



**BACK-TO-SCHOOL EXODUS**—This was the scene on August 15 when the Sisters of St. Benedict of Our Lady of Grace Convent, Beech Grove, set forth from the motherhouse to their teaching missions throughout the Archdiocese. Armed with an accumulation of new ideas for the classroom, plus a few favorite potted plants given tender care during the summer months, the Sisters bid their good-byes to each other and departed. The Benedictine Sisters staff 16 elementary and two secondary schools in the Archdiocese. (Staff photo)

### TWO NEW HIGH SCHOOLS

# Expansion of facilities mark school opening

By PAUL G. FOX

The opening of two new Catholic high schools and the expansion of several parochial elementary schools highlight the school picture this September.

Both new high schools are located in Marion County. Chartrand, located at 2300 Prange Road in Perry Township, will be

conducted by the Archdiocese. Its staff will include diocesan clergy, Sisters of Providence and lay teachers. The first-year enrollment is expected to be 180 boys and girls, with four-year capacity of 750.

Brebeuf Prep, conducted by the Society of Jesus (Jesuits), will open with a freshman class of 170 boys. It is located at 2800 W. 86th Street in Pike Township. Capacity enrollment will be 700.

**ANTICIPATED** enrollment for the 14 high schools in the Archdiocese is nearly 7,000, with 5,000 attending the 19 Marion County Catholic high schools.

The Archdiocesan School Office has estimated that 28,000 youngsters will enroll in the 194 parochial grades throughout the Archdiocese. This is an increase of about 1,500 over the previous year.

Thirty-eight additional elementary school classrooms were constructed this summer or will be completed before the end of the year. They include: St. Simon's (40), St. Jude's (10) and St. Pius X (16), all in Indianapolis; Holy Family, New Albany (8); St. Lawrence, Lawrenceburg (4). A new school was also erected at St. John the Baptist parish, Starlight, to replace existing classrooms.

**CONSTRUCTION** work is continuing at Ladyseal School in Indianapolis, which is undergoing a \$2 million expansion program. It will be completed by September, 1962.

Temporary classrooms will be in use at Chartrand and Chataud High School for neighboring parochial schools with overflowing classrooms. At Chartrand will be 250 sixth, seventh and eighth graders from St. John's and St. Marks, while Chartrand will provide classrooms for 100 from St. Pius X until new classrooms are constructed.

Following is a brief summary of secondary school statistics.

**Secena Memorial**—The Archdiocese's largest high school will enroll about 1,400 boys and girls, an increase of 40 over last year. Students who have not as yet registered will do so at 9 a.m., September 4. Freshmen will report September 5 at 9 a.m.; sophomores, September 5 at 1 p.m.; juniors, September 6 at 9 a.m.; and seniors, September 6 at 1 p.m.

Secena's faculty will include 20 Sisters of St. Francis, Olien-

# Study the social encyclical, labor, management advised

WASHINGTON—Pope John's social encyclical can help U.S. labor and management in their analysis of how economic activity should serve the common good, the annual NWCW Labor Day statement says.

The usefulness of the Pontiff's encyclical "Christianity and Social Progress" (Mater et Magistra) is stressed in the statement issued by the Social Action Department of the National Catholic Welfare Conference here. Msgr. George G. Higgins is director of the department.

The statement, like last year's, expresses concern over the future of collective bargaining, but also says the department is confident

Special Labor Day statements by Protestant and Jewish spokesmen are printed on Page 2.

that labor and management are determined to avoid the possibility that bargaining may be supplanted by some form of compulsory arbitration.

It cites as a "significant step in the right direction" a report to President Kennedy from the Chief Executive's Advisory Committee on Labor-Management Policy.

The report, the statement relates, says collective bargaining can be preserved only if it is exercised responsibly through recognition not only of individual responsibilities, but of duties to society.

The statement says that labor and management are "sufficiently mature and responsible" to spell out the requirements of the common good in wages, prices and profits, adding that the Pope's encyclical will be helpful in this task.

This encyclical, the statement says, does not give precise details of the common good in each country, but it does offer "useful guidelines of a general nature" that the unionists and these considerations from the encyclical:

- Employment of the greatest possible number of workers;
- Care lest privileged classes arise, even among the workers;
- Maintenance of equilibrium between wages and prices;
- The need to make goods and services accessible to the greatest number;
- Elimination, or at least the restriction, of inequalities in the various branches of the economy, that is between agriculture, industry and services;
- Creation of a proper balance between economic expansion and the development of social services, especially through the activity of public authorities;



VOL. II, NO. 47 INDIANAPOLIS, INDIANA, AUGUST 31, 1962

## Labor Day Family, Church rights Mass slated in two cities

Leaders of labor, management and the civic community will gather for special Labor Day Masses on Monday, Sept. 3, in Indianapolis and Terre Haute. The events are being sponsored by the District Councils of Catholic Men in each area.

Archbishop Schulte will offer the Mass of St. Joseph, the Worker, at 10 a.m. in St. Mary's Church, in downtown Indianapolis.

Delivering the sermon will be Father William D. Cleary, assistant pastor of Holy Cross parish and guidance director at Secena Memorial High School. Chairman of the event is Sel-

different social bodies and to complete them wherever they are insufficient."

The letter noted that while the Church provides general guidance on education, it is up to local hierarchies to determine concrete application.

Observers here were struck by Pope John's message for implications concerning the idea of "neutral schools" which has been gaining support even among Catholics during the last three years.

The "neutral" school is the aim of a growing number of French-speaking Canadians who charge that non-Christians are being denied their rights because the majority of the public schools in the French-speaking areas of Canada are more or less heavily influenced by Catholic doctrine and moral principles.

Until quite recently, the Catholic influence in the public schools was so effective, since almost the entire voca- population of French Canada was Catholic.

In 1960 however, protests began to be heard from non-Christian parents who objected to alleged "compulsory Catholic practices" in the public school system.

In April, 1961, a Lay Movement was founded by Fr. French (Continued on page 9)

These rights are conferred first of all on those people who transmit human and supernatural life to the child. This why Church and family must be considered the principal agents of education."

The letter said that since the state does not have a claim to paternity, "as in the case of the family and the Church, the state does not have the same rights. . . . Responsible for distributive justice, the state must protect and favor the educational activity of the family and the Church."

The state, the letter continued, does have the responsibility of coordinating "the efforts of the

Who is a 'nominal' Catholic?

DAVENPORT, Iowa—Forasmuch in religion is a major enemy of the full Christian life in America, the co-director of the Latin America Bureau, National Catholic Welfare Conference, said here.

Msgr. William Quinn, addressing the third annual Study Week on the Apostolate here, warned against too much emphasis on rules in religion.

"There is too much reliance on formalism, and not enough on justice and charity," he said.

He said North Americans sometimes speak rather casually of the "nominal Catholics" of Latin America who do not always go to Mass. But, he said, it is a couple from Buenos Aires came to the Midwest and saw how Catholics treat their Negro neighbors, they might easily go home shaking their heads about the "nominal Catholics" of Chicago.

### AT HELSINKI YOUTH FESTIVAL

## How Hoosier Catholic newsman 'tricked' Reds

By GRIFF CRUMP (First of two articles)

I was a speaker at the Communist-run Eighth World Festival of Youth and Students held this summer in Helsinki.

I am not a Communist. I am unalterably opposed to Communism.

As a member of the editorial staff of a metropolitan daily newspaper, the Indianapolis News and a member of St. Joan of Arc parish, he attended the Festival in Vienna three years ago.

This time, I, along with a large number of other young Americans, affiliated myself with the Independent Research Service, a privately-financed organization of young people who attempt to exert their individual non-Communist influence within, and often in spite of, the Communist-dominated festival organization.

The American participants in the Helsinki festival numbered roughly 45. If you dug beneath the beards, the pimply faces, haggish mops of hair, the gaudy earrings, sleazebag-looking clothes, slogan-button-

### CLERGY SHIFTS ANNOUNCED

The Chancery Office this week announced the appointment of Father Lawrence J. Frey as pastor of St. Joseph's parish in St. Leon (Dearborn County). He succeeds Father William Bahmeier, who was forced to relinquish his post because of recurring ill health.

Replacing Father Frey as assistant pastor of St. Philip Neri, Indianapolis, will be Father Richard Landwehr, at present assistant pastor of St. Mary's parish, New Albany.

Also announced was the appointment of Father Paul Brown, O.F.M. Conv., as chaplain of St. Anthony's Hospital, Terre Haute. He replaces Father Fidele Faj, O.F.M. Conv.

All appointments were effective August 20.

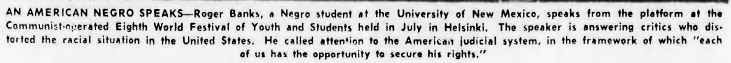
Following are brief biographical sketches of the pastors:

After a frustrated march on the Russian Embassy, and a sortie into a Russian exhibition where some of the fringe protesters were arrested, the evening was ended by a mounted police charge which met with the grudging admiration of all.

On the next evening, the population of Helsinki must have given their neighbors to be lost some food for thought. Soviet girls trooping by in the festival's opening parade got a good look at the "girls next door" attired smartly in the latest Paris fashions and hairdos, beaming stylishly on the points of their parasols, and looking as pretty as all the pleasant rumors of Scandinavia come to life.

The crowds lining the streets broke down, smiled, shook hands and chatted with the delegations from countries of Asia, Africa, and Latin America, but kept stone faces as the Communist countries marched by, and exchanged a few words with the

(Continued on page 10)



AN AMERICAN NEGRO SPEAKS—Roger Banks, a Negro student at the University of New Mexico, speaks from the platform at the Communist-sponsored Eighth World Festival of Youth and Students held in July in Helsinki. The speaker is answering critics who charged the racial situation in the United States. He called attention to the American judicial system, in the framework of which "each of us has the opportunity to secure his rights."

# Jewish Labor Day Message

Editor's Note—This is the text of the 1962 Labor Day Statement issued by the Synagogue Council of America, 235 Fifth Avenue, New York, New York.

"When you eat the labor of your hands, happy shall you be." (Psalms 128:2)

In this day of industrial progress—in the lush green fields, in the booming industrial plants, in the arts and sciences and in the trackless void beyond the earth—it is appropriate to restate man's humble and basic aim—"Be strong—and work." (Bible Hag-gai 2:3)

In the Jewish spirit work has always been holy. There is but one word in Hebrew for both work and worship—*Avoda*, for in the Jewish tradition to toil is to worship God.

It is in this spirit that the Synagogue Council of America extends greetings to all who work—those who work with their hands and those who work with their brains, those who prosper and those who are unemployed, those who are blessed with opportunity and those whose opportunities are limited because of their color or birth on foreign shores.

FOR MOST people labor is not a necessary evil or a grim alternative to starvation but a way of life—difficult and useful, free and creative. In it man finds fulfillment, a purpose to this existence as dear to him as the family he loves and nurtures.

Every craftsman and artist takes pride in his work. It is his living, it is his life. Without it his faith is shaken. A worker without work is like a look without words, cold without flame, a man without a soul. He gropes and falters.

In this day of technological advance our nation has enjoyed an abundance of food with fewer farmers and a surplus of commodities produced by fewer workers.

No one will gainsay that automation is necessary for the continued economic growth of the United States, essential to continued progress in science and vital to the defense of our nation. But it can not be allowed to proliferate at the expense of human lives. Automation will indeed be a mixed blessing if it creates a reservoir of hard-core unemployed; if it renders every younger man "too old" to work, if it dislocates whole cities.

THE CLOSEST cooperation of all levels of the American economy—industry, labor, Government—must join in a common effort to prevent the spiritual erosion which will inevitably ensue from increased unemployment and the creation of economic wastelands.

The utilization of collective bargaining can be an effective tool in the orderly development of automation and technological progress and should be used as such.

Collective bargaining has become an inviolate right of labor, not to be used as an indiscriminate weapon for industrial warfare but as a necessary method of protecting its basic needs. It must, however, recognize the needs of both sides—employers and workers alike—and must respond as well to the overriding common interest.

NO OBSERVANCE of this sacred day of labor can be complete without noting the continued deprivation suffered by millions of working people because of the color of their skin, their racial origin or the country from which they came.

Aside from the grave social and moral implications of this festering sore in American life, it represents an incredible waste of needed manpower. We earnestly pray that the enlightenment of the spirit will penetrate to the hearts of those who still countenance this evil practice and impel them to take action against it.

If America is to maintain its position of moral and economic leadership in the world, it must match its high standards of living with equally high standards of economic justice. It must spread the blessings of the Lord equally on all men that none may go hungry either in body or in spirit.

# Protestant Labor Sunday message

JESUS Christ, Our Lord and Savior, was a carpenter's helper. As man, He was both worker and worshipper. This partnership of work and worship continues to have meaning today: workers in the Church and of it—Christ manifest in man's daily work.

On this Labor Sunday the churches of America offer their greetings to the labor movement.

Editor's Note—The accompanying statement was issued through the Department of the Church and Economic Life of the National Council of Churches of Christ in the United States with the approval of the executive board of the Division of Christian Life and Work. It is to be read in affiliated churches on Labor Sunday, September 2.

of this country, affirming their common concern for the aspirations, needs, and responsibilities of those both within and without their memberships who either work or seek work.

Church and Labor do well to remember with penitence the words of one who says, "Inasmuch as ye did it not to one of the least of these ye did it not to me." The measure of a society lies not in what it does for the affluent and strong, but in what it makes possible for the poorest and weakest of its members. It is judged by what it does to prevent poverty, injustice, and needlessness.

The resources in which our land abounds, inventive and technical skill, efficient management, the influence of organized labor, democratically forged institutions and public policies—all these have combined to produce unprecedented plenty.

This must be said not boasting but in humble recognition of our common stewardship. It is estimated that within the last two decades, the American economy reached the point where it can produce sufficient goods and services to do away with poverty in our land.

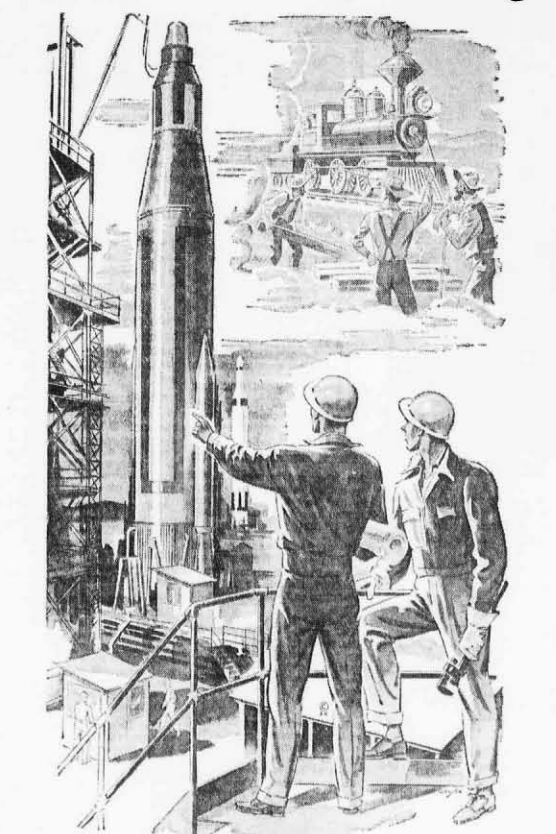
At the same time many people in other lands do not have access to the abundance which we enjoy.

This is conspicuously true among less favored peoples, whose knowledge of our affluence adds bitterness to their want. Both the churches and the organizations of labor have urged that the United States should be bolder in sharing its resources with those of other countries in programs of world economic development.

EVEN now inconspicuous is the fact that pockets of poverty persist in our own country. The lowest fifth of American families currently receive an average annual income of approximately \$1,500. More than half of the persons aged 65 or over have cash incomes of \$1,000 per year or less. Seven million people are dependent in whole or in part on public assistance. For the last four years the unemployment rate has fluctuated between 5.3 and 7%.

Many of the jobs have exhausted their unemployment compensation benefits. Some have little prospect of securing remunerative work at all. Many families suffer from the irregular or part-time employment of the chief breadwinner. And sizable groups in our population are inadequately paid even when they are fully employed.

Certain groups are especially hard hit. Seasonal agricultural workers and low-production farmers suffer from sub-standard



incomes. Non-white wage earners and members of other minority groups commonly face artificial barriers to better paying jobs. Residents of depressed areas, as well as workers in occupations lacking the protection of either minimum wage laws or labor organization, are at a serious disadvantage.

Younger people, especially those with less than a high school education, have difficulty breaking into the job market. Families dependent upon the earnings of a woman often face hardship. Older workers once laid off from their jobs have an increasingly difficult task in finding comparable employment.

All segments of our American community—the church and the labor movement no less than government, industry, and agriculture—share a grave responsibility for the underprivileged, the "left out" of those whom Christ regards as brethren. Both the churches and the organized labor movement must acknowledge that we have been less effective in serving the interests of the relatively secure than in coming to grips with the problems of these most exposed, vulnerable and disadvantaged groups.

Individual charity, organized private welfare, public assistance, social insurance, and other programs have sought to alleviate, prevent, and cure poverty. Retraining programs and labor-management agreements, too, have helped to cushion its effects and prevent its spread.

None of these methods, however, nor all of them together, have thus far succeeded in eliminating poverty itself.

To bring the goods and services now available within the reach

of all calls for unprecedented efforts to understand the causes of poverty and to find remedies. We must explore such approaches as more adequate social insurance to meet the exigencies of illness, unemployment, and old age; more nearly universal coverage of workers by minimum wage laws; intensified programs of vocational guidance, training, and retraining for young people and workers affected by technological change; development of the highest potentialities of collective bargaining; achievement of full production with jobs for all who want them; a more satisfactory rate of economic growth; improvement of management and distribution practices; improved allocation and management of our resources through national and regional planning both public and private; re-examination of the meaning of work, leisure, and property; and a readiness to adjust our patterns of life and thought to human needs in an age of automation and abundance.

The church through the years has extended its ministries to the weak and unfortunate. The labor movement, grounded in a

tradition of mutual aid, has succeeded in vastly improving the status of many workers. Management has made significant contributions in this regard. Government likewise has had an important role in implementing the community's concern.

Today, when for the first time in human history it is possible to do so, let us work together in an all-out effort to abolish poverty both at home and abroad. Poverty is no longer necessary; it is ethically intolerable. This is the opportunity and responsibility God has put into our hands. We dare not refuse or postpone our response.

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THE CHURCH AND THE WORLD

Vatican promotions - White House guest - Invitation

The Vatican

◆ Pope John XXIII announced plans to return to the Vatican during the last week of August, thus ending his shortest summer residence at Castelgandolfo. He gave no reason for his quick return, but members of the press speculated that he is concerned with last-minute preparations for the Second Vatican Council beginning October 11.

◆ Gregorio Pietro XV Cardinal Agagianian has resigned as Patriarch of Cilicia of the Armenians because of the pressures of his work as overseer of Latin Rite mission activities throughout the world. He had been Patriarch, and thus spiritual leader of 200,000 Armenian Rite Catholics throughout the world, since Pope John has accepted the resignation and has authorized the convoking of a synod of the Armenian Rite Hierarchy in order to elect a successor.

◆ Pope John has voiced the hope that he may be able to preside at the beatification of Pope Pius IX some time during the Second Vatican Council. He held a general audience at Castelgandolfo that Pius IX was one of the most loved and most hated personages of the 19th century.

◆ SEATTLE - A record attendance of 4,500 registrants at the Liturgical Conference here, with another thousand or more present for some sessions, was seen as indicative of the growth of the liturgical movement in the United States since 1940, when the first Liturgical Week was held. The 1963 conference will be held in Philadelphia.

Abroad

◆ MILAN - The Patriarch of Venice has urged Catholics to work for European unity. Catholics are called "to become" the conscious and active citizens of this Europe. Cardinal Giovanni Urbani said at the Catholic University of Milan. Citizenship in a new Europe would not imply denial of one's national heritage, he asserted. Rather it would contribute to the growth of that heritage "within a wider and

fairer distribution of economic goods." ◆ ROME - The Bishops of Italy have warned that "the enemies of God and the Church" are trying to win over Italian country people who go to the cities seeking work. In a joint pastoral letter on Italian migration, the Bishops prescribed a pound of prevention: officials of dioceses and parishes should strive to prepare would-be migrants for their new surroundings. This should be done, they said, on the spiritual and cultural levels.

◆ ENTBEKE, Uganda - The priests of Uganda, which will become Africa's newest free nation in October, were urged here to "contribute to the progress and greater prosperity of an independent Uganda." Archbishop Joseph Kiwamba, V.F., of Rubaga told over 100 priests gathered here that the conclusions of their discussions must be "practical ones which can be put into practice in present-day Uganda," with the personnel and funds the Church now has.

◆ KOTTAYAM, India - Metropolitan Mar Thoma Juhanon, head of the Mar Thoma Syrian Church of Malabar and a former president of the World Council of Churches, has been invited to attend the Second Vatican Council as a delegate-observer. Also invited was Bishop Mar Thoma Abraham Clemis, head of the Kanaya diocese of the Malankara Jacobite Syrian Church.

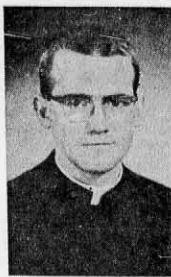
◆ BOMBAY - Religion has an important part to play in the political life of India, according to Cardinal Valerian Gracias, Archbishop of Bombay. He urged the people of India "not to lose their moral fiber and their soul" in the process of tremendous economic and material progress the country is now witnessing. The prelate said that religion is no mere school of thought or philosophy, but a way of life affecting every aspect of life, including affairs of state.

◆ Concern over the spiritual needs of Indian Catholics during the country's rapid change to industrialization was voiced in Bombay in a report published

after the annual meeting of the Standing Committee of the Catholic Bishops Conference of India. The report noted that huge slums are developing in areas which are becoming industrialized, presenting an immense challenge to the Church in its apostolate.

◆ SANTIAGO, Chile - Another step in the Chilean Church's program of turning over its farmlands to tenants will take place here on September 18, when the first of 26 parcels of grazing and wheatlands will be transferred from the Santiago archdiocese to the new owners. "The Chilean Bishops announced a national plan for distributing all the diocesan-owned farmlands last March. Committees are at work now in every diocese to put the plan into action.

◆ QUITO, Ecuador-Meridiano, this city's Catholic weekly, has reported that the Quito archdiocese spends 80 per cent of its income from land holdings on education and declared that the "Church property is fulfilling a social function." The paper said that lands owned by the Church are not so extensive as most people think, and that "not only the State, but many individual owners have more lands than the Church."



RETREAT MASTER - Father James Doherty, assistant pastor of Assumption parish and instructor at the Latin School of Indianapolis, will be retreat master for a special Labor Day Weekend Retreat at Our Lady of Fatima Retreat House, 111 W. Raymond St. The retreat will begin Saturday evening and close Monday afternoon. Reservations are still available.

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THIS IS MY OFFICE, FATHER?—Sister James Mary, S.P., principal of fast-growing St. Simon's School on Indianapolis' northeast side, looks at her unfinished office with Father Earl Felman, pastor. St. Simon's is completing a 10-classroom addition to the school which opened only last year. Fifteen of the 20 classrooms will be in use this year with an anticipated enrollment near 700. As full-time principal, Sister James Mary will direct a staff of four Sisters and 11 lay teachers. (Staff photo)

School opening

(Continued from page 1) same as last year. Registration for classes will be held September 4 at 9 a.m., with classes beginning the following day. Fifteen Sisters of Providence, one priest and six laymen compose the faculty. New additions are: Sister Marie James, Latin; Sister Francis Pauline, Latin; Sister Eileen Clare, commerce; Sister Janice Marie, English; and Mrs. William Matheny, French and English. The tuition at St. Athanas Academy has been increased to \$120 a year.

St. Mary Academy September 4 is the opening day of classes for the 395 girls expected at St. Mary's, an increase of 15 from last year's enrollment. The faculty is composed of 13 Sisters of St. Francis, Oldenburg; two priests and four laymen. New members include: Sister Armella, music; and Mrs. Bertha Simpson, home economics and business. Tuition has been raised to \$120 a year.

Sacred Heart Central An enrollment of 600 boys and girls is anticipated at Sacred Heart Central, a slight decrease from last year. Freshmen will report September 4, while others will return September 5.

Fourteen Sisters of St. Joseph, seven priests and eight lay teachers make up the faculty. New staff members include: Sister Agnes Genevieve, chemistry and math; Sister Una Marie, library and social studies; Sister Mary John, Latin and French; Father Thomas Wilentz, religion; Father Timothy Healey, O.F.M., religion; David Semersheim, music; and Emmett Herr, business and coach.

Our Lady of Grace Academy Two hundred and twenty-five girls, including 85 residents, will return to class on September 4. Last year's enrollment was 111. The faculty will include 11 Sisters of St. Benedict, two postulants and two lay teachers. Added to the faculty are: Sister Marguerite, English and Spanish; Sister Rosemary, music; and Miss Catherine Pangallo, English. Tuition at Our Lady of Grace will be \$175 a year.

Ladywood School An enrollment of 122 girls, including 48 resident students, is expected at Ladywood School. Classes will begin September 5.

Esteem for others seen first step toward unity

HANOVER, Germany - The starting point in the work of Christian reunion is for Catholics to develop sincere high regard for other Christians and a recognition of all that is good in their religions, Cardinal Augustin Bea said here.

Cardinal Bea, president of the Vatican's Secretariat for Promoting Christian Unity, gave an address during the Katholikentag, Germany's national Catholic convention, which drew well over 100,000 persons to this predominantly Protestant city. PRIOR to his address, Cardinal Bea attended a formal reception given for Catholic leaders by Lutheran Bishop Hans Lilius of Aachen, who is a member of the executive committee of the World Council of Churches. Among the other guests was Archbishop Orlando Baffie, Papal Nuncio to Germany.

The Cardinal in his speech asserted that Christian reunion will not come automatically. It is

therefore necessary to work for it, he said.

Of the greatest importance in this work, he added, is the need for Catholics to have a "clear knowledge of the truth revealed by God and of the content of their own Faith, and also knowledge and full understanding of what their separated brothers believe and teach. Theological dialogue would not advance unity." But he went on to say that all Christians—not just theologians and church leaders—have an important part to play in the work for unity.

THE CARDINAL-BORN Jess Cardinal Gremstad that "to gloss over or deny existing differences would not advance unity." But he went on to say that all Christians—not just theologians and church leaders—have an important part to play in the work for unity.

The part of the ordinary Catholic, he said, is to pray for the grace which leads to unity and to set an example by leading a truly Christian life. A further step to understanding is through cooperation in such fields as charity and social welfare, support for general Christian principles in the fields of family life, schools, and public life.

Petition at convention urges English at Mass

SEATTLE—Copies of petitions urging use of English instead of Latin in the Sacrifice of the Mass were circulated by the Vernacular Society of America to persons attending sessions of the 23rd annual North American Liturgical Week here.

The gathering of almost 5,000 delegates and observers—priests, Religious and lay—is being held in the Civic Arena on the grounds of the Seattle World's Fair. The Vernacular Society is a Catholic laymen's organization.

Officials of the National Liturgical Week, said the Vernacular Society is not a part of the conference and has no official standing in the Conference's program.

AT A MEETING in the arena, Dr. Joseph Evans, professor of brain surgery at the University of Chicago and president of the Society, gave a report of the status of the organization. Mentioning hopes for the use of English in the liturgy in the U.S. coming out of the forthcoming Second Vatican Council, based on what has been granted in other places, he warned members not to apply undue pressures on bishops in their dioceses.

WASHINGTON - Maronite Rite Patriarch Paul P. T. Mouchi of Antioch and all the East was received here at the White House by President Kennedy. Patriarch and President met (Aug. 29) at the start of a tour of the U.S. that will occupy Patriarch Mouchi up until the

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How a doughnut brought success to America's best-loved clown! WASSON'S GIRLS' BOY COATS. Richard Skelton, in person, at the Indiana State Fair at Indianapolis, September 1-2-3. Watch "The Red Skelton Show" in its new one-hour version on CBS-TV, starting Sept. 25.

SPECIAL HOOSIER NIGHT RATES. Take advantage of the special Long Distance bargain rates in effect throughout the state. Indiana Bell. You can talk 6 minutes for the price of the usual 3. If you talk longer, say for 10 minutes, you pay for only 5 minutes, and so on. If you like a good bargain, call tonight after 9:00 P.M. and talk longer for less!

COMMENT:

# Advice for the layman whose pastor won't let him do anything

There is one controversy we are not going to get into and that is the current fad of swapping public statements on lay-clergy tensions.

Is the new breed of well-educated, spiritually alert layman (as one secular magazine describes him) trying to take over the sanctuary or is he being frustrated by old fashioned pastors who want no competition from upstairs laymen?

We won't touch the subject with a ten-foot pole. We're cowards, that's right. For obvious reasons, we must keep on friendly terms with both clergy and laity.

This argument has been going on since the Church began, anyhow, and the indications are that it will continue until someone comes up with a good substitute for human nature.

The Church discovered early that the clergy and laity are incompatible and concluded that the clergy had best lead a life of celibacy.

QUESTION BOX

## Possible convert raises a question

By MSGR. J. D. CONWAY

**Q.** I am not a Catholic, but I am trying to become one. I have a friend that claims the reason she doesn't attend Church is because in the Holy Bible it says to go into your closet to pray. I am very fond of this young woman, as she is like a sister to me. Naturally I feel that the Catholic Church is right, and it has a law commanding her children to attend Mass; but how can I explain away this passage to her? I understand that we are part of Christ's Mystical Body. She wouldn't understand this.

**A.** In reading and interpreting Holy Scripture we must be careful to see each text in context, so that we understand what it really means. And we must compare it with many other texts concerning the same subject; so that we do not get distorted views and try to rule our lives by one isolated text or another.

Your friend refers to the verse of St. Matthew's Gospel, 6, 6: "But when you pray, go into your room and shut the door and pray to your Father who is in secret." (Possibly the King James version uses the word *closet*; but I do not have that at hand, so I am using the Revised Standard Version for my quotations. The meaning is the same.)

Now for the context: At this point our Lord was giving counsel against hypocrisy, vanity and ostentation:

"Beware of practicing your piety before men in order to be seen by them. . . . (6, 1).

"When you give alms, sound no trumpets before you to gain the attention and praise of men (6, 2-4).

"And in praying do not heap up empty phrases. . . . Your Father knows what you need before you ask him" (6, 7-8).

"And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. . . . When you fast, do not tell your neighbors what you are doing, but let your Father who is in secret see your giving. . . . (6, 16-17).

Now if you will turn back a page to 5, 14-16 you will find advice which seems almost contradictory. It is the reverse side of the picture: "You are the light of the world. Men do not light a lamp and put it under a bushel. . . . Let your light so shine before men, that they may see your good works."

Jesus belived in public worship, approved it and took part in it. Read Luke 2, 22-32. The first part tells how he was taken by his parents for the Jewish ceremonial rites of purification and presentation in the Temple. The second part tells about His participation in the ceremonies of the Passover. Then see Luke 22, 7-8, for the Master's own celebration of the Passover.

Public preaching was a prominent part of the program of Jesus. He spent all His public life at it; and He sent His Apostles out to spread the Good News of the Kingdom (cf. Luke 2, 43; Matt. 11, 1; 10, 7, 28, 19, 20).

Jesus was frequently in the Temple at Jerusalem; He loved and revered it as the house of the Lord (Luke 19, 45-47).

At His Last Supper Jesus called His Apostles together for public worship. I would suggest that you read John, chapters 13-17, and compare Luke 22, especially the final phrase of verse 19, "Do this in remembrance of me" (you will not find this phrase in the RSV, but you will find the same command in I Cor. 11, 24-25).

Jesus encouraged common worship: "For where two or three are gathered in my name, there am I in the midst of them" (Matt. 18, 20).

And we have numerous examples of the gathering together of early Christians for common worship (see examples in Acts 2, 1-4, 20; 7, 42; I Cor. 11).

It is evident that Jesus and His Apostles approved of the organized, public worship of the Jews (e.g. Acts 3, 1; Luke 22, 78).

If your friend has considered these points in a receptive manner then I think I would try to tell her about the Mystical Body of Christ: how we all worship together in one body; and how, at Mass, our own Son, the head of this Body; and how, at Mass, we are all united with Him in His great redemptive and sanctifying sacrifice of the Cross. She may not understand or accept all of it, but it will give her something to think about.

However, do not play up the need or importance of our own individual, personal prayer, in the quiet of our closet. Unless we use that to develop intimacy with God our public worship may become mere formalism.

Which Council of the Church established the book, declared to be inspired, which constitute the Bible?

The first formal, authoritative listing of the inspired books of the Bible was made by the Council of Trent.

In the Catholic notion of the priesthood and sacred orders, the clergy are, indeed, set apart from the people for the office of leading and teaching and sanctifying; they are, in a sense, in opposition to the world and more interested in the life to come than the life at hand.

It is inevitable that there be some tension between those who carry out this function in the Church and those whose primary interest must be the business of this life. If there were no tensions it would mean either that the clergy were too worldly or the laity too much interested in the sacristy.

Now, don't misunderstand us. We are not making light of the very real difficulties that can come between clergy and laity from time to time in the Church. There are those

who feel that in this country at present the layman should be afforded more opportunities for expressing his opinions on the temporalities of the Church, how and where churches and schools are to be built, how the educational system could be improved, etc. But, we are not going to get into this argument, remember!

The more common complaint of the spiritually alert layman, however, takes the form of "Our pastor won't let us do anything."

If true, this is particularly frustrating for that large portion of the laity to which such persistence in Catholic schools that the Popes want laymen to become more active in the service of the Church through Catholic Action.

To these troubled souls we recommend patience and frequent meditation on the perversity of human nature that keeps the members of the Church always about a genera-

tion or two behind the directives of the Popes—as in the reaction to the social encyclicals, if you want a fair instance.

Meanwhile, a better understanding of the lay apostolate might reduce the incidence of ulcers among Catholics, lay and clerical.

"The lay apostolate consists in this," according to Pope Pius XII, "that laymen undertake tasks deriving from the mission Christ entrusted to His Church."

These tasks may take the form of assisting the clergy in teaching religion, practicing the spiritual and corporal works of mercy—as members of the Legion of Mary, the Sodality, the St. Vincent de Paul Society, the Serra Club, the Holy Name Society, the Confraternity of Christian Doctrine, etc.

This is what Pope Pius XII called Catholic Action, or "the participation of the laity in the apostolate of the Church's Hierarchy."

Pope Pius XII taught that this is but "a particular form of the lay apostolate" which must not "claim a monopoly of the lay apostolate, for along with it there remains the free lay apostolate."

This is the apostolate that Archbishop Henry J. O'Brien of Hartford, Connecticut, had in mind when he wrote:

"The lay apostolate is not one in which the people help the priest do the priest's work. On the contrary, in the real lay apostolate the priest helps the layman do the layman's work. Only the layman has competence in the social apostolate. It is only the layman, and not the priest, who can bring the social teachings of the Church into his union, into the factory, into the political arena. It is only through the layman that these areas can be truly Christianized."

Or as Cardinal Léger of Montreal recently put it: "We priests baptized you—but you have to baptize the factory and the street. What is going on in the factories, the commuter trains, the houses, we clergy don't know. Most of the time we have to keep silent or speak only about essences. But you know. . . . Your role is to go forth and sanctify the world in which you live."

And the layman fulfills this function not just as a private individual but as one "deputed" by Baptism and Confirmation to carry out this part of the "mission Christ entrusted to His Church."

"The faithful, and more precisely the laity," wrote Pope Pius XII, "are stationed in the front ranks of the life of the Church, and through them the Church is the living principle of human society. Consequently, they especially must have an ever clearer consciousness, not only of belonging to the Church, but of being the Church."

So, regardless of how much his pastor will let him do or won't let him do, there is always the "free lay apostolate" challenging the layman. And it is for this work primarily that our Catholic schools should be preparing well-educated, spiritually alert laymen.

To the teachers who want to know how to accomplish this better, and to the laymen themselves who are chafing at the bit, we recommend for careful reading "The Emerging Layman," by Donald J. Thorman, just published by Doubleday.

## Automation

Next time you hear someone denouncing the unions for wanting a thirty-five hour week, ask him how many hours a week he is on the job. The chances are he doesn't work more than thirty-five a week himself—unless he counts the lunch hours.

The AFL-CIO proposed plan of bargaining for the thirty-five hour week is not as preposterously wrong as the newspapers and commentators have made it out to be.

This is not to say it is right.

The motivation behind labor's drive for a thirty-five hour week is excellent. The rapid automation of big industry is reducing the number of jobs faster than it is creating new industries and services to replace them. Labor unions rightly defend the workingman's stake in automation.

Their plan to bargain for shorter hours is an attempt to spread the work and thus preserve the jobs of their members in the face of automation. This might have made sense twenty-five years ago, but today it could lead to national suicide.

American industry must automate to lower production costs so that it can compete with the European Common Market and Japan, to say nothing about remaining ahead of the Communist countries.

What labor seeks would permanently nullify the benefits of automation.

Would it not be plausible and possible to bargain for temporary assistance to the workers displaced by automation? Instead of demanding shorter hours, why not bargain for a fund to continue the wages of those displaced by any efficiency changes until they are trained for other employment?

This, we recognize, is over-simplifying a gigantic problem. There is no one easy solution to it.

The unions have wisely adopted a multiple approach to the problem of softening the effects of unemployment brought on by automation. They have in some cases restricted production—by featherbedding, not so wise a solution. They have lobbied for increases in the amount of unemployment insurance. They have proposed guaranteed annual wages, supplementary unemployment insurance benefits and improved pension plans for earlier retirement.

We can criticize the proposals labor makes, but we can not question their right and duty to uphold the human rights and social values that must be considered by any industry planning further automation.

Management's experts strive for the most efficient and economical way to produce. That is what they are hired to do. They can not be expected to be aware of all the human rights and social values involved in technological advances.

That is why today, more than ever, strong labor unions are necessary. For labor's experts (and they have good ones) are hired to weigh the social values against the increased efficiency gained through automation.

Most of us are agreed, are we not, that it is better to have organized labor doing this than agents of the government?

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.

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OPINIONS

## Doubts amity between clergy, laity

To the Editor:

I note in the August 17th issue of *Newsweek* that Commonweal has concluded a series of nine articles which are supposed to be a "notable analysis of current relations between U.S. Laymen and their priests."

I did not read these articles, as ordinarily I do not read the Catholic "intellectual" magazines. I find they are generally fighting the battles of the 1930's and trying to apply the discredited solutions of the 20's to the 1960's so it becomes a waste of time.

However, I believe it would be useful for *The Criterion* to devote some space to this general subject as it is apparent that this is an area where there is quite a lag between theory and practice. This is a highly practical matter and not one of tilting at windmills.

In many cases, the closeness and warmth of the relationship between the clergy and the parishioners seems to be in inverse ratio to the financial security of the parish or the diocese. Where money is needed, close relationships are often overlooked or downplayed, but where each little human error and folly is magnified by the clergy.

In years gone by, the priest was often the best overall educated man in the parish. Today, in an age of specialization, he is a neophyte in many areas and often he has parishioners who know far more about particular non-spiritual matters than he does. Most priests do not realize this situation, but it is an established fact.

E. J. Dowd  
Indianapolis

## First Communion

To the Editor:

The front page article in last week's *Criterion* about the Ohio parish which holds First Communion "almost every other Sun-

day" was quite intriguing. Obviously, Immaculate Conception parish in Wellsville is a small one.

While I admit that some of Father Curran's novel, not to say revolutionary, ideas might well apply to large parishes as well as small ones (e.g., assign parents to instruct their own children and lend or sell at low prices First Communion dresses and veils), one phase of the plan would never work out. I refer to serving breakfast in the rectory to all First Communicants and their families after Mass.

In a large parish like my own, the class might run as high as 20 or 25 youngsters on a given Sunday. Add in the members of each Communicant's family, and the figure for breakfast might run to 75 or 80. The idea is enough to drive a priest's housekeeper to distraction.

However, I do think that Father Curran's idea of individualizing First Communion is good.

Mrs. W. Henricks  
Indianapolis

## SERMONETTE

### Charity the easy way!

By REV. JAMES D. MORIARTY

Scare ads are constantly screaming from our billboards, magazines, American TV's warning us of myriad dangers which stalk us.

If an American leaves the continent he must be vaccinated lest he become a carrier of some disease. . . . or a victim.

Infection works in two ways. The good can be infectious as well as the bad. This idea led a certain reporter to conduct an experiment. He reasoned that if harmful germs of disease could be passed from one person to another perhaps good feeling might be contagious as well.

The reporter approached a certain business man one morning as the man stood waiting for his bus. He asked for directions. He did so in a cheerful manner, smiling all the while and thanked the man profusely for his help. And then the reporter waited.

As the man got on the bus he smiled at the conductor and the other passengers as he walked along the aisle. The conductor who had been infected smiled at each passenger in turn who boarded the bus.

Between the time he got off the bus and had walked two blocks to his place of business the man had infected fourteen others with his smile. As he got on the elevator he spread the germ of cheerfulness to everyone present. He passed it on to the men and girls in his office as he said good morning. The reporter sat in the reception room and noticed that every one who came out of this busy man's office was smiling. He then took the trouble to tell the man what he had done. The man laughed aloud and was happy to learn that he had been a good influence on so many.

We often forget that a smile can be infectious. It is enough at times to pull one from the brink of discouragement. But if a smile encourages cheerfulness then a gloomy countenance can also infect. One person manifesting distemper and meanness can start an epidemic.

It doesn't pay to be sad. It actually takes more physical effort to frown than it does to smile. . . . it takes many more muscles.

So be happy. . . . be relaxed, or if you will, only. . . . be lazy but smile, smile, smile.



WITH A RAISED WALL THEY RAZED MAN

CONTRIVERSY

## Disputes stand of 'Commonweal'

Because we have a genuine respect for *Commonweal* and its editorial staff, it is no pleasure to find ourselves in disagreement with Daniel Callahan, one of its associate editors.

The specific point on which we find ourselves at odds with Mr. Callahan is the role of the laity in the Church. He suggests that centuries of clerical domination has enervated the laity and deprived the dedicated layman of the opportunity to contribute significantly in the service of his Church.

We feel strongly that Mr. Callahan and others who have written recently in a similar vein have seriously neglected to do their homework in Church history and in the theology and structure of the Mystical Body.

Far from suffering overlong from a dominant and domineering clergy, the Church has only in modern times succeeded in extricating itself from oppressive lay interference.

As late as 1901, the Austro-Hungarian emperor interfered in a papal election, and even today, the approval of a Catholic dictator precedes the appointment of bishops in Spain.

IF THE DOCTRINE of the Mystical Body teaches us anything, it is that each of us has a part to play in carrying on the Church's mission. But, as St. Paul pointedly asks, "Are all of us apostles, all prophets, all teachers?"

We believe that Mr. Callahan and his associates are in error in their outstandingly negative Catholic action in publishing the excellent and articulate weekly, *Commonweal*. Does he doubt that this is a significant contribution to the intellectual life of the Church?

It seems that those who complain of the small part allotted the laity in the life of the Church are trying to divide their lives into compartments—so much time for direct Church service, so much time for other pursuits.

Shouldn't the Catholic layman be bringing the force of Christianity to bear on every facet of his activity, especially in the field of his own special competence? This should be the case whether he is a creative artist, a professional man, or a skilled or unskilled worker.

Wherein have the clergy hindered laymen from exercising such an apostolate? Have large numbers of the laity in the United States shown inertia in pressing for a Christianization of every type of human endeavor? Have those who complain of the inadequacies of their parish organizations tried to improve them from within?

BASICALLY we believe that those who are clamoring for a reorganization of the Church to afford a greater role for the layman have not become sufficiently involved in the affairs of their own environment and of their own parish.

The argument that this is a dull and unimaginative program will not do, for that would provide an opportunity to enrich the lives of others.

The inability to work within the existing framework of the Church does not necessarily stem from resentment of clerical direction. Perhaps it stems solely from a lack of faith in the ability of the layman to improve the mediocrity of other laymen.—

The St. Louis Review.

(Question Box Continued)

**Q.** Will you kindly explain why the bread and wine are consecrated separately at Holy Mass?

**A.** The reason is that Our Lord did it this way at the Last Supper, and we do what He did, in commemoration of Him.

Another reason is that the separate consecration and the physical separation of the two species, bread and wine, symbolize and recall for us the actual separation of the body and the blood of our Savior on the Cross.

In this symbolism is our nearest perceptive approach to the hidden reality of the Eucharist in the Mass. The Sacrifice of Jesus on the cross was a visible, tangible shedding of blood from a suffering, dying body. The Mass is the effective continuation of that visible Sacrifice of Calvary; but on the altar we have a living glorified Body which can never suffer or die again. So we symbolize the enduring death of Calvary by the double consecration.

But since there is no real separation of Christ's body and blood we symbolize also the glory of His Resurrection, and His impassable, sanctifying life for us in heaven.

**Q.** Would you be kind enough to answer why in the Eastern Catholic Church if you are married you can still be a priest?

**A.** Because their ancient, traditional custom and discipline permits married men to be ordained. Our Western laws about a celibate clergy result from custom alone. The Church could change them if she found it advisable.

RADICAL DIFFERENCES

Council will be unique in annals of the Church

By MSIR. JAMES I. TUCEK

VATICAN CITY.—In comparison with the past 20 ecumenical councils the Second Vatican Council will be unique in many respects.

It will have the largest attendance—approximately 2,400 voting members will be present, compared with the First Vatican Council's 774, which until now has been the largest of the councils.

Those present at the first ecumenical council at Nicea in Bithynia (now a part of Turkey) in the year 325 are counted at 718. They came only from North Africa, Asia and Mediterranean Europe.

This is one of a series of special articles by the head of the Rome bureau of the NCFU... The great Council of Trent opened on December 13, 1545, with no more than 31 bishops in attendance.

The Second Vatican Council will have more representatives from more places than past councils. The breakdown of its anticipated attendance will be approximately 40 per cent from Europe...

The coming council will be the first since the Protestant Reformation to be attended by non-Catholic observers officially delegated by their church authorities.

The other advantages which modern conveniences will give the council are almost too numerous to list. In the Vatican there were electric lights, telephones, typewriters, radios, televisions, and electronic computers.

The Second Vatican Council will be the first since the eighteenth century beginnings of the Papal States to be held under circumstances of complete separation of Church and State in Italy.

The Papal States are generally dated from the Donation of Pepin in the year 754. The papal domain continued for a thousand years until 1867 when Garibaldi invaded the Papal States with his insurrection.

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In September, 1868, an apostolic letter was issued to the leaders of the Eastern churches not in communion with the Holy See inviting them to attend the First Vatican Council.

A more probable reason is that the Patriarch already knew from the newspapers that the invitation insisted strongly on papal authority and for that reason refused it.

The Second Vatican Council will be the first council in the history of the Church in which a decision by the council will be subject to appeal to the pope.



TO ENTER NOVITIATE—Miss Ellen Kern, daughter of Dr. and Mrs. Stanley Kern of St. Mark's parish, Indianapolis, will enter the St. Joseph Novitiate, at St. Louis, Mo., on September 15.

Eritrea: Drums—Instead Of An Organ

FOR CATHOLICS IN MASSAWA, ERITREA, DO NOT PLAY THE ORGAN AT SUNDAY MASS. INSTEAD, they ring bells, and play cymbals and drums.

... The church in MASSAWA is long rectangular, wood-shed-like, for a place of worship, an embarrassing disgrace. During the rainy season (from mid-June to early October) the roof leaks freely and is unspaced, warped boards—of which the church is made—lap mostly in the wind.

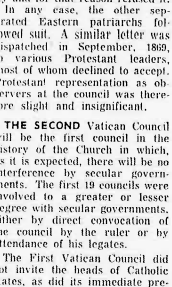
OUR SISTERS ARE BIG SISTERS. THE WORK THEY DO IS INDESCRIBABLE. IN INDIA they care for lepers, the aged, orphans, the blind.

Dear Monsignor: Enclosed is \$... toward the \$300 it takes to train a Sister. Will send \$... weekly, \$... monthly.

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A TASTE OF SEMINARY LIFE

Above are shown part of the group of 137 seventh and eighth grade boys who attended a special Vacation Week at Mt. St. Francis Seminary near New Albany earlier this summer.

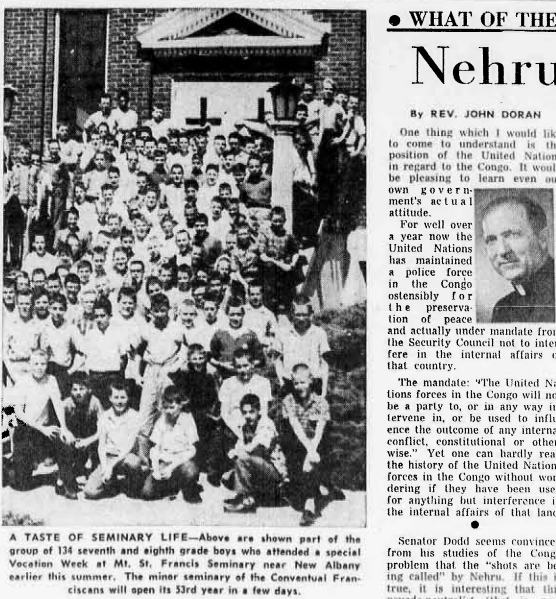


down to the festive sound of the city's church bells. A pelting rain fell in coldly from the sea. The population of Rome was swollen with 150,000 outsiders of every kind and of every pursuit.

AS AT THE opening, so at the closing of the council on July 18, 1962, the climate in Rome was stormy. At the moment in which the vote was taken on the constitution, Pastor Aeternus, defining papal infallibility a violent storm broke.

THE SEVENTH to the 11th ecumenical councils were concerned with disputes, reforms and historical problems which have relatively little bearing on modern life.

The Criterion. Official Newspaper of the Archdiocese of Indianapolis. 124 W. Georgia, P.O. Box 174 Indianapolis 6, Ind. ME 103-5451



THE MANDATE: "The United Nations forces in the Congo will not be a party to, or in any way interfere in the internal affairs of that country."

Senator Dodd seems convinced from his studies of the Congo problem that the "shot is being called" by Nehru. If this is true, it is interesting that this position... (that is, neutralist when it does not concern his own plans of aggression...)

The Council of Chalcedon (451) defined that Christ has both a human and a divine nature and condemned the heresy of Eutyches.

The 12th ecumenical council, the Fourth Lateran Council (1215), was important since it marked the end of the papal temporal power and enacted broad reforms.

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WHAT OF THE DAY

Nehru and the Congo

By REV. JOHN DORAN. One thing which I would like to come to understand is the position of the United Nations regarding the Congo.

At the time of this writing the United Nations has sent another plan, another Ultimatum to Katanga, the terms of which are not at present known.

One wonders, too, what will happen if Katanga refuses to answer the ultimatum within the ten days allotted to it.

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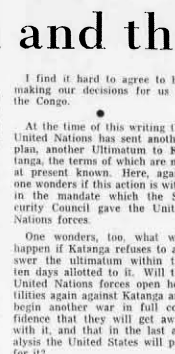
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Hoodlum priest?

By JAMES H. BOWMAN, S.J.

The lady-principal of the public grade school was probably a very nice person. She treated me nice when I came into her office looking for names of more pupils for our remedial-reading class in a nearby settlement house.

Black-haired, sharp nosed, with bright laughing eyes, she was a youngish woman, slim and attractive in a hard, efficient sort of way. She spoke with authority and quick like a stenographer; and her subordinates did what she said quickly and willingly, tribute to her ability to command and to the confidence they had in her.

It was while she was checking a name for me from her secretary that she was called by her secretary to talk to a woman who had just come in. The woman was what I've been told is a peasant type of rough-hewn Slavic features, big and sixty-ish. She was evidently looking for a boy, her son perhaps, more likely her grandson, who, the principal was quick to tell her, was not in school at the moment, since there had been only a half-day that day.

But the old lady, notwithstanding her broken English (if it could be called that), refused to give in. Mrs. Shucker, the principal, repeated, in a yet louder, more penetrating voice, that the boy was not around. The old lady by now had given up on her English and had converted to solid whatever-it-was - she was speaking.

Mrs. Shucker's voice became even more positive and piercing. "He's not here. Ma. Go home. He's not here."

Ma was convinced by now that conspiracy was afoot. She went into more and more convincing protestations in her native tongue. The secretary sent out for a boy who spoke her language. A small wide-eyed patrol boy was led in, told to interpret the old lady. He managed to get a few words out which didn't add too much to the general understanding, then faltered.

"What's the matter?" asked Mrs. Shucker of the worried-looking lad. "She speaks Polish," he answered. "And what do you speak?" she asked.

"Kratman!" Mrs. Shucker threw up her hands, dismissed the patrol boy and told Ma to go home. Ma didn't like to be called "Ma" by this snippy young principal, she did want to find her grandson, she didn't want to go home, and

she did want to push Mrs. through the window if that were at all feasible. She sat down, however, fuming, till a teacher somewhat more sensitive to the feelings of Polish grandmothers got to her and eventually ushered her out of the office.

I had stood open-mouthed during the whole procedure and found myself wondering about efficient principals, bustling secretaries, and patrol boys who speak Ukrainian and not Polish.

I got a bit more satisfaction out of the office than the grandmother did, and in a few minutes more was on my way out of the school building into the yard. A little boy spotted me in my black suit and Roman collar, my "clerics," and asked, squinting up from a game of marbles (or craps, I forget which), "Are you a hoodlum priest?"

By now I wasn't sure what I was, and the gruff little inquirer said what I got a smile from me as I footed it over an empty Coke bottle that lay in my path.

Minutes later, I was back in the office again, having knocked out of me any door but one, and a few of the flat building across the street, looking for one Thomas Sanders, pastor of a reading class. "Thomas Sanders, read live here," said his little cousin, which information I relayed to Mrs. Shucker and her staff.

They were very interested. A phone call by Mrs. Shucker in her nicest nice voice got from the unsuspecting little cousin, where Thomas lived, what his phone number was, and when he could be gotten at by name.

Another call got from the even more unsuspecting Thomas Sanders the information that he had been living at this address far outside the district of Mrs. Shucker's school for some time now. "Well why didn't you tell me you live there?" Mrs. Shucker's nicest nice voice inquired of the boy now stomach-in-throat Thomas.

Well, this was hard to say, but when Mrs. Shucker laid down the phone, she had all the look of the one who had just downed the canary and thanked me wordlessly for having discovered this outlaw who for some odd reason wanted Mrs. Shucker's place rather than the school nearer his home.

Fine hoodlum priest I was. I felt more like a detective. The kid snorting craps (no, marbles, it couldn't have been craps) might have looked up at me as I walked by him the second time and asked, "Are you a truant officer, priest?" The truant officer have gotten any more out of me than he did the first time. By then I was ready to call it a day anyhow.

Plans developing for grid Jamboree

Plans were developing this week for the 11th annual CYO Football Jamboree - traditional kickoff of the grid season in CYO Cadet circles in the Indianapolis area.

The event will be held at 2 p.m. on Sunday, Sept. 16, at the CYO Stadium on West 11th Street, with 32 teams scheduled to see six minutes of action. Pairings for the Jamboree have been announced in the near future.

The Jamboree this year will be pure, unadulterated football. The festival and the Miss Cadet CYO contest will not be held. Also there will be no advance ticket sales in the parishes. CYO officials stated that the Jamboree setup has been streamlined in keeping with a new agreement that support of the CYO Stadium will be handled by direct donations from the Indianapolis parishes.

In connection with the Jamboree, the CYO Office has asked that all Cadet football team rosters be submitted by Friday, Sept. 7.

Cadet Hobby Show - Entry blanks for the annual Cadet CYO Hobby Show will be mailed out the latter part of next week, the CYO Office has indicated. Parishes are urged to begin preparations for the individual parish shows.

Kickball Coaches' Meeting - A meeting of kickball coaches in both the Cadet and Junior CYO leagues will be held at the CYO Office at 7:30 p.m. on Wednesday, Sept. 5. Junior League will start season play on Sunday, Sept. 9, with the Cadet League slated to go into action on Monday, Sept. 17.

Reminder - Junior CYO members are reminded that tonight (Aug. 31) is the night for the citywide South Side Dance at St. Catherine's school yard.



GRUERS WHO WON THE JUNIOR CYO GIRLS' SOFTBALL CHAMPIONSHIP? - If you need a guess, you haven't been reading The Criterion because these smiling faces belong to the girls of St. Catherine parish, Indianapolis, who make it almost a monthly habit to have their picture on the Youth Page. This time the girls are celebrating their third straight Junior CYO Girls' Softball League Title, gained by defeating St. Anthony, 1-3, in the championship game at Riverside Park recently.

ALL-TIME RECORD CROWD 3,000 attend CYO Talent Show

An all-time record crowd of more than 3,000 persons attended the annual Junior CYO Talent Contest at the Garfield Park amphitheater in Indianapolis Sunday evening. They were treated to an outstanding show.

The "best act of show" award was given to Danny Faby and John Hanon, a couple of extremely talented young men from St. Catherine's, Indianapolis, who presented a top-notch pantomime routine to the strains of "That Old Black Magic."

In the instrumental division, the first place winner was Charles Wadsworth, Holy Angels parish, trumpet solo. Second award went to accordionist Nancy Huebner, Little Flower, who scored with two of her own compositions, Paula Kaperak, St. Mary's, Torre Haute, piano solo.

THE ROGERS twins of St. Philip Neri parish, Maureen and Pat, took top honors in the vocal division with an "Old Gang" melody. Jane Elder, Christ the King, was second with a lilted version of "I Could Have Danced All Night."

In the variety division, Connie Schaefer and Marylin Steele, Little Flower, took first place with a dance solo; Betty and Barbara Bates, sister-trombone from Holy Name parish, were awarded second spot for their pantomime dance number. Another two-way tie for third place occurred in the variety division. Sharing the honors were Marie Schneider and Marilyn Steele, Little Flower, baton twirling act, and Jeff Baron, Holy Spirit, tap dance.

TO STUDY HERE Perseverance pays off for Polish girl, 23

A three-year effort by an Indianapolis family to obtain permission from the Polish Government for their daughter to study in the United States has been successful.

Twenty-three-year-old Ursula Rosniska of Somerton, Poznan, Poland, received a tearful welcome when she arrived in Indianapolis on her last Monday evening for an extended visit.

On hand to greet her were Mr. and Mrs. Louis Schumacher of St. Catherine's parish, with whom she will make her home, and aunts, Sister Mary Donata, O.S.F., Sister Mary Kathleen and Mrs. Bernard Kaufmann of Quincy, Ill. Mrs. Schumacher, the former Sophia Tarcuska, is also an aunt.

A welcoming party, complete with cake, was held at the airport for the new arrival. Many other friends of the family are also on hand.

ONE OF URSULA'S first tasks will be to enroll in night school to learn English. After that she will begin classes at the Indianapolis School of Practical Nursing.

It took the combined efforts of many persons - including Attorney General Robert F. Kennedy, Sen. Vance Hartke, the U.S. Ambassador to Poland, airline officials, Mrs. Governor Sawyer, Archdiocesan Chancellor, and attorney Patrick Hadler - to make her trip possible.

The story began three years ago when the Schumachers talked with Ursula's family by long distance telephone. Three months later she expressed the desire to come to the U.S. to study nursing.

First attempts to leave Poland were frustrated when Ursula could not obtain a visa as a permanent emigrant. She could not qualify, she was told, because she was not a college graduate nor did she have any member of her immediate family who was a U.S. citizen. This put her into the non-preference category which has a 10-year waiting list.

William S. Sahm, CYO executive secretary, kept the show moving with his inimitable patter. Trophies and cash awards were presented by Father John Elford, Archdiocesan CYO Director; Father Thomas Breidenbach, St. Catherine's, host moderator; A. J. Thatcher, superintendent of the Indianapolis Park Department; and Jerry Traub, president of the Junior CYO Youth Council.

Judges for the contest were Father Randolph Marshall, Director of Music at Chantal High School; Brother Eugene, C.S.C., Music Director at Cathedral High School; and Mrs. George Beck, a member of the Catholic Theatre Guild of Indianapolis.

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Men's Softball. Results of Sunday, August 26. St. Simon 10, St. Lawrence 6, St. Anthony 7, St. Mary 2. Final Standings: St. Anthony 1, St. Lawrence 2, St. Simon 3, St. Mary 4, St. Joseph 5, St. Francis 6, St. Elizabeth 7, St. Agnes 8, St. Rose 9, St. Michael 10.

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# The Faith Explained

## The special graces of matrimony

BY REV. LEO J. TRESE

**IF** husband (or a wife) is laid up, because of illness, under the pressure of a domestic problem, or of a sudden change in the feeling that it was a mistake to get married— that is, not at the time intended by the marriage sacrament—

of course, that they present themselves to receive this sacrament with souls which already are in the state of sanctifying grace.

The purpose of Matrimony is not to forgive sin. For a person to receive this sacrament with a mortal sin upon his soul would be a sacrifice, a grave sin. The marriage itself would be a true and valid marriage; but it would be a most unhappy beginning for which is designed to be a partnership with God.

Besides this increase in sanctifying grace — which all "the sacraments of the living" confer—Matrimony gives its own special grace, its sacramental grace. This consists in a claim upon God for whatever actual graces the couple may need, through the years, to make a happy and successful marriage.

for growth in holiness and marriage a path to sainthood.

The special grace of Matrimony also imparts conscientiousness in the begetting and rearing of children and prudence in the innumerable problems consequent upon family life. It enables husband and wife to adjust to one another's shortcomings and bear with one another's faults.

This is only a little of what the grace of Matrimony will accomplish for those who, by their cooperation, give God a chance to show what He can do.

**FOUR HUNDRED** years ago the Council of Trent, in promulgating the Catholic doctrine on the sacrament of Matrimony, said: "The grace which would make the natural bond (of husband and wife) and confirm that indissoluble union and sanctify the married, Christ Himself conferred on us by His Passion, as the Apostle St. Paul indicates, saying, 'Husbands, love your wives as Christ loved the Church...'"

It seems to me that it should be a wonderfully inspiring thought to a Christian husband and wife to realize that Jesus was united to us by His Passion; that He Himself conferred His Passion; that He Himself sanctified our union by His Passion; that He Himself interchanged between Christ and His Spouse, the Church.

In addition to the conferring of grace, another effect of the sacrament of Matrimony is the forging of the marriage bond, a moral chain wrought in the souls of the married couple.

It is only the three sacraments whose fundamental objective is the worship of God—Baptism, Confirmation, and Holy Orders—which work in the soul that are not in themselves called the "character" of the sacrament. These are the three sacraments by which we are, in the fullest sense, made partakers of Christ. However, theologians have not hesitated to compare the marriage bond to these sac-

ramental characters and even to term it a quasi-character.

**IT IS FROM** this "quasi-character" of matrimony, a bond that results from the properties of marriage: unity and indissolubility (such a jaw-breaker!)

By the unity of marriage it is meant that a man can have only one wife, and a woman only one husband. They are two in one flesh, not many in one. The unity of marriage is opposed to polygyny (many wives) and polyandry (many husbands). Since Christ's time, monogamy (one spouse) must be the rule without exception.

By the indissolubility of marriage it is meant that marriage is a permanent union. Once a man and woman are completely united in a consummated Christian marriage, it is no power on earth, not even the Pope, who can dissolve the bond. "What therefore God has joined together, let no man put asunder" (Matthew 19:6).

The Church does have the power, under very special circumstances, to dissolve a marriage that was not a sacramental marriage (for example, the marriage of two unbaptized persons when one of the parties has later been baptized), and to dissolve a sacramental marriage that was contracted in bad faith (for example, when one of the parties has later been found guilty of adultery).

There are times when the unbreakability of the marriage bond seems to result in a great mishap.

We are thinking of such instances as that of a husband whose wife becomes mentally ill. She is judged incurable and will never return from the hospital where she has been hospitalized. The husband is left with several small children on his hands, yet he cannot marry so long as his wife still lives.

Or we think of the wife who is obliged, for the safety of herself and her children, to separate from her husband. The children need a father, but she cannot remarry so long as her husband still lives.

Or we think of a man who is deserted by a spouse who is just plain "no good"; and the innocent party is left to struggle and grieve. No, this is not the family or to live a solitary and a lonely life. There can be no remarriage so long as the desertees lives.

That is, there can be no remarriage for such persons so far as God is concerned. They can, of course, secure a civil divorce (with the consent of the bishop) if it is necessary to protect themselves against a vicious or a crazy spouse. But a civil divorce cannot break the marriage bond.

If such persons enter into a civil union with a new spouse, they are not breaking the marriage bond from God's grace and live in habitual sin. They barter their eternal happiness for the sake of a few years of earthly happiness which their second "marriage" may bring. Even this comfort must be tamely accepted if that they have separated themselves from God.

**We feel a great pity for persons caught in such a dilemma. We are tempted to ask, "Why is God so adamant in forbidding the breaking of the marriage bond? Why doesn't He make some provision for especially deserving cases?"**

The answer is that God, once He decided to create the human race male and female and to have man and woman co-operate with Him in populating the earth and heaven, was compelled to make marriage a permanent union in order to fulfill His purposes. (When we say "compelled," we are speaking of God in purely human terms.)

The factors underlying this permanent bond which we call the "marriage bond" are not difficult to discover. Our society places great emphasis on marriage rather than on the family. Particularly among urban, urban and industrial, preparation for marriage is consequently thought of primarily as the acquisition of a social competence required to secure a suitable partner, while the qualities needed to fulfill their roles as wives and mothers are given secondary importance or are simply taken for granted.

Hence, mothers are little concerned about their daughters' intellectual development or training in domestic arts. Since their major focus is marriage they are not at all concerned with their daughters' intellectual and spiritual stability which could be achieved only by growing up with their parents.

Yes, I fully agree with you that education for girls is a prime requisite for stable family life today, but society can provide this only optionally.

More exposure to education will prove of little avail so long as interest and attention are focused primarily on getting ready rather than on self-development and preparation for family life. (Father Thomas will be unable to give personal replies.)



MERE ANGELIQUE GEARY, First Superior General, SISTERS OF BON SECOURS

**In the vineyard**

THE CONGREGATION OF THE SISTERS OF BON SECOURS... was founded in Paris, France, January 24, 1824, by the Most Rev. H. L. de Quillevin, Archbishop of Paris, for the care of the sick, especially the sick poor in their own homes. The sisters came to the United States in 1881 at the invitation of Cardinal Gibbons. As the trend toward hospitalization increased, and the value of professional nursing care was better appreciated, the Sisters began to exercise their apostolate in hospitals. Today they have opened their own convalescent homes, an orthopedic home for crippled children, a home for aged parents, and a home for chronically ill patients.

ther to them. Surely He can be given credit for caring at least as much as we.

**ONE PRACTICAL** conclusion that flows from all this is that a Catholic should never, in good conscience, keep company with a divorced person whose true wife or husband still lives.

Such company-keeping is of itself ordinarily a grave sin, even though the marriage is annulled. The occasion of sin, the danger of eventual involvement, is always present.

It may be well to repeat that the marriage of two Catholics, by civil magistrate or minister, is a true and valid marriage, a permanent union. The divorced Catholic may feel that he is free to marry, but God holds otherwise. The Catholic who keeps company with a divorced person is, in effect, turning his back upon God.

**THE YARDSTICK**

By MSGR. GEORGE HIGGINS

When a man and a woman are united in matrimony they have to make a good thing out of a hundred they will. If they do not, they are deserting, then how easy it would be to provide the grounds.

We have seen that very result exemplified in our own country, as our divorce and remarriage rate grows and grows. No, this is a case where God must hold the line firmly or God's cause is lost.

It is a case where an individual can innocently desert mother, for example, sometimes called upon to suffer for the common good.

Those who say that the innocent should not have to suffer are saying in effect that virtue should be practiced only when it can be depended upon to give the needed courage and strength and help if given the chance.

The abandoned children need a father, yes; but they do not need a stepfather more than they need God. God will be doubly a Father to them.

**Tribute to a teacher**

"I need none to help me  
Dear Lord in Heaven above  
Thou did I pray for a confessor  
Who would receive my need for love.

The answer to the prayer by sending  
A friend without end to me,  
A friend for me to lean against  
On this road to Eternity.

She's given beyond comprehension  
Understanding, patience and care  
Whenever I need you the greatest  
You've always known she was there.

Whatever I am, or possess  
I love, it is plain to see,  
With all I have I lean on me  
To this rosebud of Charity.

—By Mrs. C. W. Holland Fairland, Ind.

# The Liturgical Week

By FR. ROBERT W. HOVDA  
(Priest of The Pittsburgh Archdiocese)

**Sept. 2**

TWELFTH SUNDAY AFTER PENTECOST. Today's communion hymn expresses the relationship the Christian sees between man and lesser things: "... food from the earth and wine to cheer the heart of man, oil to make his face gleam, and bread to sustain his strength." The liturgy itself is a reminder, and is full of reminders, that the person is the greatest earthly value—the individual human being. And we tend to say, "Of course," and proceed on our way as usual. But if one really accepts the Christian answer, really believes that the person is the greatest value in this world, he must believe also that every other thing—Church, state, law, freedom, democracy, education, social customs—is good only as it serves and promotes the good of the person, this person, every person.

**Sept. 3**

ST. PIUS X, POPE, CONFESSOR. At times in the history of the Church we have tried to exalt the sacraments by forgetting that they exist for persons, for us all. We thought for a time, for example, that the Eucharist was so holy that it could not possibly be the regular food of sinners like ourselves. St. Pius recalled us to a more Christian view of the Eucharist, not as an end in itself, but as a sacramental tool by which Christ feeds and forms His disciples.

**Sept. 4**

MASS AS ON SUNDAY. The idea of the person's importance is in the very story of creation, "In the image of God." But it was Jesus who insisted on it. He insisted that he drilled it into the mind of mankind, as He does in the Gospel of this Mass. It isn't just the idea of man that we have to put first—ahead of our money and our things—but this person or that person, particular man.

**Sept. 5**

ST. LAWRENCE JUSTINIAN, BISHOP, CONFESSOR. The Gospel parable of the talents tells us that the sacrament of Holy Orders, too, exists for the Church, for the People of God, not vice versa. Episcopacy, presbyteriate, deaconship—all services, functions of love and unity, for the proper ordering of the life of the Covenant here on earth. We honor today one who brought to his service as bishop a great love of God and a will conformed to God's Will.

**Sept. 6**

MASS AS ON SUNDAY. "What must I do to gain eternal life?" The lawyer wanted a rule, but the Lord gave him a parable (Gospel). He wanted a law, but Christ gave him a story. He wanted something to do, but Jesus gave him someone to love. Love is a product not of legislation but of life. "... the letter kills, but the spirit gives life" (first reading). Christ redeems not by writing a law or setting up an organization, but by sharing His life with us.

**Sept. 7**

MASS AS ON SUNDAY. So Christ continues to teach the same message of the primary value of persons, of love of persons, by taking care that the central act of worship of His disciples is a communion of persons in and through and with His divine Person, a love feast. When we gather around the altar we are prompted every time to ask ourselves, "Which of these... proved himself neighbor?" (Gospel). We tend to look into our hearts rather than into the looks for an answer, because it is a spiritual, not a written law. It is a life we have shared and must express.

**Sept. 8**

THE BIRTHDAY OF THE BLESSED VIRGIN MARY. In His choice of Mary to be the mother of His incarnate Son, our Father climaxes a long history of the employment of members of our race, persons like ourselves though gifted and graced, to speak and to act in His Name. The Gospel genealogy emphasizes that fact. And the hymns of the Mass rejoice in and praise it.

BY REV. LEO J. TRESE

**IF** husband (or a wife) is laid up, because of illness, under the pressure of a domestic problem, or of a sudden change in the feeling that it was a mistake to get married— that is, not at the time intended by the marriage sacrament—

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This is only a little of what the grace of Matrimony will accomplish for those who, by their cooperation, give God a chance to show what He can do.

**FOUR HUNDRED** years ago the Council of Trent, in promulgating the Catholic doctrine on the sacrament of Matrimony, said: "The grace which would make the natural bond (of husband and wife) and confirm that indissoluble union and sanctify the married, Christ Himself conferred on us by His Passion, as the Apostle St. Paul indicates, saying, 'Husbands, love your wives as Christ loved the Church...'"

It seems to me that it should be a wonderfully inspiring thought to a Christian husband and wife to realize that Jesus was united to us by His Passion; that He Himself conferred His Passion; that He Himself sanctified our union by His Passion; that He Himself interchanged between Christ and His Spouse, the Church.

In addition to the conferring of grace, another effect of the sacrament of Matrimony is the forging of the marriage bond, a moral chain wrought in the souls of the married couple.

It is only the three sacraments whose fundamental objective is the worship of God—Baptism, Confirmation, and Holy Orders—which work in the soul that are not in themselves called the "character" of the sacrament. These are the three sacraments by which we are, in the fullest sense, made partakers of Christ. However, theologians have not hesitated to compare the marriage bond to these sac-

To Christ promises who do their humanness to make theirs a truly Christian marriage. God has blessed His creation when needed and is needed. God will not default on His pledge.

**SINCE MATRIMONY** is a sacrament, we know that it gives grace. Like any sacrament, it gives two kinds of grace. First of all there is the increase in sanctifying grace, imparted at the moment that the sacrament is received.

As the blessed couple turn away from the altar, their souls are given a spiritual, a supernatural benefit than when they came to the altar a few moments earlier. It is essential.

## Large families and vocations

MONTREAL—A sociological survey among Quebec major seminarians published here indicates that vocations tend to come from rural families.

"The results of the 1961 survey, which appeared in the review 'Prius Times,' showed that the families which produced seminarians averaged 7.5 children. Of a total of 593 seminarians, only 12 came from one-child families, while 46 came from families with children and nine from families with 16 or more children.

The survey further indicated that 28.1 per cent of the candidates for priesthood had brothers or sisters in the religious life. The seminarians estimated the average annual income of their fathers at \$190.

## FAMILY CLINIC

**THE EDUCATION OF GIRLS**

education remains an open question, but the belief that they should receive roughly equivalent amounts is rightly no longer open to discussion.

An analysis of the thinking relating to this subject, as reported in our previous column, reveals two main premises. You have indicated one in your statement that the girl's education will benefit her family when she becomes a wife and mother.

The other, and perhaps the more operative one, is that girls need an education in order to secure employment, for they are expected not only to be self-supporting but to be prepared to seek outside employment during marriage if family finances should require it.

These two motives for promoting the education of girls correspond to a fundamental ambivalence or conflicting dual focus in their preparation for life.

Considering current marriage trends, there can be no doubt that American young women regard marriage as their major goal in life. Indeed, in comparison with other women of the Western world, they are more likely to marry, they marry younger, and they marry often.

On the other hand, the majority of our young women appear to regard formal education primarily as a preparation for employment rather than marriage. This is especially true when they are "well," they have little serious need for education.

In other words, with the exception of girls in the prime age of the members of the upper social classes who are following a relatively long tradition of education as a general preparation for their own careers, there is a doubting that the bulk of American women presently regard their ample educational opportunities as anything more than necessary means for getting a job—or a vocation.

From the viewpoint of young women, our colleges, and more recently our high schools, have become socially organized hunting grounds for a mate.

Although they take the required courses and frequently secure relatively good grades, they are not really interested in

## THE YARDSTICK

By MSGR. GEORGE HIGGINS

When a man and a woman are united in matrimony they have to make a good thing out of a hundred they will. If they do not, they are deserting, then how easy it would be to provide the grounds.

We have seen that very result exemplified in our own country, as our divorce and remarriage rate grows and grows. No, this is a case where God must hold the line firmly or God's cause is lost.

It is a case where an individual can innocently desert mother, for example, sometimes called upon to suffer for the common good.

Those who say that the innocent should not have to suffer are saying in effect that virtue should be practiced only when it can be depended upon to give the needed courage and strength and help if given the chance.

The abandoned children need a father, yes; but they do not need a stepfather more than they need God. God will be doubly a Father to them.

## Tribute to a teacher

"I need none to help me  
Dear Lord in Heaven above  
Thou did I pray for a confessor  
Who would receive my need for love.

The answer to the prayer by sending  
A friend without end to me,  
A friend for me to lean against  
On this road to Eternity.

She's given beyond comprehension  
Understanding, patience and care  
Whenever I need you the greatest  
You've always known she was there.

As the spirit of his obvious aberrations, the century-long aberrations of the feminist movement, aided by the expanding opportunities for employment created by our technical advanced society, served gradually to modify traditional attitudes concerning the education of women, it is not surprising that such a radical change in this regard is no longer considered significant.

When boys and girls should receive the same type of formal

## Thoughts for Labor Day

constructive as possible and should be aimed at strengthening rather than weakening the cause of organized labor. One would hope, therefore, that this year's Labor Day statements and sermons, while reminding organized labor of its duties and responsibilities, will also remind employers, editors, and whom ever else it may concern that unions are not only legitimate but necessary in our type of industrial society.

Even at this late date—almost 20 years after the passage of the Wagner Act—this principle still needs to be reemphasized from time to time. To be sure, many if not most of the more influential American engineers and today willing to admit that unions

are legitimate and that they are probably here to stay.

But too few Americans in all walks of life are willing to go the whole way and to take the unconditional and unqualified position that secure and stable unions are an essential and indispensable prerequisite of a decent social order.

Until this principle is more or less universal and granted as a self-evident truth, labor and management will spend too much time and energy sparring with one another—time and energy which they ought to devote to carrying out the demands which social justice makes on both of them. Social justice, indeed, is today willing to admit that unions

(Continued on page 9)

## Radio & TV Apostolate

**ROSARY RADIO PROGRAM**  
WIRE—1430 on Your Dial—Mon., Fri.—745 P.M.

**FRIDAY, Aug. 31—(Tape)** Rev. Paul Landriern. Requested by a member of the Apostolate for a Special Intention.

**MONDAY, Sept. 3—(Tape)** Rev. Bernard Swancy and members of the Knights of Columbus, Fatima Council No. 2228.

**TUESDAY, Sept. 4—(Tape)** Rev. Kenny C. Swancy and members of the Catholic Daughters.

**WEDNESDAY, Sept. 5—(Tape)** Rev. Bernard Swancy and members of St. Rita parish.

**THURSDAY, Sept. 6—(Tape)** Rev. Randolph Marshall and members of the Eastside Senior CVO.

**ABDON O'RILEY HURT** FUNERAL HOMES INCORPORATED

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Presented As A Service To The Criterion Readers.

**Daniel F. O'Riley**

Nevertheless, taking the country as a whole, we can say that organized labor has not achieved its majority and consequently must continue to be treated accordingly. Having long since passed through the infant stage, it now enjoys the status of full fledged citizenship, and must expect to be judged according to adult standards even, or especially, by its friends.

Of course, criticism of today's labor movement, ought to be as

BOTH HAVE MERIT

Two new films explore the complexity of man

By JAMES W. ARNOLD

The complexity of man, in whom are mixed so puzzlingly the qualities of St. Francis and Mickey Spillane, is explored with impressive art and insight in two otherwise quite different new movies. "The Counterfeit Traitor" seems just a well-made spy story, but it tries seriously to run down some moral problems of modern war.



"Birdman of Alcatraz" is a forthright tract against the inhumanity of a good chunk of the American prison system.

Although both stories are about real-life people, it would be hard to find two films with more contrasting dramatic premises. "Traitor" concerns Eric Erickson, the American-born Swedish businessman who feigned pro-Nazi sympathies for the Allies among the German upper crust during World War II.

Erickson's cinema adventures (based on the novel of Alexander Klein) which him through several picturesque countries, involving him with all the beautiful women, mean SS officers, bombings, hangings and shootings normally required of a trench-coat-and-automatic thriller.

"Birdman," on the other hand, is about a two-time murderer who has spent nearly a half-century in solitary confinement.

Most of Robert Stroud's conflicts occur within the limiting confines of his cell and his own heart. His chief interest is in caring for and studying birds; his only "romance" is a necessarily platonic one with a middle-aged woman whose main enthusiasm is marketing his bird food. That such a film could have been made almost constantly fascinating is a tribute to its star (Burt Lancaster) and director (John Frankenheimer, the best of the young crop of TV alumni).

Master spy Erickson (played with virile, baggy-eyed restraint by William Holden) has no illusions about the dirty business of big-time espionage. Blackmailed into the job himself (under threat of being branded a Nazi collaborator and having his business ruined), he grudgingly spends the first part of the film blackmailing German friends (one has a son in a Russian prison camp) to cooperate.

Obligated to appear pro-Nazi, he insults his best friend (a

Jew), is abandoned by his wife, and kicked out of "every club but the Book-of-the-Month."

The Jewish friend, interestingly enough, writes Erickson expressing confidence in his character and disbelieves at his apparent fascist leanings. This is a marvelous event in a Hollywood film, in which characters have been known to change motivations as easily as a leading lady changes hairdos with nobody objecting or even noticing. Slightly noting his wife's vote of no-confidence, Erickson observes: "At least I found out who trusted me and who didn't."

Both romantic and philosophic interest is supplied by svelt actress Lilli Palmer, who plays a Catholic nun who is "Hitler is anti-Christ" pushes her both in and out of spying and eventually out of the picture.

Overcome by temptations because her work has led to bombing of civilian as well as military targets, she tries to confess, but a Gestapo man slips into the room, professional abode of the priest. Miss Palmer is ultimately disposed of in a harrowing realistic prison execution. While her moral sense wins her nothing but grief, the character serves the noble purpose of making both Erickson and audience consider the merits of means as well as ends. The hero absorbs little of the message, however, since at the fade-out he is quite ready to gulp evidence rather than face the Gestapo.

"The Traitor" production, by the veteran producer-director team of William Perlberg and George Seaton ("Miracle on 34th Street"), has professional gloss (technical shots on location in Europe, an Alfred Newman score, Edith Head costumes), a first-rate espionage supporting cast, and a few new wrinkles, including an adolescent Hitler Youth with a sinister way of blowing on his glasses and more than touching Good Germans to balance the Bad Ones. Predictably, the underground has contracts in Hamburg's Red Light district, which is explored with loving detail.

"Birdman" makes few such concessions to its audiences, although it is willing to throw in, for irrelevant thrills, the one scene required of all prison pictures: the attempted escape.

Mostly the movie depends for impact on Stroud's trying to get his birds to fly or to recover from disease, or on his often touching relationship with other humans—convicts, guards, outsiders, his mother.

One scene that will probably become a classic has a tough guard (Neville Brand) refuse Stroud an old fruit box for his birds because the stubborn convict has failed to offer the guard the common courtesies one human expects of another.

Telly Savalas upstages everyone in the excellent cast (which includes Karl Malden, Betty Field and Thelma Ritter) with his half-funny, half-heartbreaking portrayal of an old man who takes a sudden attachment to canaries. Few will also be unmoved when Stroud asks a woman visitor (other than his aged mother, his first in several decades) for the simple favor of looking through her purse.

The film may be questionable as propaganda for the real Stroud, who denials his high school genius in the science of birds, has been denied parole steadily since the late 1950's (Atty. Gen. Robert Kennedy recently added his formidable op-

position to Stroud). Moviegoers will simply not have enough evidence to judge.

But they will have ample evidence that the penal system, especially its emphasis on retribution and its caging of hard-to-handle cases, needs serious re-examination.

Viewers of both "Traitor" and "Birdman" will get the impression that man, for all his occasional viciousness, is an often inspiring creature with a never fully-probed capacity for sacrifice and love. "Traitor" is more routinely entertaining; "Birdman" is a deeper achievement. Both are well worth an evening's time.

(Legion of Decency: Counterfeit Traitor, A-3; Birdman of Alcatraz, A-2.)



TO ENTER CONVENT — Miss Barbara Cmeihl will enter the convent of the Sisters of St. Francis, Oldenburg, on September 8. The daughter of Mr. and Mrs. Joseph Cmeihl of Holy Trinity parish, she is a recent graduate of St. Mary Academy. An open house will be held Sunday, September 2, from 2 to 4 p.m. in the Cmeihl home, 728 North Hugh St. No invitations have been issued.



TO ENTER ORDER — Miss Sharon Nearhouse, daughter of Mr. and Mrs. Charles Nearhouse of Shelbyville, will enter Our Lady of Grace Convent, Beech Grove, on September 7. Miss Nearhouse attended Our Lady of Grace Convent and is a member of St. Joseph's parish, Shelbyville. Open house will be held on Sunday, September 2, from 2 to 4 p.m. at her home, 515 W. Mechanic St.

BOOKS OF THE HOUR

Censorship anthology

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

The problem of censorship seems likely to be with us for a long, long time to come; whenever one thinks that it has receded into the background, or that all the battles have been fought, it reappears.

Of the four areas in which censorship is most likely to create difficulties or to be difficult of application — namely, race or nationality, political activity, religion, and writing that is about or that involves sexual matters, it is perhaps the last area that poses the most and greatest problems—but all are troublesome.

It is probable that a good anthology on the subject could be put together from what might be called loosely the Catholic point

of view. Even if not done by Catholics, such writings would recognize the legitimacy of censorship as a governmental act, the existence of dangers to public morality, the inability of the people always to judge well for themselves in such matters, and so on.

Fr. Harold Gardiner, in "The Catholic Viewpoint on Censorship" has presented much of what can be said here. But the existing anthologies all seem to be of the anti-censorship camp.

The newest is called "Versions of Censorship" (Aldine Pub. Co., \$5.75) and is edited by John McCormick, a university professor of literature, and Mari MacInnes (Mrs. John McCormick).

As one might expect, the compilers begin their election with those who are usually called the "ringing phrases" of Milton's "Aeropagica"; they had off the common criticism of his essay (that Milton was himself violently opposed to the printing of any Catholic materials, and not a good spokesman for freedom) by explaining that he wrote as he did because "he feared to have his reason smothered by world in which reason has far less value than the value he himself assigned to it."

We are also told that... the Church considers itself its guard. (Continued on page 9)

Hook's Values advertisement featuring various school supplies like LE PAGE WHITE PASTE, ELMER'S GLUE, LAUNDRY MARKING PEN, SCHOOL BRIEF BAG, MAGNA-LOCK BINDER, WEBSTER'S DICTIONARY, SPIRAL STENO BOOK, WEAREVER CARTRIDGE PEN, ALADDIN WORKMEN'S LUNCH KIT, and various erasers and sharpeners.

Radio and Television schedule listing programs for Indianapolis, Connersville, Evansville, Madison, North Vernon, and New Albany areas.

Hook's Discount Days coupons for various products like LISTERINE ANTISEPTIC, CREST TOOTH PASTE, TONI HOME PERMANENT, ADORN HAIR SPRAY, BAYER ASPIRIN, SUCARYL SODIUM, EASTMAN BLACK and WHITE FILM, and MODERN REG.-SUPER.



# Tic Tacker

"Better read than dead." That's been the motto of The Criterion. Well, last week's Tacker column was read. Some readers, however, did not like what they read. On second reading we didn't like it either. In our feeble attempt to inject a little humor, several people got mad, judging from the letters and comments that have come our way.

We apologize. We didn't really mean those tongue-in-cheek remarks about our teaching. Sister's no one who appreciates their efforts more than we. In proposing the idea of centralizing convent facilities we thought that the Sisters might prefer living together in larger numbers, thereby improving community life.

One letter writer (layman) apparently misinterpreted our point to mean that Sisters of different communities would be placed in one house, causing the loss of separate identity and family spirit. Far from it. Let us elaborate.

A close examination of a map of Marion County reveals several clusters of four, five and six adjacent parishes whose schools are staffed by the same community of Sisters. Wouldn't it be practical to erect convents of the type of those at Serecia, Chatard, Chartrand and Sacred Heart (each of which has facilities for 36) to accommodate the teachers from several adjacent schools?

And what of the new parishes yet to be established in the outlying areas? With construction costs soaring each year, a major expense like a convent might be taken from the budget until the parish is on a more firm financial footing.

We thought for a few days the good Sisters were not going to say their minds on the matter. But Thursday morning's mail brought the very thing we were looking for: an intelligent presentation of the pros and cons of consolidated living prepared by a group of sisters who have lived under such circumstances. More about it next week.

**INCIDENTAL INTELLIGENCE**—Seven of the 30 recent graduates of St. Vincent's School of Nursing, Indianapolis, at Sacred Heart Central High School alumnae. . . . Eight of the 12 candidates to enter Our Lady of Grace Convent, Beech Grove, as postulants next week attended Our Lady of Grace Academy there. Seven were students and one was a lay teacher. . . . Holy Family Council 362, Knights of Columbus, Indianapolis, have commissioned a group of seven O.S.B. mosaic artists of St. Meinrad Archabbey, to do an original mosaic grouping of the Holy Family in Venetian glass. The work will adorn the lobby in the council's new home.

**NAMES IN THE NEWS**—John T. Rocap, a member of Immaculate Heart of Mary parish, Indianapolis, has retired as a supreme director of the Knights of Columbus. He was honored at a testimonial breakfast during the 80th annual K of C supreme convention in Boston last week. Mr. Rocap has served as a supreme director since 1950. . . . Rev. Mr. Leo A. Brand, C.P.S., and Mrs. Mrs. Leo A. Brand of Holy Name parish, Beech Grove, will be ordained as a deacon on September 9 in Carthage, Ohio. He has been a member of the Society of the Precious Blood since 1948. . . . William F. Fox, Jr., veteran sports editor of the Indianapolis News, was honored Wednesday evening at a testimonial dinner at the Hibbard Country Club, Indianapolis. In attendance were more than 200 Hoosier sports notables and friends of the 67-year-old dean of Indiana sports writers. Mr. Fox is a member of St. Luke's parish.

**ANNIVERSARY YEAR**—Twenty-five years ago three members of the Graf family in New Albany were married. All are observing their 25th Wedding Anniversaries this year. The latest is Mr. and Mrs. Charles W. Harrison of Holy Name parish, Beech Grove, who will note their jubilee on September 2. Two brothers of Mrs. Harrison and their wives also celebrated this year—Mr. and Mrs. Bertrand Graf of St. Mary's parish, New Albany, and Mr. and Mrs. John Graf of St. Joseph's parish, St. Joseph. Their mother is Mrs. Joseph Graf of St. Mary's, New Albany.

**CONGRATULATIONS**—Best wishes to Mr. and Mrs. William H. Toler of St. James the Greater parish, Indianapolis, who will observe their 25th Wedding Anniversary on September 3. . . . Also to Mr. and Mrs. Arthur J. Timpa, Sr., of Sacred Heart parish, Indianapolis, who will note their 25th Anniversary on September 8.

**GUARANTEED DELIVERY**—As Father Paul Goste, pastor of St. Paul's parish, Sellersburg, so succinctly put it last week in his parish bulletin: "Delivery is guaranteed wherever the bomb might take you." It was talking about The Criterion, reminding his parishioners to "pay up" on their subscriptions. . . . Here's another gem from a parish bulletin: "In the garden Spot of the World! . . . Next Sunday will be known as Kind-to-our-Neighbors Sunday." Show your appreciation of their efforts by doubling your Sunday offering. Watch their eyes light up as you drop the offering into the basket. And be sure to make the offering in "paper." Our boys are becoming stooped from hauling the coins up and down the aisles and over to the Rectory."

## 'Pray-and-pay' role of the laity deplored

**ST. BENEDICT, La.**—His Holiness Pope John XXIII hit upon a needy which was deeply felt by laity when he expressed a change in Catholic attitude toward other Christians. John Cogley said here.

Cogley, a writer and lecturer widely known for his comments on Catholic laity, told a meeting of seminarians from five states: "We felt that there was something almost 'American' about the Holy Father's efforts to effect a reconciliation. The movement was something we had been waiting for, and more or less impatiently longing for."

Cogley, who scores a "passive, pray-and-pay" role for the laity in the Church, said lay people can make contributions to ecumenical progress.

"The laity, who are bound by ties of affection and genuine love to so many Protestant brothers who frequently even live in the same family with Christians of other faiths, may have something unique to contribute to the ecumenical movement—a kind of unthought understanding of the importance of Christian unity and feeling for brotherhood that does not come easily to professional churchmen, Protestant or Catholic, who spend so much of their lives in denominational isolation," he said.

Cogley is a former editor of the weekly review, *Commonweal*, and now is a staff member of the Center for the Study of Democratic Institutions, Santa Barbara, Calif.

## School enrollment nears 6 million

**WASHINGTON**—The Nation's more than 12,000 Catholic schools and colleges are expected to enroll about 5,917,000 students this year, another record high total.

As in past years, the biggest increase is expected in the grade schools, about 115,000 children. High school enrollment should go up by about 64,000 youngsters and colleges by nearly 29,000 students.

These estimates were prepared here by the Department of Education, National Catholic Welfare Conference.



**WELCOME TO AMERICA**—A welcoming party, complete with a cake engraved "Welcome to America, Ursula," greeted 22-year-old Ursula Rosinske as she arrived in Indianapolis last Monday afternoon from her native Poland. She will remain here several years as a nursing student, living with her sponsors Mr. and Mrs. Louis Schumacher of St. Catherine's parish, Indianapolis. With Ursula above, are her four aunts (from right): Mrs. Henry McMahon, Mrs. Bernard Kaufmann of Quincy, Ill., Sister Mary Donata, O.S.F., of St. Joseph's Hospital, Logansport; Mrs. Schumacher and Mr. Schumacher. All of the aunts, except Mrs. Kaufmann, are nurses. Story on Page 6. (Staff photo)

## Books

(Continued from page 8)  
ian of the people. The law of reason is not for most people."

One finds here, as he would expect, the decision by Judge Bryan giving "Lady Chatterley's Lover" the freedom of the U.S. mails, but none of the equally cogent literary arguments against the book as lacking artistic integrity or due proportion. Nor will one find here the excellent leading article from the *London Times* Literary Supplement for August 4, 1961, on "The Censor as Aesthetic"—that is, one who helps to keep "the roasts clean and the air sweet."

The same article makes the important point that, "whereas the anti-censorship folk delight in showing how civilization has advanced in the measure that it has discarded 'taboos,' in fact an advancing civilization is marked by greater, rather than less, delicacy, and 'consists as well in the acquisition as in the shedding of taboos.'"

The *London Times* article further suggests, as many English writers have done since the "Chatterley case" that if the prosecution had charged the publisher with "outraging the public sense of decency" instead of the ground that it was "an obscene libel" the verdict might have been different.

The reader will find in this book some of Shaw's verbal cleverness in a Preface on "The Necessity of Immoral Plays," with the author using paradox to prove that "it is immorality, not morality that needs protection (i.e., immorality); it is immorality, not morality, that needs respect, for morality, with all the dead weight of human inertia and superstition, is long on the back of the piouser, and all the malice of vulgarity and prejudice to threaten him, is responsible for many persecutions, and many martyrdoms." Fortunately, as Chesterton observes in "Orthodoxy," Shaw's practice was much better than his preaching.

This collection is useful as providing the Catholic reader with a cross-section of the arguments given by the overbalanced intellects of freedom-fighters to demonstrate the evils of restraint or reticence. But it is a one-sided argument.

## Education

(Continued from page 1)  
speaking Canadians with the avowed purpose of effecting a separation between Church and State in the schools.

Since that time, the Lay Movement of the French Language has been working for the "neutral" school, one in which no particular religion, or even religion in general, would have any official place.

The Movement now boasts nearly 2,000 active members, and nearly a quarter of these are Catholics.

When a Chapter of the Lay Movement was founded in Quebec last March, six noted Catholics, including a priest, took the lead on the speakers platform.

At that time a Professor of Theology at the University of Laval, M. Charles de Koninck presented a Catholic's defense of the non-believer's objection to religiously-oriented public schools:

"As a non-believer," he declared, "I have not only the right but the duty to do everything they can, within the limits of the law, to belong to any particular religion. The Christian society will always remain for me the ideal society, but it would not merit its name if it wished to impose the beliefs of the majority on all of its members. This would be to deny the freedom of the gift of grace. Society must respect the natural law, even in regard to those who do not believe in the natural law."

The whole problem of the "neutral" school in a society which has suddenly discovered that it is no longer solidly Roman Catholic has been very much on the minds of delegates to the Social Study Week, this year dedicated to the problem of education.

Pope John's letter to the conference states that "a just constitutional separation presupposes a close and harmonious collaboration among the civil society, the family, and the Church."

French-speaking Canadians are pondering the Pontiff's words in an effort to apply them to their own educational problems.

**TAX SAVING**  
ST. PAUL—The Catholic Bulletin said here it would cost Mimos taxpayers about \$29 million to build schools for Catholic school students and educate them for one year.

Such an example of anti-religious prejudices, *Osservatore Romano* said, is a fall from "the galactic heights of courage to the abysmal depths of mediocre joking."

## Calendar

**FRIDAY, AUG. 31**  
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

**SUNDAY, SEPT. 2**  
A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

**WEDNESDAY, SEPT. 5**  
The Card Party at St. Philip Neri begins at 8 p.m. in the parish hall, 335 N. Eastern Ave.

**THURSDAY, SEPT. 6**  
Holy Angels Social at 6:30 p.m. in the school auditorium, 28th and Northwestern.

**FRIDAY, SEPT. 7**  
Nocturnal Adoration Society members are reminded of their customary watch in the Blessed Sacrament Chapel, St. Peter and Paul Cathedral.

**SUNDAY, SEPT. 9**  
Young Catholic Adults will meet at Holy Rosary Church, 615 S. East St., at 8:30 p.m. Recitation of the Rosary will precede the meeting at 8:15 p.m.

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## Edith Stein cause begun

**COLOGNE, Germany**—Cardinal Joseph Frings, Archbishop of Cologne, announced here that he has begun proceedings for the beatification and canonization of Edith Stein, a Jewish-born Carmelite nun who perished in a Nazi gas chamber in 1942.

The cardinal issued an appeal for letters, diaries or other works by Edith Stein, who as Sister Teresa Benedicta of the Cross died at the infamous Auschwitz concentration camp.

Born in 1891 in Breslau (now Wroslaw), Silesia, the candidate for sainthood came from a prosperous Jewish family. While at Breslau University, she converted to Catholicism and was baptized in 1925.

For 10 years she taught at Catholic girls' schools and in 1933 joined the Carmelite order. Her first cloister was the Disibodenberg Convent in Cologne. When the Nazis began their all-out persecution of the Jews in 1939, she was transferred by her order to a cloister at Echt, Holland.

However, her safety was assured for only three years. In 1942 during the Nazi occupation of Holland, she was deported, along with her sister, Rosa, and some 200 Dutch Catholics of Jewish birth, to Auschwitz where she died in a gas chamber August 9, 1942. Her sister also was executed.

## Vacation 'Catechism Camps'

**LONDON**—Hundreds of Catholic children who attend non-Catholic schools in Britain are learning more about their faith this year at vacation "catechism camps."

The Catholic Women's League has organized 18 and before the end of the summer vacation more than 700 children classified as "spiritually deprived" will have spent part of their holiday at them.

Some children know very little about the Mass because it is not offered regularly in parts of England.

At the camps the youngsters—from the ages of 5 to 16—have the normal care-free holidays every child wants, but with daily Mass and some instruction, given with the help of films, plus "occupational games."

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# Youth Festival

(Continued from page 1)  
 claimed in disgust at the appearance of the motley American contingent.

AS A LEADER of the organized non-Communists in the American contingent remarked:  
 "Fewer of our people would have been spotted (by the profestional American leadership) if we could have persuaded them not to battle or slave for a couple of months before the festival."

For some reason which could best be determined, perhaps, by psychiatrists, the identifying characteristic of the American contingent both in Vienna and Helsinki has been dirt. Just why the American Communists and their friends chose to look, act and smell like bums at these international affairs is something yet to be ascertained. Nevertheless, it is a pungent fact.

On the main street, the Man-narchemistic, Finnish students laughed at the American contingent, booed the Cubans and shouted "Mauer, Mauer!" at the "Wall Walk" at the East Germans' large delegation. Their protests rose to fury when the scarlet banners of the Soviet Union appeared, and the hammer and sickle passed by through a forest of clenched fists and "churnin'" gestures.

The Soviets responded with contemptuous grins and aggressively hosted "bums up" gestures.

But the students' special vehemence was reserved for the massive contingent of their own Finnish Communists. For Finland, as a legacy of a bitter civil war in 1917, has a large tradition-spanned Communist party.

"Aha, Finns!" the students shouted. "Fakes! Phonies!" That night the rioting was bigger and more violent than the night before. The police used tear gas (the first time, some said, that tear gas had been used on Finnish crowds), and called in auxiliary forces from an area of 50 miles surrounding Helsinki. The Soviet Ambassador protested furiously to the Finnish government.

Michael Meyerson, a Berkeley graduate, full-time employee of the U.S. Festival Committee and leader of the American contingent, announced over the loudspeaker in the Americans' living quarters the next morning that all festival participants were requested to avoid the downtown area after 10 p.m. because of "disturbances caused by unemployed and otherwise unmanageable teen-agers."

THE RIOTING reached its climax that evening, with hundreds of police battling demonstrators throughout the downtown area. Tear gas and club-swinging charges by mounted police finally broke resistance at about 1 a.m.

While Finnish youth and students were thus setting the tone for the festival, the American participants affiliated with the Independent Research Service, and other young people from many parts of the free world, were spelling bad news for the festival organizers in quieter ways.

More than 30 affiliates of the IRS were fully accredited participants within the American contingent. Their activities were coordinated with about an equal number of IRS affiliates present in Helsinki, but not as festival participants.

Several of these latter had applied to the U.S. Festival Committee (the only American participant-recruiting group sanctioned by the Communist-dominated International Preparatory Committee) but were turned down on grounds that they had applied too late. As a matter of fact, these several had applied earlier than I, and I had been accepted. A noteworthy difference in our cases was that the connection of these people to IRS was known by the Festival Committee. Mine was not.

The IRS people, both within the festival and outside of it, were mostly between the ages of 21 and 30, the bulk of them under 25. They functioned with

a minimum of direction from three veterans of the Vienna festival. These were Dennis Shaul, a former Notre Dame student body president, and a scholar at Oxford; Gloria Steinem, a free-lance writer whose work appears in Esquire; and Paul Sigmond, an instructor in political science at Harvard.

Two things had been learned from Vienna.

First, dirt, though non-Communists might outnumber Communists and their dupes by 2:1 in a delegation, the Communists would control the contingent. They could, and in Vienna did) disqualify the entire American delegation.

Second, that an open split and an aggressively anti-Communist stance might open the eyes of some delegates, but would be misunderstood by many, and even alienate some of the very persons one hoped to influence by it.

The new leadership studied the situation and came up with a new strategy: Forget the Communist, and go for the uncommitted.

A look at the history of the festivals reveals that this was striking at the heart of the matter. For until the Moscow festival in 1957, the festivals had been mainly tools for pushing whatever was the current Soviet foreign policy line. But after Moscow the festivals took a new direction. In Vienna in 1959 it was made unworkable; clean up the festivals were geared to attract and hold the best young minds of the developing countries of Asia, Africa, South America and the Middle East.

So while most American participants spent their time in well-controlled meetings between delegations, or participating in sports and cultural activities (such few as there were), those affiliated with the IRS struck out on their own, seeking out delegates from the developing areas, individually, striking up acquaintances, swapping information about themselves, their countries, customs and problems, and taking the measure of the persons they met.

In times and places free of the festival's emotional prejudices they listened and talked, and often argued. Some friendships were made, some points of view changed (on both sides), and many came away richer in understanding, if only by a little. Some students from developing areas were lined up for possible scholarships to Western schools.

IT IS DOUBTFUL that the festival organizers had any idea of what was happening under their noses, or at least of the extent of it. But they were to get a few clues which must have worried them. For not only Americans had come pursuing such a course.

In the harbor lay the ship *Mathilde*, docked stern to stern with the Polish delegation's ship, the *Matrose*. Two Catholic students from almost as many countries had brought the *Mathilde* up from Holland and fitted it out as a large cage. They ran up the flags of their nations, cut loose with a student jazz band from Amsterdam, and, with the help of Finns from Helsinki's two Catholic parishes, began pulling in the delegates.

The students naming the ship were from Japan, Korea, Viet Nam, India, Senegal, Katanga, Pakistan, Switzerland, West Germany, Britain, Holland and Brazil, to name some of them.

"We're not interested in organized Communists," said one of the leaders. "We want the waverers. And we're not too interested in Europeans. We want the black ones, and the brown ones, and the yellow ones." And they got them.

Visiting Festival delegates danced, drank beer and talked about everything under the sun. Religion was a subject never broached unless brought up by the visitor himself, but one corner of the ship was a free literature section containing the best selection of Catholic tracts



TO ENTER ORDER—Miss Martha Jo Thie, daughter of Mr. and Mrs. Joseph Thie, of Little Flower parish, Indianapolis, will enter the novitiate of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, Mishawaka, on September 7. Miss Thie is a graduate of Secunia Memorial High School and attended St. Vincent's School of Nursing. An open house will be held Sunday, September 2, from 7 to 9 p.m. in the Thie home, 1328 N. Wallace St.

on the social order if he has been this writer's privilege to see.

Curiously enough, the *Mathilde's* first and very enthusiastic visitors were the Poles from the neighboring ship. They flocked over, drank, talked and asked if they could play with the jazz band. They could and did. Some Polish delegates returned to their ship with literature from the *Mathilde*.

The Poles enjoyed the *Mathilde's* hospitality for three evenings, after which the Polish delegation's leaders held a press conference and denounced the *Mathilde* as a hotbed of anti-festival activity.

This cleared the *Mathilde* of Poles, but at the end of the festival the cage and its multicolored visitors were still going strong. There, too, delegates were being signed up for scholarships in the West.

ALSO IN TOWN were students from some African nations and

from Great Britain who had studied in the Soviet Union and didn't like what they found there.

One of them, a Nigerian, grimed when asked why he had come to the festival if he was not a delegate. "To expose fraud," he replied.

I was invited one evening to a "meeting of anti-colonialist students." It was held in a hotel away from the festival's activity, and turned out to be a cocktail party given jointly by two Africans and several young Hungarians. The Africans, a Ugandan and a Nigerian, both had studied in Moscow and wanted no further part of Communism. The Hungarians were members of the Free Hungarian Student Association, a part of the 1956 Hungarian rebellion.

Several of us took a few minutes each to speak man-to-man to the 40 or so people gathered there, a thing impossible at the festival itself. Present, too, were a number of Africans studying on full-expense scholarships in East Germany.

The evening lasted about three hours and afforded plenty of opportunity for earnest discussion between Westerners and delegates from colonial countries. Several French Communists showed up and made themselves unwelcome by trying to start arguments. They left in some confusion when they found hardly anyone was listening to them.

THE INTERNATIONAL Union of Socialist Youth had headquarters in a hotel on the Mannerheimlinie. Signs in the doorway proclaimed the festival was not democratic and IUSY was not participating. There, too, many delegates visited, read and talked.

If the festival organizers at any point began to feel like the young man of the "Tennessee Waltz" whose girl was stolen from him at the dance, one could hardly blame them.

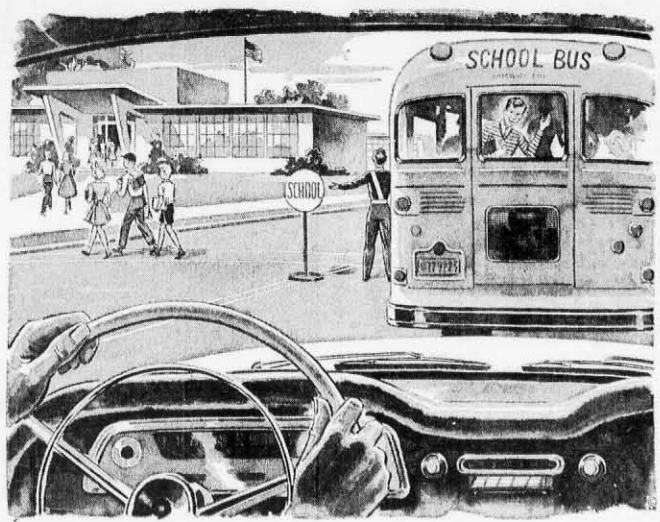
Someone obviously was upset by this extra-festival activity, because a stink bomb was tossed into the lobby of the IUSY hotel. One of the workers there reported:

"It smells as if the entire American delegation had marched through in its bare feet."

(To be continued)

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Official School Calendar

ARCHDIOCESE OF INDIANAPOLIS
ELEMENTARY AND SECONDARY SCHOOLS
1962-1963

SECONDARY SCHOOL CALENDAR will be the same as the ELEMENTARY SCHOOL CALENDAR—Except: They will NOT take Friday, October 12, and Friday, February 23, as free days.

FIRST SEMESTER

- Tuesday, September 4... Opening Day
Friday, October 12... Columbus Day
Thursday, November 1... Feast of All Saints—Holy Day
Monday, November 12... Veterans' Day

SECOND SEMESTER

- Tuesday, January 29... Beginning of Second Semester
Friday, February 23... Washington's Birthday
Wednesday, April 10... Easter Vacation
Tuesday, April 16... Spring Registration

NOTE: Each Parish is entitled to observe its Patronal Feast as a Holiday. If the Feast is transferred by rubrical laws...

Each Community may observe its Official Community Holiday as a free day. If this Holiday occurs on a day which is otherwise free...

No other Feast, Holiday or Name-day may be the occasion for change in school time.

The Reverend Pastors may exempt their pupils from attendance at school whenever a SPECIAL HOLIDAY is declared for ALL the public schools in their districts.

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MEET FATHER KITCHIN

Chartrand High School is ready for first classes

By PAUL G. FOX

Father Robert Kitchin is a man who knows how to enjoy himself. The affable principal of the recently-completed Chartrand High school is taking all the headaches of putting a secondary school together in his normal, low-pressure stride.



FATHER KITCHIN

He has, no doubt, conducted countless impromptu tours of the building during the various stages of construction.

He takes particular pride in a large, all-but-empty room on the ground floor which will house the industrial arts (shop) class next year.

"WE'RE GOING to have a real fine shop," the principal promised.

used, "the envy of any school our size." He added that he was also collecting a good supply of conduit and one-half inch metal pipe for general use of the youngsters.

Chartrand will not stint in the college preparatory phase of the curriculum either. The principal pointed to his staff of "kitchen helpers" as the school's greatest asset. They include:

- Sister Catherine Ursula, M.A., M.S., in Ed., assistant principal and dean of girls, who will also teach English, World History and Latin.
James MacGregor, B.A., dean of Boys, athletic director and coach, who will teach Citizenship, Health and Physical Education.
Miss Annet Monica, M.A., English, Speech and Communications Arts.
Sister George, B.A., Latin and Algebra.
David Beckman, B.S., Algebra and General Mathematics.

40 schools contract for Educational TV

SAGINAW, Mich.—Forty Catholic schools in the Diocese of Saginaw have contracted with the Central Michigan Educational Council for the use of instructional television in the classroom during 1962-'63.

Involved will be more than 10,000 elementary and secondary pupils in a system which covers 16 counties and enrolls 23,000 students. Cost for each pupil will be 85 cents.

Electronics used on school records

CINCINNATI—The electronic wizardry of a new data processing center has replaced old-fashioned methods of keeping records in schools of the Cincinnati archdiocese.

CHARTRAND will be fortified in its first-year efforts by a recently-appointed board of Directors, composed of six southside pastors whose young people will be attending the high school.

During the new school's first year, the unused second-floor classrooms will be occupied by "little cousins" of the 100 Chartrand freshman, who will be amply accommodated on the first floor.

MEANWHILE, new problems arise daily that need the attention of the principal. Little things—like unscheduled delays in delivery of vital furniture, and cold showers for the football players because somebody forgot to install a water heater.

Father Kitchin receives constant encouragement and support from one of his most faithful followers—his dog, Marty, a tiny Chihuahua named for St. Martin de Porres who was canonized the day Father Kitchin became the dog's owner.

Despite the principal's apparently easy-going manner, he wants it known among the students that he can play the "heavy" role when necessary. In a recent letter to parents and students, he spelled out the rules of conduct, dress and behavior expected, warning that some extreme modern fads might be frowned upon.



CHARTRAND FOOTBALL SQUAD—The football field isn't ready yet, but coach Jim MacGregor and the freshman squad of Chartrand High School were raring to go on the first day of practice—August 15. They've been scrimmaging on the front lawn of the new southside school.

Majesic Construction Co. 2807 East 10th St. ME 2-2302
Pantzer-Teeter Pharmacy 1601 S. East St. ME 2-3883
Lantern Room Chung's Inc. 3746-48 N. Meridian St. WA 5-9700

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Robertson Auto Supply Co. 2421 Station St. LI 7-9697
Teressa Laffey 6216 Central Ave. CL 1-1362
Christian J. Emhardt Judge of Superior Court 4 220 N. Davidson ME 7-5336

Miles Shell Service Station 7103 N. Michigan Road AX 1-0066
Leslie Sunoco Service Station 6001 East 38th St. LI 4-6322
Jim's 66 Service Station 5999 Crawfordsville Rd. CH 4-0073
Nick's Gulf Service Station 3750 Prospect St. FL 7-0986

Burton and Casey's Auto Service 537 E. Washington St. ME 6-4172
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Aldrich Hardware Co. Complete Line of Hardware 4607 Southeastern Ave., FL 6-1004 "Serving Southeast Community"

Guy Montani Fine Foods Groceries \* Meats \* Wines Etc. 12 West 27th St. WA 6-5561

Miles Shell Service Station 7103 N. Michigan Road AX 1-0066

Leslie Sunoco Service Station (AL Leslie is the new owner) Road Service — Motor Tune-up 6001 East 38th St. LI 4-6322

Jim's 66 Service Station 5999 Crawfordsville Rd. CH 4-0073

Nick's Gulf Service Station 3750 Prospect St. FL 7-0986

Parker Enco Service Station 1305 East 86th St. CL 5-0008

Parrot's Standard Service Station 4008 W. Washington St. CH 4-0734

Parsley's Standard Service Station 110 S. Range Line Road Carmel, Ind. VI 6-0017

Pauli's 66 Servicenter 4425 N. Arlington Ave. LI 4-0543 & LI 4-4625

Elmo's Gulf Service Station 8720 Southeastern Ave. Wanamaker UN 2-4474

Landrigan's Sinclair Service Station 3807 Shelby St. ST 4-0928

Equipment Rentals & Steel Erection Corp. 1404 W. McCarty St. ME 7-1477

G & G Drug Center 2102 W. Michigan St. ME 1-3940

Coons Drugs 363 N. Illinois St. ME 6-5349

# The Catholic School Today

An address of Pope Pius XII to the Third General Assembly of the International Office of Catholic Teaching.  
September 14, 1958

Catholics of today, even more than those of yesterday, attach great importance to education. Wherever the faith takes root, schools of all types soon arise—kindergartens, grade schools, secondary schools, and universities embracing all branches of learning.

Ecclesiastical authorities are anxious to form an elite as soon as possible and facilitate the spread of Christian culture. Aided by the admirable devotion of lay teachers and by the financial support of Christian people, they make every effort that all young baptized persons might receive in Christian institutions the religious and intellectual formation which they need.

THE POLITICAL and social climate of international life cannot fail to have an influence on various movements which Catholic schools take into account, such as the conflict of political ideas and systems, the alignment of nations into opposing factions, the needs of underdeveloped regions and the common utilization of new sources of energy.

The proper solution of these formidable questions can only come from an elite which has a solid and generous heart who will be able to consider such problems with full technical competence and with an understanding of the essential requirements of the human conscience.

The Catholic school aims at confronting its pupils with all their responsibilities, and thus it helps develop the fundamental principles of a harmonious balance between individuals and nations.

SO THAT THE Catholic school will not fail in its mission, all those in positions of responsibility must keep in mind the advice given by Our venerable predecessor Pius XI in the encyclical "Divini Illius Magistri." For a school to be Christian it is not sufficient that there be a course of religion every week or that certain practices of piety be required; above all, Christian teachers must form spirit and character and communicate to their pupils the wealth of their own profound spiritual lives.

To do this, the exterior organization of the school, its discipline and its curriculum, must constitute a framework adapted to its essential function, and the school must be penetr-

ated, even in its apparently most humble and material details, with an authentic spirituality.

The efficiency of an educational system depends, in the final analysis, on its complete faithfulness to the main goal it has set for itself.

The Christian school will justify its existence in so far as its teachers—clerics or laymen—religious or secular—succeed in forming staunch Christians.

Therefore, their real should apply itself unflinchingly to bring their pupils more and more into the life of the Church, to have them take part in its liturgy and its sacraments, and then to initiate them—according to the capacities of their age—into apostolic work among their companions, in their own families, and in their walk of life.

They should also be brought to look toward the missionary field, which really begins at the gates of the school or college. The school should show them the apostolic opportunities offered to their generosity in the vocation of a priest or a religious, or among the varied forms of lay action.

THE PUPILS of a Catholic school should not regard their future career as a simple social function which is undoubtedly necessary for all of them and their age group, but will see an immediate relation to the common goal as baptized persons; on the contrary they must always think of it as the exercise of a personal responsibility in the work of saving the world. If they take their careers seriously as Christians on the temporal plane, they will realize through them their highest spiritual destiny.

It would be a mistake to think that because of this the Christian school holds specifically scholarly tasks in less esteem or has relegated them to a secondary place.

On the contrary, the intellectual objectives, which are the aims of teaching, receive from the school's spiritual orientation a firmness, a security, and an increased strength. And so it is that when pagan pupils or those belonging to another religion attend Catholic schools, they obtain a cultural training equal to that which would have received elsewhere.

As a matter of fact, Catholic schools often enjoy renown in non-Catholic circles for the quality of their courses and for the eminent services which they render to the national community.

## POPE JOHN XXIII:

# Mission of the teacher

The magnitude and difficulty of a teacher's task raise it to the dignity of a true vocation, which he is called to place before any professional and financial considerations, however legitimate they may be.

The fulfillment of this vocation calls for a constant striving toward perfection, and for the unceasing pursuit of excellence in every field, including those of educational and scientific qualifications without which any kind of teaching, no matter how brilliant, is ineffectual and transitory.

The vocation of teaching brings the purest joys to those who are dedicated to it, but it also makes severe demands on every facet of a teacher's personality. These

An address of Pope John XXIII to the Italian Catholic Association of High School Teachers.  
March 19, 1960

demands are, first of all, of a general nature, but are further specified by the duties the teacher has toward himself, his students, their families, and society. The basic requirement for the good formation of a teacher—a Catholic teacher—is a foundation of solid and firm Christian convictions which, like an invisible, pulsating heart, must give the teacher the courage of his ideals and cause him to be a luminous example.

OF COURSE, every Christian has the duty to regard his mission in life primarily in a supernatural light and must be prepared to carry out his mission by the full practice of personal virtue. Now, in your case, the mission is a very special one, which makes you Our direct collaborators in this, which is God's work and the Church's. Consequently the above-mentioned duty assumes a special urgency, because for you teaching is not a matter of coldly transmitting predetermined material, but rather, of forming and molding adolescent souls.

One cannot give what one does not possess; neither can one prepare others for a Christian life if one is not oneself endowed with gifts which alone can make life beautiful and worth living. You need therefore, supernatural insight, which will make you penetrate more and more deeply into the greatness and dignity of your work, and enable you to do it with an invaluable auxiliary to the work of Christ, the Church, and the family, in educating youthful souls.

You need those good and desirable Christian virtues which enable you to fit neatly into the social structure of the Church. You need the theological virtues of faith, hope, and charity, and the cardinal virtues of prudence, justice, fortitude, and temperance. First and foremost, however, you must conscientiously and enthusiastically share in the true supernatural life through the Sacraments, and especially through the Holy Eucharist, which strengthens the soul and disposes it to give of itself more and more generously.

UPON THIS general foundation are based the specific duties of



POPE JOHN XXIII

your holy profession: first of all, the duties toward yourself, in the willing practice of the virtues. We just outlined, in order to increase your capability to perform your momentous task better and better.

This requires a constant widening of one's cultural, psychological, and educational background, in an effort to understand thoroughly the youthful personality and all its problems.

It implies the acquisition of that generous spirit of sacrifice which makes one view one's profession as the gift of one's self to those with whom Jesus Christ wanted to be identified according to His words: "And whoever receives one such little child for my sake, receives me," and as a most invaluable service, imitating the Lord who "has not come to be served but to serve and to give his life as a ransom for many."

Then you have certain duties toward your students, which are just as important and binding as

the duties you have toward yourselves, because they concern your main activity, education. They can be summed up as the need to establish good rapport with the adolescent, you must offer him, first of all, the delicate and charitable respect to which he is entitled as a human being, created in God's likeness; a respect which even pagan writers recognized, as is beautifully stated in the well-known sentence of Juvenal's "A child deserves the greatest reverence."

Such respect stems from the recognition of the adolescent's worth as an individual and, especially, of his supernatural end, which must always be kept in sight in the school as well as in every other human activity if we want to avoid living outside the order established by God.

THE ENTIRE RANGE of scholastic activities contributes to the establishment of a balanced relationship. This is not done by superimposing a set of notions on the minds of the students from outside and from above, but, rather, by leading them into a shared search for the truth and beauty of life and culture, of science and art, of the history and customs of different peoples; by arousing the interest and the spirit of cooperation of the adolescent; by treating him with benevolence, understanding, fairness, and compassion, in order to develop his emotional values, as well as his intellectual ones.

What a vision awaits before our eyes as we outline, however briefly, the greatness and the responsibilities of the teacher.

(Continued on page 13)

<b>PAUL ARMSTRONG COMPANY</b> 3119 West 30th St. at Kessler Blvd. WA 4-8181	<b>SNIVELY BROTHERS MARKET</b> Open Every Evening Till 8 p.m. 3559 N. Capitol Ave. WA 4-8181
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**Americans to staff India med school**  
BANGALORE, India — A national Catholic medical school, to be staffed by a U.S. community, will open here next July.  
The governing body of St. John's Medical College and Hospital, which includes the Catholic Bishop's Conference of India, decided at meetings held here to locate the school in St. Mary's Industrial Orphanage until the buildings on the college's 40-acre site are ready for use.

St. John's will be staffed by the Sons of Mary, health of the Sick, a 19-year-old U.S. medical mission community with headquarters in Framingham, Mass.

**NEW RECORD**  
CHICAGO—The 324 schools in the Chicago archdiocese are expected to enroll 380,000 students this September, an all-time high. The two-county archdiocese has the nation's largest private school enrollment.

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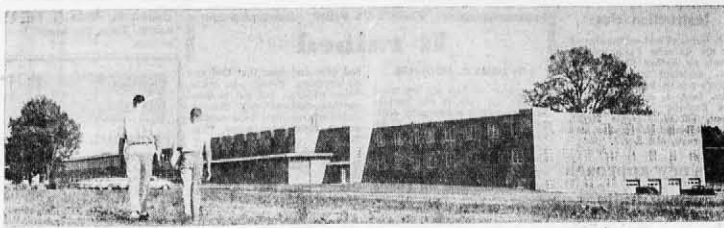
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BREBEUF PREPARATORY SCHOOL — First Jesuit secondary school in the Archdiocese.

**\$2 MILLION PLANT**

# New Brebeuf Preparatory School ready to welcome first students

By FRED W. FRIES

Jesuit secondary education will make its bow in the Archdiocese on Sept. 4 when approximately 170 boys begin their high school studies at the resplendent \$2 million Brebeuf Preparatory School in Indianapolis. Located on an expansive 60-acre tract on busy Road 100, one

quarter of a mile east of Road 921, the new school will be formally dedicated by Archbishop Schulte at 3 p.m. Sunday, September 16.

Opening with a freshman class only, the projected capacity enrollment for all the four classes is about 700. Pupils are selected on the basis of academic performance and an entrance examination. The school is open to non-Catholics, they are not obliged to attend religion classes; there are about 10 students in the charter freshman class who are not Catholic. There are, of course, no racial restrictions.

Represented in the 1962-63 freshman class are boys from 27 different Indianapolis parishes. Enrollments from outside Indianapolis include boys from Our Lady of Mount Carmel, Carmel, Ind.; Our Lady of Grace, Noblesville; and Fort Harrison, Ind.

DESIGNED BY ARCHITECT Charles L. Brown and constructed by F. A. Wilheim, the shining ultramodern plant includes 29 classrooms, three science laboratories, a language laboratory, a speech studio, a chapel seating 275, a gymnasium with stage, an audiovisual room, a 10,000 volume capacity library, cafeteria and kitchen and a faculty residence for 35.

Of the \$2 million cost, \$1 and one-half million has been provided by the Jesuit Order. A total of \$200,000 has been collected so far through the Brebeuf Development Fund from private and corporate sources. The land, valued at \$200,000, was donated by the Archdiocese of Indianapolis. It was originally given to the Archdiocese by Mr. Wilheim. At the time Archbishop Schulte assigned the land to the use of the Jesuits, he indicated that part of the tract would be used for a new parish when the need arises. He stated further that it might also some day be the site of a second Catholic college for boys in Indianapolis.

Groundbreaking ceremonies were held on August 19, 1961, and the cornerstone was blessed and laid by Archbishop Schulte on November 12, 1961.

The president of Brebeuf Prep is Father William J. Schmitt, S.J., who was ordained in 1934 a native of Cincinnati, he served at various Jesuit institutions in the Midwest, including four years as president of St. Xavier High School in Cincinnati. Just prior to his appointment to his present post, he completed six years as provincial of the Jesuits' Chicago Province.

Principal at Brebeuf is Father William F. Fay, S.J., a

native of Chicago. He served for 12 years as principal of St. Xavier High School, Cincinnati.

Other Jesuit priests on the Brebeuf faculty include Father Gregory P. Foote, Father Richard J. Almodovar, and Father Dennis E. Schmitt. Scholastics on the staff are Mr. Jim J. Arnold, S.J., Mr. R. Michael Buren, S.J., and Mr. J. Paul O'Brien, S.J. The faculty includes two lay teachers: Jack Baker, of Cleveland, O., who will teach biology in addition to serving as athletic director and coach; and John F. Hille, of Indianapolis, a mathematics teacher.

Routing out the Jesuit personnel at Brebeuf are Father Ambrose Furthoedl, who will serve in the capacity of spiritual counselor and treasurer, and Brother

John J. Kane, who is the superintendent of buildings and grounds.

Mr. William Finney, of Indianapolis, is Director of Development, and Mrs. Grace Johnson, also of Indianapolis, is the school's librarian.

ONE OF the outstanding features of the new school is the unique wall decoration in the chapel. The process, which is known as Sgraffito, dates back to the 14th century. The art was then lost and has been revived since World War II.

The intricate process consists basically in transferring a full size drawing on to a wet plaster surface and then carving out the detailed lines with a special instrument while the multi-colored swabs of plaster are still pliable.

The Sgraffito work at Brebeuf, believed to be the first in the United States, depicts St. Jean de Brebeuf, after whom the school is named, and his fellow Jesuits who were martyred by Indian savages in the 17th century.

In charge of the Sgraffito work at Brebeuf was Felix G. Seuger, a native of Berlin, who now resides in Milwaukee. He has also worked extensively in mosaic and stained glass.

ADULT EDUCATION CHANGANACHERY, India — A stepped-up program of adult religious education has been inaugurated here by Archbishop Mathew Kadavatt. It includes study circles in each parish using a series of manuals and a quarterly publication. There are 8,000 persons studying in 200 parish units.

## Mission

(Continued from page 12) You see the tasks to which the Lord is calling you.

There has been much talk lately on this subject, and many are advocating a more adequate, more complete fulfillment of their mission on the part of our schools. We must not forget, however, the observations of Our Precursor Pius XI, of blessed memory, as set forth in his basic Encyclical "Divini Illius Magister," to the effect that "good schools are achieved not so much through good administration as through the influence of good teachers, who, admirably prepared and trained, each in his own discipline, and endowed with his intellectual and moral qualifications required by their sublime mission, are fired with a pure and divine love for the young people entrusted to them, as a consequence of their love for Christ and His Church, of whom they are especially beloved children. Therefore, they take the true good of family and country to heart."



TAKES VOWS — Sister M. Michele Kriner, daughter of Mr. and Mrs. Joseph Kriner of 6020 Barth Street, Indianapolis, recently made her first profession of vows as a Poor Sister of St. Francis Seraph of the Perpetual Adoration in profession rites of Mount Alverno motherhouse, Mishawaka, Ind.

FORWARD, THEN, beloved sons and daughters, on the laminae road before you, with cheerful and generous dedication! It is a difficult road, and its difficulties may at times blur your vision of the high ideals you have set for yourselves. However, the strength and the grace of God will lift you above weariness and discouragement. You have recognized, in the

sublime and patient figure of Jesus Christ, the Divine Teacher and Good Shepherd, a perfect model to imitate in your daily activity: look to Him, then, follow His example, be nourished by His life, and live on His words. To Him We pray that He may always sustain and enlighten you, in peace of mind and heart in this life, and in the happy assurance of your promised reward. "They that instruct many to justice" shall shine "as stars for all eternity."

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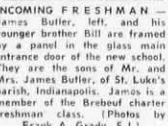
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INCOMING FRESHMAN — James Butler, left, and his younger brother Bill are framed by a panel in the glass main entrance door of the new school. They are the sons of Mr. and Mrs. James Butler, of St. Luke's parish, Indianapolis. James is a member of the Brebeuf charter freshman class. (Photos by Frank A. Grady, S.J.)

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AROUND THE ARCHDIOCESE

Several parishes slate picnics on Labor Day

BRADFORD, Ind. — St. Michael's Church here will hold its annual Labor Day Picnic on September 3.

Sumptuous fried chicken or ham dinners, with all the trimmings, topped off with home made pie for dessert will be served continuously.

There will be plenty of fun and entertainment for young and old at this one. The public is cordially invited.

TELL CITY — A Day of Recollection, sponsored by the Tell City Diocesan Council of Catholic Women, will be held at St. Augustine's Church, Leopold on Sunday, Sept. 30. Every woman in the diocese is invited to attend.

RICHMOND — The Auxiliary of the Knights of St. John will hold their annual charity card party on Monday, Sept. 10, in St. Andrew's school. A number of door prizes and

TO LATIN AMERICA — MADRID — Thirty Spanish priests will soon leave for Latin America, sent by the Catholic Society for Latin American Priest Aid. This society has sent help to 21 Latin American countries.

ENOCHSBURG ST. JOHN'S PICNIC Sunday, Sept. 2 CHICKEN DINNER Adults \$1.25 — Children 50c Turtle Soup, Sandwiches in the Evening Beautiful Attendance PRIZES

Hard Surface roads all the way by taking Road 46 from Greensburg or Batesville to Newport, then turn North 3 miles. The road will be marked.

St. Anthony's Church MORRIS, IND. (65 Miles Southeast of Indpls. on Ind. State Hwy. 46 — 3 Miles East of Batesville) September 3 LABOR DAY CHURCH PICNIC Chicken and Beef Dinners Turtle Soup & Lunch Valuable Prizes Refreshments of All Kinds FREE PARKING Write For Reservations MEAL HOURS 11:00 - 12:00 - 1:00 - 2:00 - 3:00 Cafeteria From 4:30

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Cardinal asks missionary post

BOSTON—Cardinal Richard Cushing said here he would gladly go to Latin America as a missionary. The prelate said he would like to join the Society of St. James the Apostle.

"It would be wonderful," the Cardinal said, "in the closing years to be part of the missionary effort of the Church for which I worked so long behind a desk or traveled from parish to parish preaching the missionaries' needs."

The Cardinal made his statements in a copyrighted article in the Boston Traveler. The newspaper said it learned that the Cardinal asked the Holy See two years ago to permit him to become a missionary, but that Church officials persuaded him to remain in Boston.

Cardinal Cushing founded the missionary society which he said he would like to join. The society is made up of U.S. diocesan priests who dedicate five years to the Latin American apostolate. It now has about 65 priests working in Peru and Bolivia.

Father Eberhard, O.S.B., to note Diamond Jubilee

ST. MEINRAD, Ind.—Father Eberhard Olinger, O.S.B., noted Biblical scholar and professor at St. Meinrad Seminary for over 30 years, will celebrate the diamond anniversary of his religious profession at St. Meinrad Archabbey on September 2.

A master of the sacred languages, Father Eberhard translated the Book of Psalms from Hebrew for the Confraternity Edition of the Holy Bible.

Father Eberhard taught moral theology at St. Meinrad Major Seminary for 28 years.

For the past few years, he has assisted in various parishes in the Indianapolis archdiocese and neighboring dioceses. When he is at the Archabbey, he spends many hours each day pruning and transplanting bushes and trees on the Archabbey grounds.

FATHER EBERHARD has had a keen interest in astronomy throughout most of his lifetime. He devised a perpetual calendar for any year after the birth of Christ several years ago.

In addition to his teaching duties, Father Eberhard has served



FATHER EBERHARD

54% of graduates going to college

CLEVELAND, O. — Fifty-four per cent. of the 4,485 graduates of high schools operated by the Cleveland diocese in 1961-62 will go on to college, a survey taken by the Diocesan School Board showed here.

The survey also disclosed that 256 scholarships, valued at \$743,250, were given by 72 colleges to archdiocesan graduates.

Notwithstanding his 80 years and 35 active years in the priesthood, Father Eberhard continues his hobbies—astronomy, dentology, and the study and explanation of the Psalms.

Labor Day Picnic and CHICKEN DINNER SEPTEMBER 3, 1961 St. Peter's Franklin Co. 9 Miles from Brookville — 14 Miles from Batesville Dinner Will Be Served—11-12-1-2-3 O'Clock D.S.T. Adults, \$1.25—Children under 12, 75c Games and Refreshments For All Everybody Welcome For reservations, write Rev. Louis E. Schumacher, R. R. 5, Brookville, Ind. Please enclose checks or money order and tickets will be sent.

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Instruction class

A series of instruction classes in the Catholic Faith will be given by Father Charles Kosz, assistant pastor of St. John's parish, beginning Thursday, Sept. 6, at 7:45 p.m. in the Catholic Information Bureau, 148 W. Georgia Street. For additional information, call the Bureau, ME 5-3377.

Asks new approach to church unity

CHICAGO—A noted Orthodox churchman said here that two new approaches are required to bring unity to Christianity.

Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America and a co-president of the World Council of Churches, said these are the "realistic" approach of brotherly love and mutual trust and the "pastoral" approach of service to humanity.

The old approaches—historical and theological—are outmoded, he feels.

"Theology and history have separated us," he explained in an interview. "Let us now try some new approaches."

Archbishop Iakovos said the divisions of Christendom won't be erased by turning the clock back in history. He rejected "sentimental hopes" of returning the church to such conditions as existed before the 11th-century schism between Eastern Orthodox and Roman Catholics.

"We're living in the 20th Century, with an entirely different philosophy," he said. "I don't think we should go back. Those who insist on this are out of their time."

Couple to observe 25th anniversary

INDIANAPOLIS—Mr. and Mrs. Arthur J. Timpe, Sr., will celebrate their 25th wedding anniversary on Saturday, Sept. 8. A Mass of Thanksgiving will be offered at 10 a.m. in Sacred Heart Church. Father Valerian Seolt, O.F.M., of St. Louis, brother of Mrs. Timpe will be the celebrant.

An Open House will be held at McCarroll's, 2610 Madison Ave., from 2 to 5 p.m. Relatives and friends are cordially invited. No invitations have been issued.

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FARMER'S VIEW

It rained

By DANA C. JENNINGS A month or two ago we were praying for rain in our parish. The situation was becoming critical. Well, it took about three weeks of hard praying, but we got our rain. We pray rain most abundantly.

With the rain came some annoying, sun-baking and a spate of temna-topping wind and a spate or two of hail. Muddy ponds filled. Crops began to flow again. Corn and pastures took on new life.

How many expressions of thanksgiving were heard? None! "Wish it'd stop raining!" "It shouldn't come down so hard." "Wish we'd get a nice gentle sizzle-sizzle without all that wind." "Too much rain." "Wish it'd stop raining! Long enough so's I could get my soybeans planted."

"All this rain's hard on the wheat." "Well, Sister, God can't please everybody!" If you can't believe it, just pray for rain.

We're taught that God's goodness is infinite, and verily it must be so, else how long would He put up with ingrates such as we? We pray for rain, and when we get some we grip because it didn't come down just exactly according to our specifications. The true worshiper of God is

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Remember them in your prayers

INDIANAPOLIS
MICHAEL WEAVER, 75 St. Anthony's Church, Aug. 24. Holy Cross Cemetery.
ESTEL J. MELTON, 40 St. Anthony's Church, Aug. 21. Holy Cross Cemetery.

Providence nuns dies in Illinois

ST. MARY-OF-THE-WOODS, Ind. - Sister Marie Joseph (Quinn) died at St. Francis Hospital, Evanston, Ill., on August 23, after an illness of several weeks.

Indianapolis Parish Shopping List

Assumption, Holy Angels, Immaculate Heart, Little Flower, St. Catherine, Christ the King. Lists various services like groceries, auto parts, and clothing.

CLASSIFIED ADS. Includes sections for Real Estate, For Rent, For Sale, and Help Wanted.

CHURCH-SCHOOL-HOME-MAINTENANCE Contractors - Suppliers - Electricians - Carpenters Plumbers - Plasterers - Painters - Fencing

Advertisements for various home maintenance services including A. J. Laker and Sons, Cook's Glass & Mirror Co., and Harold Sims Cabinet Top Co.

Advertisements for automotive services including Bicycles, Little Flower, and Miller's Regal Market.

Advertisements for real estate services including Thomas A. Welch Co., Call Rex Bolton, and Call Bill Grist.

Advertisements for various businesses including St. Philip Neri, St. Matthew, and St. Jude.



Criterion Advertising Pays advertisement.

AMERICA EDITORIAL

Cautions Jewish groups on school prayer issue

NEW YORK — America, national Catholic magazine, has warned that anti-Semitism could result from continued efforts by Jewish groups to eliminate religious practices from public schools.

The magazine, published here by the Jesuit Fathers, urged both Christians and Jews concerned about anti-Semitism to take action to see "that this hateful thing should not arise to plague us both."

Several Jewish spokesmen responded sharply. They called the America editorial "threatening," and said it would itself tend to promote anti-Semitism.

THE AMERICA editorial noted that Jewish groups were active in legal efforts leading to the Supreme Court's June 25 ruling against a prayer in New York public schools. It added: "We wonder . . . whether it is not time for prominent leaders of American Judaism to ask their more militant colleagues whether what is gained through the courts by such victories is worth the breakdown of community relationships which will inevitably follow."

But the magazine declared that there have been "intense efforts among Jews to ensure that the American Jewish Center paid the headline created in the prayer decision."

Among those active in seeking to ban religious observances from public schools the magazine named the American Jewish Congress and its counsel, Leo Pfeffer, the Union of American Hebrew Congregations and the Foundation Conference of American Rabbis.

Morality of automation discussed by prelate

PITTSBURGH—Bishop John J. Wright all delegates to the National Catholic Social Action Conference "the economic order which profits from automation must make provision for the person impeded in his pursuit of salvation by any system which downgrades the person and upgrades the machine."

"That when tens of thousands are changed silently from gainful and purposeful employment into the insecurity of the anonymous masses of the unemployed by the automation of factories, for example, and communications machinery, then it becomes clear that those whose efficiency accounts for the technological progress must, with like efficiency, help provide for the preservation of the dignity of the person and the stability of the order in a democratic society," Bishop Wright continued.

"THE DISLOCATIONS of persons and the embarrassment to our way of life caused by technological advances do not mean that automation is evil and certainly do not mean that those who direct it are necessarily enemies of Christian morality or the democratic society," he declared.

Lay advisors set for school board

PITTSBURGH—The Pittsburgh Diocesan School Board will establish a ten-member lay advisory board this school year which will meet at regular intervals with the superintendent.

ARCHDIOCESAN Bulletin

LABOR DAY MASS

Under the sponsorship of the Indianapolis District Council of Catholic Men, the Mass of St. Joseph, the Workman, will be celebrated at St. Mary's Church, Vermont and New Jersey Streets, Indianapolis at 10 o'clock a.m., E.S.T. on Labor Day, September 3, 1962. This will be the 13th in the series of Masses offered in Indianapolis on Labor Day in honor of the working-man.

Advertisement for Feeney-Kirby Mortuary, located at 19th Street, Meridian. Includes contact information for Harry J. Feeney.

legislation providing grants or loans to church-related institutions of higher learning. Such a "climate" is also seen as favoring the passage of bills that would provide Federal aid to public but not to parochial schools.

"What will have been accomplished if our Jewish friends win all the legal immunities they seek, but thereby gain themselves into a corner of social and cultural alienation?"

America said: "The time has come for these fellow citizens of ours to decide among themselves precisely what they conceive to be the final objective of the Jewish community in the United States—in a word, what bargain they are willing to strike as one of the minorities in a pluralistic society."

"When court victories produce only a harvest of fear and distrust, will it all have been worthwhile?"

IN A COMMENT on the editorial, the editors of America, president of the American Jewish Congress, said, "It is a sorry day for religious liberty in the United States to see a respectable journal of opinion as America."

Dr. Prinz said, "We believe firmly in prayer and we believe firmly in religious observances and we believe equally firmly that the place for prayer and religious observances is in the home and in the synagogue or church."

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Rabbi urges covenant on encyclical

PITTSBURGH—A Jewish rabbi suggested here that "like-minded Christians and Jews would do well to enter into a covenant based on the ideals of Mater et Magistra."

RABBI Fannenbaum said "the social philosophy enunciated in the encyclical of Pope John in relation to the . . . great problems of our time provides a common ground on which all who share the heritage of the Bible and the Prophets can join hands for a program of removing inequalities, for social reconstruction for the benefit of the suffering, the diseased, the hungry; lives of men and women, and for the preservation of human liberty in freedom and justice."

He added that "it is clear from a reading of the encyclical that there is a fundamental acceptance of the pluralistic nature of society, that there is an emphasis on religious and cultural coexistence, which in my judgment is a prudential acceptance of the new realities of our present-day world."

"MANY, MANY people of good will who look on the Ecumenical Council as an event of major importance in the life of the religious world as well as in the general history of the Western world would hope that the Ecumenical Council would promulgate these teachings which favor the pluralism and religious liberty as the official doctrine of the Church of the Jewish people."

MONTREAL — The Daughters of Isabella have pledged to offer prayers and penance for the success of the ecumenical council, which opens October 11 in Rome. The pledge was made in the part of non-Catholics as the genuine acceptance of the Church of religious liberty for all people."

PRAY FOR COUNCIL
MONTREAL — The Daughters of Isabella have pledged to offer prayers and penance for the success of the ecumenical council, which opens October 11 in Rome. The pledge was made in the part of non-Catholics as the genuine acceptance of the Church of religious liberty for all people."



AT PENITENTIARY CEREMONY—Thirteen inmates at the Federal Penitentiary at Terre Haute, Ind., were recently confirmed by Archbishop Schulte. He marked the first time the sacrament was conferred at the institution since 1943.

K.C. asked to provide loan fund

BOSTON — Cardinal Richard Cushing called upon the Knights of Columbus to donate one million dollars for establishment of a loan fund which would aid the Church in Latin America.

The Cardinal, who is chairman of the Episcopal Committee for Latin America, said it is a "special appeal sanctioned and blessed by His Holiness Pope John XXIII and the Bishops of the United States."

IN HIS ADDRESS to the convention, Cardinal Cushing read a letter from Pope John, who said "We wholeheartedly encourage" the project.

The Pope said: "Of all the organizations which have demonstrated their generous and unflinching devotion to the Vicar of Christ down through the years, the Knights of Columbus undoubtedly rank among the most praiseworthy."

"The Pope's letter expressed confidence the K. of C. would act favorably on the request and imparted his 'particular paternal apostolic blessing' to the supreme directors and all members of the K. of C."

Cardinal Cushing explained the million dollar donation would be used to establish Friendship Loans to Latin American Endeavors, which would be incorporated under laws of the District of Columbia.

Cardinal Cushing said, "The popular abbreviation of this title will be 'FLAME, Incorporated.' The symbol of the organization will be a torch, fit standard for an entity which we earnestly believe, will serve so powerfully to bring light and life to Latin America."

Pointing up the need for such a fund in this country, Cardinal Cushing said U.S. Department of Commerce statistics disclosed the going rate for borrowing money in Latin American countries ranges from 12 to 25 per cent and in some instances is as high as 40 per cent.

Classes dropped; teacher shortage

FARGO, N.D.—Two Catholic elementary schools in the Fargo diocese have announced that they are dropping some grades this fall because of a lack of qualified teachers.

St. Anthony of Padua high school in Fargo is dropping grades 1, 2 and 3. St. James Academy of New Riverdale is dropping grades 3, 4, 5 and 6. These schools, like several others in the diocese, are staffed by nuns of the Presentation of the Blessed Virgin Mary order, whose motherhouse is in Fargo.

Hopes shared-time plan will be given fair trial

BALTIMORE, Md.—The Archbishop of Baltimore said here he hopes that shared-time education will not be ruled out by "narrow assumptions" before it can get a fair trial.

Archbishop Lawrence J. Shehan, active for many years in national Catholic educational projects, made his comment in a signed article in the Catholic Review, newspaper of the archdiocese.

SHARED-TIME education is a proposal that pupils divide their school day between public schools and church-related schools. There are experiments under way in some parts of the nation where Catholic school pupils attend public schools for courses such as industrial arts.

By "narrow assumptions" the Archbishop said he meant current thinking about separation of Church and State and the assumption that the "presumed incompatibility of religion with the public philosophy based on our Constitution."

"ONE OF THE doctrine assumptions of the present line is based on an exaggerated and distorted view of the 'no-establishment' clause of the First Amendment, coupled with a complete neglect of the 'freedom of exercise' clause," he wrote.

On Tuesday evening, Aug. 14, Archbishop Schulte made an unusual parish call. He visited the Federal Penitentiary at Terre Haute, Ind., to confer the Sacrament of Confirmation on 13 inmates at the institution.

The event was hailed as a "spiritual landmark" by prison officials since Confirmation was last conferred within the penitentiary walls in October, 1943.

During the impressive ceremony, the Archbishop used a falstool which was especially designed and carved by the inmates for the occasion. Bearing the Archbishop's coat of arms, it was later presented to him by the warden, T. W. Markley, as a gift from the institution.

A newly formed prisoners' choir chanted the responses during the ceremony, under the direction of Casewalker Ralph Nass.

Priests who participated in or were present at the Confirmation rite included: Father J. J. Lodege, penitentiary chaplain; Father Leo Schellenberger, former chaplain; Father Charles Ross, Father George Powers, Father Amos McLaughlin, Father Francis Donley, Father James McBaron, Father Augustine Sansone, Father John Deite, S.S., Father James Blantz, C.S.C., the Very Rev. Donald Lovelle, C.M.F., and Father Edward McCabe, C.M.F.

Red 'feastdays' proposed

MOSCOW—A whole new series of Communist "feastdays" has been suggested by a Communist Party magazine as a way to "win religious believers who cling to their out-moded church services."

Possible occasions for the new Soviet feastdays suggested by the magazine article included the completion of a production plan by a region, a village, a factory or a collective farm.

Suggested family feastdays were also included on the list, as for example "when the child enters school, or leaves to do his military service, or the day he receives a passport."

Advertisement for Circling the City, a service for painting and wallpapering. Includes phone number WA 3-3383.

Advertisement for All Parochial School Text Books in Stock. Includes contact information for Krieg Bros.

Large advertisement for Krieg Bros. Catholic Supply House Inc. featuring a variety of musical instruments for sale and rental, including saxophones, trumpets, trombones, clarinets, and more. Includes contact information for Indianapolis.