps partochial 'town hall' meeting, or frequent discessan synods that include the laity perhaps freer discussions through the discessan strough the discessan strong ways.

Much will depend on local circumstances, so I am not able to advance very concrete suggestions.

advance very concrete suggestions.

But I do hope that the council
inds some way for public opinion
—which, if it is to be genuine,
means free speech—to play a
larger part in the life of the
Church. I hope that means are
found to cut short the process of
bureaucrulation that can repin the Church as outside it. We
cannot reasonably expect to Wind
a Pope John in every episcopal
residence or purish rectory of
course, but it isn't too much to
hope, is it, that the spirit of openness to all and respect for all
for millions, finds some new
forms of expression in the
formillions, finds some new
forms of expression in the
formillions, finds some new
forms of expression in
the spirit of the spirit of the council goal, a standard against
which proposed changes and reforms are measured.

I HAVE SPOKEN now, having

I HAVE SPOKEN now, having this unusual opportunity to ad-dress so many bishops, of two I HAVE SPOKEN now, having this unusual opportunity to address so many bishops, of two detects that the layman might play reduced that of interpreting the swin that of interpreting the swin that of interpreting the swin that of one who strengthens the authority of the Church by providing it with what in political may be a swin to be a swin to

is wrested not so much from books as from life itself.

Perhaps, as one who comes from a democratic country and who is persuaded that democratic institutions are the freest and most just basis for political life, I can be charged with putting uncan be derived from popular wisdom. But even I do not believe that the "wisdom of the people" should be confused with expertise or even prudence (for which the people are notoriously illequipped) but with an abiding sense of even prudence (for which the people are notoriously illequipped) but with an abiding sense of even prudence (for which the reality that reaches right to the confused that this wisdom exists in the Church in a special way. And I put great stress on it, I hope it is not attributable to any charinstie bias but has a sound footing in theology.

One thing that strikes me about many discussions on the role of the laily is that too sharp a dis-

One thing that strikes me about may discussions on the role of the

BY THE SAME token, the lay

BY THE SAME token, the layman may have a special, paramoxical role to play in the life of the Church; to give witness to the church; to give witness to the church in the role of the Church itself.

We are, for instance, meeting in a place which is a monument especially to this aspect of the layvocation — here: in Rome, and the special witness of the layvocation in the role of the layvocation in the service of the Church and where so many of the skills of manfrom law to mass communications come in the service of the Church and where the apostolate of the Church. These were the gifts of the world to the Church. Of course, as we all know, the claims of art, philosophy and seience frequently had to be fought for in the certification of the course of the world of the Church. Of course, as we all know, the claims of art, philosophy and seience frequently had to be fought for in the certification of the course of the course of the course of the certification and even hestility but as is evident if we look around, what laymen found good in the world was

usually incorporated into the Catholic synthesis.

When I say it is the task of the layman to bear witness within the Church to the good-ness found in the world, I am, of course, thinking of modern man and the contemporary world, and I have in mind con-temporary achievements rather than past glories.

For example, the modern art-st, though his work is not al-rays cordially received by those ways cordially received by those who find their inspiration in the art of another day, has something to contribute. His style may, genetically, have even been the product of wholly secular inspiration—but nevertheless he has something to contribute. We are glad that Rouault was a Catholic.

glad that Rousult was a Catholic. So does the modern novelist, with his specialized technique and insight have something to contribute—a contribution promote and the sophisticated Evelyn Waugh. Likewise does the modern psychologist, with his special knowledge of the byways of the knowledge of the byways of the contributed, have something to contribute of the property of the property of the contributed of the property of the pr

contributes

for J. Beirev, do those who have

learned the great political lesson

for the great political lesson

for the great political lesson

general the great political lesson

for the great person. If as many would agree

for personal rights and swiftness

of insitice ("Justice delayed is

gistice denied", then deen't this

gistice denied", then deen't this

gistic denied of the world,

within the Church?

If denoid learner, the institlical

If. despite lapses, the juridical procedures of the liberal state and the behavior of its executors sometimes sometimes seem almost exemplary besides the high-handed and face-saving execution of ecclesiastical justice, this too represents a failure.

justice, this too represents a failure.

If ecclesiastical politics—and too not suppose there is a special brown who are responsible for brown with the properties—sometimes lacks the candor that marks the politics of the world, perhaps this too represents a failure. If the ecclesiastical politics—sometimes lacks the candor that marks the politics of the world, perhaps this too represents a failure. If the ecclesiastical colluries in its respect for human judge or censor—as sometimes a failure. If the ecclesiastical colluries in its respect for human judge or censor—as sometimes a failure. If it is respect for human should fail rable less scrupious appear to see more Christian sample an limprimatur is without failure for the control of the control

JUBILARIANS—Mr. and Mrs. 1 only two. 2007. A Mass of Thanksgivgolden wedding anniversary on October 12. A Mass of Thanksgiving, celebrated by their son, Rev. Leonard Lux, O.S.B., of Marmion
Abbey, Aurera, Ill., was offered at Christ the King Church on that
date. Among other clergy participating was Abbet Gerald Benkert,
O.S.B., of Marmion Abbey who imparted the special blessing of
Pope Paul VI.

S. Deanery CCW sets workshop

INDIANAPOLIS—The Indian-apolis South Deanery Archdio-cesan Council of Catholic Women will hold a workshop on Wednesday, Nov. 13, at St. Ann's Church, South Holt Road, Mars Hill.

All women of the 20 South parishes are invited to participate.

sons), here again is a kind of scandal.

Finally, if there is as much (not even to mention more) ex-ploitation of piety within the Church, the scandal should be corrected.

Coliseum (Continued from page 1)

pital personnel, as well as volun-teer workers,

"My first duty was to my pa-tients," was the supervisor's matter-of-fact comment.

Sister Mary Helen also lauded the forhearance shown by some of the blast victims. A number of them, she pointed out, after having a broken arm put into a splint or a head injury treated, pitched in to help more seriously injured patients.

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FRIDAY See BERNIE HERMAN broadcast from the WFBM "Ambassador"

Batesville hospital unit sets card party, bazaar

BATESVILLE, Ind. — The Margaret Mary Hospital Guide will invited. Hold its annual eard party and bazaar on Sunday, Nov. 10 in St. Louis parish hall. Booths include fancy linen, baked goods, in addition to card games and your favorite party.

A snathstill or chiefer was a contracted by Bernie Hayworth and his orchestra. Tickets are \$2.00 per couple at the days.

favorite party.

A spaghetti or chicken supper will be served at 5 p.m. Cards and your favorite game will be played beginning at 2 p.m. and again at 7 p.m. Proceeds will benefit the Margaret Mary Mospital equipment fund.

pital equipment fund.

TERRE HAUTE

Mother Theodore Council No. 511, Knights of Columbus, is sponsoring its 14th annual closed retreat for members and friends at Alverma Rerteat House, Indianapolis, beginning at 8 p.m. on 4 p.m. of Sunday, Nov. 17. Reservations may be made with 5 p.m. of Sunday, Nov. 17. Reservations may be made with 6 p.m. of Sunday, Nov. 17. Reservations of the first of the

CRawford 275.

TERRE HAUTE
Father George Powers, pastor
of St. Leonard's Church, West
Terre Hutte, will be the guest
speaker at the November meeting
of St. Patrick's Holy Name Society, on Monday, Nov. 11. The
meeting will be held in the school
activation at 7.50 p.m. Patole
Power's subject will be "Unity,

is invited.

RICHMOND

The Little Flower Circle,
Daughters of Isabella, will install new officers at a 6-30 p.m. dinner meeting Tuesday, Nov. 12, at Holy Family hall. Mrs. Walter Innstalling officer, Mrs. B. the Installing of Installi

The Catholic Yutth Center at the K of C home will be open Sunday evenings, Nov., 10, 17, and 22, from T to 10 p.m. Admission for the control of the control of the tent of the control of the control half food to be used for Christ-mas baskets. Non-Catholic guests' audinission is fifteen cents per person and no foud.

Father Frazee

Continued from page 7) as possible. For some years the number of priests so engaged and the reports they made raised a great deal of excilement in the cryotic they made raised a great deal of excilement in the cryotic three properties. The Mission de apostolic parish action—its activities were less spectacular. Then about nine years ago, the news appeared that the Vatican had called off the priest-worker movement. For a moment, many Catholics were shocked that such a severe measure would be taken. In France itself, the demand in France itself, the demand in France itself, the demand in Sarap crisis—in degree to which this was experienced is shewn that as many as cighty of the priest-workers preferred to distance, Since 1955 many of these Church, others continue to keep some shadowy contacts with their bishops.

Many Frenchmen looked upon the death of their noble experiment as simply an example of Islain fusions. But no re thoughtful Catholics began to realize that the prestworker movement did lack the necessary of the processing the control of the contr

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St. Patrick Holy Name Society will sponsor a parish dance on Saturday, Nov. 16, from 9 p.m. to midnight in the school sym. Nusic will be furnished by Bernie Hayworth and his orchestra. Tickets are \$2.00 per couple at the door, For table reservations call W, L. Kindrick, L.4732: or Rajbh Ternes, C8223. The public is invited.

St. Andrew's Athletic Commit-tee is sponsoring a spaghetti sup-per on Saturday, Nov. 9, from 4:30 p.m. to 8 p.m. to provide financial help for St. Andrew's Athletic program. Tickets will be sold at the door.

not like visiting priests from America asking them questions and as a result I never was able to meet any.

and as a result I never was able to meet any.

The Mission de France consinues its work throughout the country as something of a special corps of prests at the service of the Misbop. Their superior is the service of the Misbop. Their superior is the service of the Misbop. Their superior is considerable to the other services of the Misbop. Their superior is considerable to the other services of the Misbop. Their superior services the services of the Misbop. Their superior services which is a service of the services of the Misbop. The Misbop.

Obviously there are a good many French laity and elergy who find such things as a workers movement or liturgical renewal completely foreign to their swa attitudes. It is evident even in the manner of dross; the library of the conservatives appear in cassocks and round beaver hats.

That some Catholies feel rather strongly on this matter was madered to the conservatives appear in cassocks and round beaver hats.

That some Catholies feel rather strongly on this matter was madered as an anonymous caller dropped and proper dropped and through the curtain on my side of the confessional one Saturday afternoon. The printed text was followed by handwritten predictions of the confessional one Saturday afternoon. The printed text was followed by handwritten predictions of appear outside of church without the cassock.

Strong areas of conservatism are found in the seminaries. At the Grand Seminaire at Lay was the country of the confessional and the confessio

Visit Holy Land

VISIT HOLD LABOR
JERUSALEM, Jordan—Taking
advantage of the All Saints' recess at the Vatican Council, a
group of 12 U.S. Bishops came
here on a visit to the Holy Places.
The pilgrimage was organized by
the Franciscan Fathers.



PLAN FALL DANCE—Making preparations for the annual fall dance sponsored by the Sacred Heart Wemen's Club of Jeffersonville, are the committee, left to right: Mrs. Dolores Labor, Mrs. John Foltz, Mrs. Robert Jones and Mrs. Pat Siddons, The dance will be Nevember 9 beginning at \$1.30 p.m. in the school hall, For reservations call BU 2:1619 or BU 2:4978. The music will be furnished by the Gil

Remember them in your prayers

HAIRRD P. ROMOND, of Little Hoars Church, Nov. 2. Calvary Construy. Survivas wele, Annie, daugiters. Maraser Morzey, Verscha Akrees, Ponties, Lee, Paleick and John, Street, Verlie Rodontal, Vergone Specific, Nac. Thomas Co.

GERTRUDE KREMER, 78, 51 Auflianu's Church, Nov. 2 Holy Linin Lemelaly Sorvers daughter, Mary M. Halin.

† CATHIFRIME & TROMPSON, 81, 51, 40-thomy's Church, Nov. 2. Many Cross Conse-tory Survivors daughters, Elizabeth South Mary Slaver, Leona, Albech, Frances Bower, Louise Thompson, son, Walter.

CATHERINE M. BRAON, 89, Little States of the Poor Chapet, New 4, 5t, Prooph Lowe-

LEONARD SCHMITT, 81, 51 Journ of Aug Courses, Nov. 4, 51, Joseph Centelery Sur-

LORETTA GERIEN, 65 St. June of Ass Church, New 4 Holy Cress (churchey, See Watts, Marky, (epice, Watterner, Marqueet Buch Watte, Cartharine Wyles, henthers, John J. am Jarlin (correction. NELLIE GENTRY, 77, 3t. James the treater Chargh, Nov. 4. Holy Creek Countery, Society open Coulding, Ames M. Lotel.

MARTHA ETTER, 58, Sacred Haart Church Nov. 3, 31, locaph Connettry Survivors † JOHN W RHODES, &S. Immediate Hear of Mary Charts, Nov. 1. M. Sparph Center Lory, Surviviers, daughter, Mary Hermann monther, Christian Delton,

4 MICHAEL LYNCH, 77, Little Flexes Living New, 5, Holy Cross Consists's Solvered spect, Michael J., Bern, C., daugster, Mai J., Drowne, Lileen Wacker.

I CAROLINE E. MAYER, 86, based front Church, New 5 Nr. Janeiro Countries, Sur RICHARD J. MENNEL, 31, 52, 3r Cather-ine's Church, Nov. 6, Calvary Constery.

eed Jr., and John: Aisters, Frances Hanley, Manuaret Faust, Anna Gray; brothers, Fust, George and John.

ST MEINRAD

4 GUS L HOFFMAN, 25, 51 Jesteph's Church Amoubies of St. Antrews & Church, Richmond Survivors, describer, Mrs. Ruby Lee Noble, of bask-bowlin Help, braffices, Henry J. asc Robert W., buth of Jaspee,

MARGARET SPRIGLER, 75 St

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E CRITERION will servy a list of pacish
organizational correspondents and others
have reported news for the corrent issue,
allowing persons submitted items for this

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CONA BUSSELL 75, Huly Trinity Duri for, 4. Church Cemeter, Survivoletter, Thomas A., of New Allianty, sixth William P. Stein, of New Allianty, sixth ther, Bernard S. Pearce, of Claskwille, in E., Miss Jane S. Pearce, of New Allianty E., Miss Jane S. Pearce, of New Allianty

schedules dance

GREENFIELD, Ind. — St. Mi hael's parish Council of Catholic GREENFIELD, ind. — St. Mi-chael's parish Council of Catholic Women will hold its annual dance, "Autumn Fantasy," at the Elis Club, here on Saturday, Nov. 23. The Continentals will play from 9 sm. to mutingly 9 sm. to mutingly 10 sm. Admission is \$3.00 per couple at the door.

dies at the Woods

ST. MARY-OF - THE - WOODS, Ind,—Funeral services were held here Saturday, Nov. 2, for Sister Mary Angela (Jahn), S.P., who died of a heart ailment on Thurs-day, Oct. 31.

day Oct 31.

Bora in Jasper, Ind., Sister Mary Angela entered the convent of the Sisters of Providence in 1903. During her career she taught in the art department of the Sisters (Providence in 1903. During her career she taught in the art department of the Sisters of Providence Infiguration of the Providence High School, Chicango; and Marywood School, Evanson, University of the Sisters of the Providence of the School, Evanson three sisters.

School, Evansian, Surviving are three sisters: Mrs. Arnold Habig and Mrs. Mar-garet Wright, both of Jasper, and Sister Agatha Marie, S.P., now stationed at St. Andrew's, Indian-apolis; and two brothers, Omer Jahn, of Jasper, and William Jahn, of Portland, Oregon.

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Sister Mary Angela 36 held in riot over 'The Deputy'

OLTEN, Switzerland - Thirtysix persons were arrested here when a riot broke out in stormy protest over the showing of Rolf Hochhuth's controversial play, "The Deputy,"

The play criticizes the late Pope
Pius XII for not speaking out
The local Catholic clergy versions disapproval of the rio

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Continued from page 7)
images and comparisons, where
we of Western mentality would
prefer less imaginative, rigidly
speculative and legalistic words.
Since Christ understood the preference of His countrymen for
figures of speech, He introduced
figures of speech, He introduced
figures of speech, He introduced
ly. Nor did He deport foundation
ly. Nor did He deport foundation
ly. Nor did He deport characteristic
liour, just as a rock is the best
foundation for a building, supform to the product of the continuence
for the product of the continuence
liour speech for the continuence
liour speech figure speech figure
liour spe In describing him as the rock

end of the world?

No, obviously not. By calling him the rock foundation of His religious society, Christ indicated that Simon's position and office as leader were not to die with him. Christ therefore gave to Simon the right and duty of passing down his authority to successors, so that His religious group would never lack organization and leadership.

ty would be built, did Christ think

that Simon woud live on until the end of the world?

Fr. Walsh

From "This is Calholicism" by John J. Walsh, S.J. Copyright 1959 by Western Col-lege. Published by Doubleday and Company.

Card party set

INDIANAPOLIS — The Little Flower Auxiliary, Knights of St. John, will sponsor a card party on Sunday, Nov. 17 in the Little Flower parish hall, 13th and Bosart, Playing begins at 2 p.m. The public is invited.

PLAN CHATARD DANCE—Dence chairman James Redding meats with co-chairman Mrs. Robert Carriger to finalize plans for the Chatard Harvest Ball at the Northido K of Con Friday, Nov. 15. Not in the photo is Mrs. Joe Clifford, also a co-chairman. Verna Crane and his band will play for the affair from Jum. No I a.m. The proceeds will benefit the school ethietic fund.

Pope Paul prays for Vietnamese

VATICAN CITY — Pope Paul VI has sent a message (Nov. 2) to Saigon's archbishop saying he is praying that Victuam will "overcome in peace and concord this new and painful trial."

"Our prayer rises to God for your country's intention, so that the divine assistance may be more generously granted in these difficult hours and that it may overcome in peace and concord this new and painful trial."

INDIANAPOLIS—A free a ghetti and meat ball dinner, sp sored by St. Bernadette's Me Club, will be held Sunday, N

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PROGRESS REPORT

Fifth week of council brought vital moves

VATICAN CITY—The ecumenical council in its fifth week in session made these sweeping moves:

• Paved the way for a declaration stating the bishops of the world as a body, led by the Pope, have by divine right supreme power over the whole Church.

• Vated amountal of the last

have by divine right supreme power over the whole Church.

• Voted approval of the last chapter of its document on the liturgs, thus setting the stage for mind approval within a matter of looks toward broad revisions in the public worship of the Church.

• Approved in principle the ordination of deacons to serve as such general properties.

• Approved in principle the ordination of deacons to serve as such general properties.

• Approved in principle the provinciant of deacons to serve as such general properties.

• Approved in principle the special properties of the properties of the properties of the properties of the provinciant of the concept of the collegability of the this body such restricts of the properties of the

Church. It thus precluded further prolonged discussion.

THE FIVE questions, with the

voting results, were:

1. Whether episcopal consecration is the highest grade of the Sacrament of Holy Orders: yes, 2,123; no, 34.

2. Whether every bishop, who is in union with all the bishops and the pope, belongs to the body or cellege of bishops: yes, 2,042; no, 194.

3. Whether the

no, 104.

3. Whether the college of bishops succeeds the colege of Apostles and, together with the pope, has full and supreme power over the whole Church: yes, 1,808; no, 236.

the whole Church: yes, 1,868; no, 258.

4. Whether the college of bishgos succeeds the college of Aposthis power by divine right: yes,
1,217; no, 408.

5. Whether the disconate should
5. Whether the disconate should
6. Whether the disconate should
7. Whether the disconate should
7. Whether the disconate should
7. Whether the disconate should
8. Whether Gregory Baum, O.S.A. of
Toronto, council expert, noted that
1 word in favor of the free point
1 whether the council expert, noted that
1 would enable understand the would enable understands in the
1 fatture to discover the majority
6 regime of the council Fathers on
8 a particular subject without the

multiplication of speakers.

BISHOP JOHN J. Wright of

Pittshurgh, a member of the Theobjects consistent of the Theobjects consistent of the Theobjects consistent of the Thethree points would make it "enormously easier" for the subcommission dealing with the collegiality of bishops to revise the chapter. He said that the Theological

Commission, as it has already done

order to take points under consideration and reorganize the

sehema.

in order to take points under con-sideration and reorganize the sate of the control of the control of the The day it took the special vote on the collegiality concept, the council also passed amendments to the liturgy schema's chapter on sacred music. These included among other things a recon-tenancy of the control of the con-trol of t

AMONG THE provisions adopt-

were:
-Encouragement of the use of
-Encouragement of the use of
-Encouragement of the use of
-Establishing beauty, rather

—A warning to the effect that loo many statues not only clutter a church but distract from worship. —A recommendation that churches he so constructed as to promote active congregational participation.

participation.

—A call for solid instruction in sacred art in the seminaries.

The votes taken in the course of the meetings were interspersed that the seminaries of the meetings were interspersed that the seminaries of the course of the Church. Concerning the chapter dealing with "the call to holiaress in the Church," Bishop John J. Russell with call the fathers:

—Before taking up the question of sanctity in the members of the Church, the text should speak of Church, w. We Know that the Church has sinners in its ranks, that there are seandles among persons consecrated to God, apusates, racial discrimination and the like.

"Unless we distinguish these

BISHOP FRANJO France of plit, Yugoslavia, told the coun-



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bishops."

Cardinal Fernando Cento,
Grand Penitentiary of the Church,
asked the council to pass a resohition calling for beatification and
canonization of more lay people.
He sad this would encourage the
laity to strive harder for holiness.

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American layman John Cogley

(Continued from page 9) stitution are the victims of a lamentale political and cultural lag. They should be educated. Those who attempt in suppress even though quite within the bounds of orthodoxy and do so by methods more characteristic of Renaissance intrigue than of Renaissance intrigue than of modern due process, simply need to be "aggiornamenticed."

unsilent due process, simply need to be "aggiornamented."

If 18 NOT council for the larty to be scandalized that the wall offer the larty to be scandalized that the wall of the church the insights of the world—the wisdom gained from painful experience and purchased more often than not with the blood of good men. Just as in the past, laymen brought their gifts point of the past of the pa

ST. ROCH'S TURKEY HOP Friday, Nov. 8 — 9 P.M. to 12 P.M. Southside K of C — Thempson Road and Highway 31 Music by Bluetones — Adm. 32.50 per couple

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ournalists in many lands, some acteristic of the modern laty it is the pipil in depally out the Church, combined with a balanced view of the clergy that Catholic scholars and thinkers in avoids both clericalism and anti-clericalism. If the latily are seeking more fredom, then, it is only in order to assume more responsibility, For the two, freedom and responsibility, go hand in hand, don't they?

don't they?

Laymen with more feecding and they are they meet of the state of the s

keep always in mind.

There may have been a time when the laily were content to be passive members of the Church, unconcerned with its mission to the world beyond contributing to the support of those priests and religious who left home to bring the Good News to unevangelized lands.

These days are almost behind

the Good News to intevangelized Landss. days are almost behind in S. Thanks to the teachings of the Arman Company of Continuous Company Compan

I was sympathetic with the monsignor, who has been a hard working, devoted "Father knows best," pastor all his life, but I thought he was like a man trying to hold back a new daybreak. ARCHDIOCESAN

Trying to hold back a new day-break.

There is no turning back now.
And I really don't know why any-one would want to turn back. To be sure, the "new laity" are not all vise, by any means. Many are because the sure the "new laity" are not all vise, by any means. Many are mands may be unreasonable; some may even be untheological. Like all revolutions this is not one without its excesses, still if we look hard enough at the changes in the laity, perhaps the latty, perhaps the latty. The rest-entraing all this energy and good will into sensible channels, correcting what was wrong in the unexamined past and realfirming what was right in it, revising the liturgy the needs of the line, setting unew institutions in the Church to unevanity will not be dissipated by clerical grunbling and lay frustration, or lay grumbling and ally frustration, or lay grumbling and lay frustration, or lay grumbling and lay frustration, or lay grumbling and leierical frustration in the committee. The committee of the committee.

1 THINK I can say with absolute contidence that the laity trust the Fathers of the council the contidence that the laity trust the Fathers of the council trust the Fathers and the council trust the Fathers make in the regard, especially since they are now the Fathers make in the regard, especially since they are now the Fathers make in the regard, especially since they are now the Fathers make in the regard, especially since they are now will do so well in meeting the layman's aspensions that, in a hundred years parations that, in a hundred years parations that, in a hundred years later than the present the regard to the can be compared tor the can be compared to the can be compared to the can be compar

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Priest gives address on Reformation Day'

here.
Father Bruce Vawter, C.M., of
Kenrick Seminary, St. Louis, a nationally known Biblical scholar,
was praised highly for his address
by the Rev. Cecil G. Gulverhouse,
pastor of the Preshyterian church
located in the heart of what once
was considered Missouri's antiCatholic "Bible Belt."

Catholic "Bible Belt."
The invitation was extended to Father Vawter by the United Campus Christian Fellowship of Westminster College, a Presbyterian institution, and William Woods College, conducted under Disciples of Christ auspices.

"I was delighted with the program," said the Rev. Culverhouse. "Father Vawter explored the points of agreement between the faiths and we found they were

Pavilion progress

NEW YORK—Steel structural work has been completed for the Vailcan Pavilion at the New York World's Fair, which opens next April 22, Next steps in the pavil-ion's construction are enclosure of the structure and interior fin-

helpful experience."
"Reformation Day" is observed
as the anniversary of the day in
1517 when Martin Luther posted
on the church doors at Worms,
Germany, his 95 theses on the
Church which subsequently led to
his excommunication.

Notre Dame grant
NOTRE DAME, Ind.—The University of Notre Dame has been
awarded a grant of \$816,000 by
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