

# Second session of council will not begin until May 12

## Name of St. Joseph put in Mass Canon

VATICAN CITY.—The Second Vatican Council shifted into a higher gear at the beginning of its 14th general meeting, largely because of the green light given council Fathers by Pope John to close debate with a vote.

It took the council two weeks and a half to cover the first two chapters and the introduction of the project on the liturgy. But after the approval given for a closure vote, they sped through the final six chapters of the project within a week.

The current session of the council will conclude on December 8 after eight weeks of meetings. The council will then recess until four days after Easter. Its second session will begin on May 12 and last until June 29.

Key proposals in the council's 14th meeting were the language used, the composition of its parts, and the revision of certain lessons pertaining to the lives of the saints.

The 17th general meeting dealt primarily with the liturgical year. Council press bulletin said there was much attention given to "the need for reawakening in the faithful respect for holy days of obligation." There were also suggestions that Advent and Lent be restored to their original penitential character, and that the liturgical rank of most holy days be reduced further in line with this purpose.

The question of liturgical art was among the main points raised by speakers at the 18th general session. It was suggested that edicts dealing with Church art be enacted to prevent current abuses in sacred art, both in the exhibition of new art and in the withdrawing of old art from veneration.

The council press bulletin on this session said: "Contrary to what is sometimes stated, the splendor of artistic works and the solemnity of worship do not offend the poor and humble, who understand all well that one must offer the best of nature and the most beautiful products of art to God."

At the close of the 18th session, Pope John implemented a suggestion made at the 12th general meeting: that the name of St. Joseph be inserted into the Canon of the Mass.

The Pope's decision was announced in the council Fathers (Nov. 13) by Cardinal Antonio Cicognani, Papal Secretary of State. The Cardinal recalled that the name of St. Joseph's name into the Mass was presented to the Pope last spring and bore many signatures.

FATHER EDWARD HESTON, C.S.C., a spokesman for the council, said the name of St. Joseph would be inserted into the Canon of the Mass at the beginning of the Roman rite since the reign (530-604) of Pope Gregory the Great.

The 18th general meeting closed when Cardinal Bernardini Albini, who presided at the session, called for a standing vote on the canon of the Mass. The vote was taken by the members of the council's 14th general session.

The council Fathers voted for closure, brought to a close their discussions on the public worship of the church and prepared to move on to the subject of Revelation.

On the spiritual value of classroom prayer, the law deans and professors had this opinion: "It is unusual to expect that an appreciation of religious values can be communicated to our children by the rote recitation of formalized prayer in public school classrooms. Whatever is good and meaningful in prayer must inevitably be lost by its mechanical repetition in an atmosphere devoid of the religious spirit which only the home and church can provide."

The signers from St. Louis University, the sole Catholic institution represented in the document, are given as Oval Phipps and Robert Sedler.

Controversy has been heated over the Supreme Court's decision since June, but it has cooled down somewhat in recent weeks because the Supreme Court is expected to spell out more clearly its attitude on prayer in schools when it rules on the constitutionality of classroom Bible-reading in cases before it this term.

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INDIANAPOLIS, INDIANA, NOVEMBER 16, 1962

## Campaign for clothing set to open

### THANKS TO YOUR GIVING... HE'S SITTING ON TOP OF THE WORLD!



All parishes in the Archdiocese will again contribute wearable used clothing and other supplies for needy persons overseas during the coming week as the 14th annual Thanksgiving Clothing Collection of the American Bishops is conducted throughout the nation.

In a letter to be read Sunday, Nov. 18, in the parish churches, Msgr. Bernard Sheridan, Vicar General, expresses the hope that the faithful will participate freely and give generously in this thoughtful way to express your thanks to God for His great blessings upon you, upon your family and upon our Nation.

CATHOLIC RELIEF SERVICES, an agency of the National Catholic Welfare Conference, will be in charge of distributing the materials throughout the needy areas of the world. CRS officials noted that last year's collection amounted to 17 million pounds of clothing, shoes, blankets and bedding, valued at \$25 million.

Last year clothing was sent to 28 countries, and, in keeping with CRS policy, was distributed without regard to race, color or creed.

For example, officials cited the tragic earthquakes in Iran in September. More than 100,000 pounds of clothing and blankets were sent to the scene by CRS. Shipments were on their way 24 hours after the quakes.

CATHOLICS in the United States also made possible the sending of one million dollars' worth of food, clothing and medicine to the victims of severe floods in the Mindanao area of the Philippines. More than 170 inches of rain fell there within 90 days early in the year.

In late September, in a letter to U.S. Bishops asking support for the collection, the chairman of the National Administrative Board, Archbishop Patrick A. O'Boyle of Washington, said:

"There is no measuring the value of the clothing collected each year in our annual Thanksgiving appeal, for as the poor and needy in distressed areas of the world are concerned."

Not literally, but he probably feels like it—'cause this "Barefoot Boy" is about to wear shoes—maybe for the first time in his life. He and thousands like him throughout the world can dress warmly and sleep under blankets through your donations of wearable used clothing, shoes and bedding materials—distributed by Catholic Relief Services. Take your clothing bundle to the nearest Catholic Church during the annual Catholic Bishops' Thanksgiving Clothing Collection, November 18 to 25th. So little for you to give—so much for them to receive.

## Holy See reiterates support of UNESCO

PARIS—The Holy See strongly supports the United Nations Educational, Scientific and Cultural Organization in the pursuit of its aims, the Apostolic Nuncio to France has said.

Archbishop Paolo Bertoli offered a Mass Nov. 9 in St. Francis Xavier Church here on the occasion of the opening of UNESCO's 12th biennial general conference.

Attending the Mass were Rene Mabeu, acting director general of UNESCO, a number of high officials and chiefs and members of conference delegations.

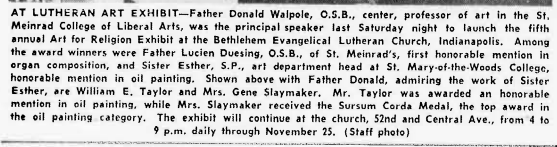
Archbishop Bertoli heads the Holy See's delegation to the conference. Other members of the delegation are: Msgr. Angelo Pedroni, the Holy See's permanent observer at UNESCO; Father Maurice Quegnier, Superior General of the Paris Foreign Mission Society; Father Russo, and Jean Larnant, ecclesiastical advisor and secretary general, respectively, of the International Catholic Coordinating Center for UNESCO; and Prof. August Georgen of the University of Bonn.

"The contribution of education, science and culture to peace is more than ever a pressing duty," the Archbishop said in his sermon at the Mass. "After 18 years of existence, UNESCO understands the meaning of this better."

"The Church brings all its support . . . to the pursuit of these high objectives. She shows it by her presence . . . at your secretariat, and it pleases me to recall that Pope John XXIII has

"The Archbishop concluded his sermon by quoting from His Holiness Pope John XXIII's discourse to the special missions at the opening of the council, "among whom, as you know, there was a delegation from UNESCO," when the Pope said that the Church, conscious of working for a true peace, brings "the luminous response of God to the anguishing problems of today, thus aiding the true advancement of peoples and nations."

HE POINTED out that UNESCO makes "an important contribution to this human development."



AT LUTHERAN ART EXHIBIT—Father Donald Walpole, O.S.B., center, professor of art in the St. Meinrad College of Liberal Arts, was the principal speaker last Saturday night to launch the fifth annual Art for Religion Exhibit at the Bethlehem Evangelical Lutheran Church, Indianapolis. Among the award winners were Father Lucien Duesing, O.S.B., of St. Meinrad's, first honorable mention in organ composition, and Sister Esther, S.P., art department head at St. Mary-of-the-Woods College, honorable mention in oil painting. Shown above with Father Donald, the widow of Sister Esther, are William E. Taylor and Mrs. Gene Slaymaker. Mr. Taylor was awarded an honorable mention in oil painting, while Mrs. Slaymaker received the Sororum Corda Medal, the top award in the oil painting category. The exhibit will continue at the Church, 52nd and Central Aves., from 4 to 9 p.m. daily through November 25. (Staff photo)

## PRIEST TO EPISCOPALIANS

# Catholic-Protestant joint hymnal proposed

WICHITA, Kan. — Delegates to an Episcopal liturgical conference here applauded a Catholic priest's proposal for a joint hymnal to be used by Christian churches.

Father Joseph T. Nolan, pastor of St. Patrick's Church, Galena, Kan., was one of six major speakers at the conference, which drew 500 Episcopalians from 16 states. Other speakers included Episcopal Bishop James A. Pike of California, and Rev. William G. Pollard, Episcopal clergyman and executive director of the Oak Ridge Institute of Nuclear Studies.

Catholics in attendance at the conference, in addition to Father Nolan, included Bishop Mark K. Carroll of Wichita; Msgr. Joseph Fischer, head of the Wichita Diocesan Liturgical Commission; and Father Gerald Ellard, S.J., of St. Mary's, Kan., author and editor of the National Liturgical Conference.

ADDRESSING the conference on "The Liturgical Movement of the Roman Catholic Church," Father Nolan emphasized the "ecumenical force" of the movement.

"The new liturgical interest among both Catholics and Prot-

estants," he said, "is a phenomenon," and he went on to add that "as Catholics get more scriptural and Protestants more liturgical, they are bound to meet each other."

"But this means more than the fact that the Bible is used in the Catholic Church and the altar in the Protestant one," he explained. "For our part, we have been placing a stress on doctrines . . . such as the mediatorship of Christ, our share in His priesthood, the importance of Baptism and professing the faith in later years, the necessity of bearing witness—particularly after Confirmation."

"But most of all, the liturgical movement is an ecumenical force because it is manifestly the work of the Holy Spirit, the spirit of truth, and as it deepens the life of the Christian, this life, which is God's own, is increasingly manifest in charity. And love unites."

SPEAKING of the revival of congregational singing and the reform of music in the Catholic Church, Father Nolan declared: "I look for and propose a joint hymnal with yourselves and other Christians. I think that a joint hymnal, as well as a joint Bible

translation, would be very much to have in common."

He also discussed the possibility that faiths such as Catholic, Anglican, Lutheran, and Presbyterian might one day have the same Scripture readings at their Sunday worship. "This arrangement," he said, "would give us much more than coincidence. It would unite us in the Word of God, in revealed truth, and in the active action of the Holy Spirit."

ASKED IF HE thought Latin as much a handicap to participation in worship as Protestants thought it to be, Father Nolan agreed. But he added that "if Latin . . . the same thing could be said of yourselves in regard to Elizabethan English." Delegates applauded.

Referring to the "revitalization" going on in the Catholic Church, as reflected in the work of the ecumenical council and the liturgical movement, Father Nolan said: "It is urgently needed. For too long we have kept our liturgy to ourselves, and often failed to appreciate the Lord's sacrament, or their significance for social reform as well as social worship. . . ."

"Our spiritual renewal is part, and perhaps the most important part, of a supreme effort to renew the face of the earth. We shall succeed, or see it destroyed."

MILWAUKEE — A priest-specialist in community relations called here for increased "civic ecumenism" on the part of churches in an effort to meet growing community problems.

Father Robert G. Howes, director of community relations for the Worcester, Mass., Diocese, stressed that "moral problems in our cities are by and large non-sectarian problems."

"There are no specifically Jewish shisms. There is no specifically Roman Catholic ecumenic non-ecumenity. Community pessimism is not a Protestant situation," he said in an address given as part of an urban diversity program at Marquette University.

## Urges 'rocking chair seminars'

CINCINNATI—An editor and author recommended that Catholics organize "rocking chair seminars" with their non-Catholic neighbors to discuss the Mater et Magistra encyclical of His Holiness Pope John XXIII.

Philip J. Scharper, editor for Shedd and Ward, publishers of New York, told a Xavier University Forum session here the encyclical is "almost as important as the ecumenical council in its intrinsic significance."

"It is a charter of Christian revolution that could change our world—if taken seriously," Scharper said. He charged that American Catholics "by and large have not taken this document of human dignity with real seriousness." He said "the most practical thing that all of us can do would be to read the encyclical and make every effort to understand it."

## Fr. Donald L. Schmidlin named to Charities post

The Chancery Office has announced the appointment by Archbishop Schulte of Father Donald L. Schmidlin, M.A., to coordinate the activities of the Catholic Charities Bureau for the Archdiocese of Indianapolis. The Director of the Bureau, Father Joseph H. V. Sones, died on November 2.

At present Father Schmidlin is completing graduate work at Loyola University, Chicago. He will be awarded a master's degree in social work in June, 1963.

A native of Indianapolis, Father Schmidlin was ordained in 1957, after studies at St. Meinrad Seminary and the Catholic University of America. His first assignment was as assistant pastor of Christ the King parish, Indianapolis.



FATHER SCHMIDLIN

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Urging churches to cooperate in seeking solutions to community problems, Father Howes declared that church leaders must meet regularly to attempt to apply their shared moral concepts to the general community.

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## Vatican Radio denounces baby-murder acquittals

VATICAN CITY.—The acquittal of all five defendants in the Belgian baby-killing trial should attract the ire of Catholics, Vatican Radio said. The child who was killed, of mothers who have acted differently, and of the whole of mankind, according to Vatican Radio.

The Vatican Radio commentator spoke out after the 12-man jury in the Belgian city of Liege acquitted (Nov. 10) a 16-year-old Suzanne Vandepot, two of her relatives, and their family physician of the murder of the seven-day-old Vandepot baby. The infant daughter was born without arms, allegedly because Mrs. Vandepot had taken the drug thalidomide.

"VATICAN Radio asked: 'Who assumed—and by what right—that the child, could she only have spoken, would have asked to die? She was innocent, and possibly for her deformities rested, if at all, with her mother, with society, not with her, by what right, did society, the

real culprit, acquit the mother, thus ratifying the death sentence on the creature who alone was innocent?'"

The commentator stated that the slain infant "was a person, the old and the sick, the comatose, the feeble, the mentally retarded, the blind, the deaf, the dumb, the lame, the crippled, the paralyzed, the deformed, the handicapped, the old and the sick," the commentator said. "An injury was inflicted on the most sacred, the most inviolable of all rights—the right to life."

"A BREACH was opened in the bulwark which protected the frail, the physically handicapped, the old and the sick," the commentator said. "An injury was inflicted on the most sacred, the most inviolable of all rights—the right to life."

In an earlier commentary (Nov. 7), shortly after the trial opened, Vatican Radio reiterated that the murder of a deformed infant is unjustifiable.

## Official



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CLERGY AND LAYMEN

A new 'mission' to French workers

By ADOLPH SCHALK (Copyright 1962)

There is no doorknob on the front door, only the letters painted next to it, Les Peres' (the priests), and the door is wide open, with only long plastic strips dangling over the threshold. You don't knock, you just walk in, for you feel at home here.

You find yourself at once in the kitchen, a stacky, detached man, about 40, wearing a plaid sport shirt and baggy pants gets up from a table where he has been scribbling some notes, walks toward you and introduces himself. "My name is Antoine," he says. (In the States, it would be "Tony.") The house itself is one of a row of shanty-type "bungalows" on the Avenue du Laragous in the city of Toulouse in southern France.

Antoine is a priest—American Catholics would prefer to call him by his last name, "Father Novales"—and he is the shanty in the parish workers. The scribbled notes are in preparation for Sunday's sermon.

There is no housekeeper in this rectory, no sign with visiting hours, no telephone, no loudspeaker, no desk, no files, no reception room. Correction: there is a reception room, but it is also the kitchen, dining room and parish hangout.

IN THE BACK yard, which is marked off by a faded picket fence, there stands a she-dielectric structure, half partly of cinder blocks and unintentional "split-level" compartments. It is the parish church, "Our Lady of Hope."

While you are sitting here wondering what is coming next, Father Novales excuses himself, grabs a shopping bag, hops on his dilapidated bicycle and disappears around the corner.

Ten minutes later he is back with his bag full of soda and wine bottles. Not only that, but at supper-time he will help prepare the food and consider it a part of his daily chore to help with the dishes.

Over glasses of wine (in your case diluted with soda, as you recall how potent that red stuff was last time), Father Novales tells about his parish.

Just then a middle-aged man and his teenage daughter walk in, shout a greeting. "Hi there, Antoine! Just want to borrow your point brushes, as we're finally getting around to decorating our house."

"Fine," says Father Novales, "but first sit down and have a drink with us."

It doesn't take long for you to realize that there are many more strange and different things about this parish. For instance, there are no collections.

"When people come to have a Mass offered," explained Father Novales, "and ask, 'How much is the offering?' we tell them, 'Nothing.' If they want to make a donation, they do so by making use of the offering box in the rear of the church. But they are never asked for money. As they result, they put in more than if we asked for it."

PERHAPS a word of explanation is in order at this point. The description of parish life of Our Lady of Hope isn't intended as a model for American parishes.

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This is the first of two articles on a new apostolic movement centered in Toulouse, France, which attempts to use the experience of the priest-worker movement while avoiding the practices which led to its disapproval in Rome. Adolph Schalk is an American journalist who has reported on European affairs the past several years.

Even a minor practice like calling a priest by his first name would go against the grain in the United States, despite the American fondness for the casual touch; nor would we Americans generally stand for our parish priests being in such conditions.

To understand what is going on at Our Lady of Hope parish in the outskirts of Toulouse, it is necessary to realize what Father Novales is trying to do, and what specific problems he faces. Few Americans are aware of the intricate structure of French clericalism. Consequently drastic methods—like those of Our Lady of Hope—are needed to counteract it.

By way of illustrating the situation Father Jacques Loew, O.P., (who, as we shall see in the sections to follow, is not the man behind all these strange goings-on) tells of an incident that occurred during his priest-worker days in the docks of Marseilles.

"During a lunch break," he recalls, "a fellow longshoreman, about 27 years of age, sat down next to me and told me that something was on his mind."

"Jacques," he said, "I must ask you something and I know that I can trust you. I will believe whatever you tell me."

"With such a solemn introduction I thought he was going to ask me about the sacraments, but his question was entirely different."

"I was married in church," he said. "I was just as good a Christian as the next guy, but, tell me the truth, isn't religion pretty much of a racket?"

TO RETURN to Father Novales, you begin to see now that there is a point to his strange ways. "We want," he tells you, "to convince the people that the Church is not after their money and that priests are not a privileged class living in comfort off their money. We want to show them that there is no price tag attached to the sacraments. Above all, we want to show them that the priest lives their kind of life, under the same conditions."

As the talk goes on it becomes clear, however, that in this unusual parish there is something more at stake than merely countering French anti-clericalism. This becomes apparent as you learn more about Father Novales and his work. He is of Spanish descent, was active in the resistance movement during World War II, was arrested by the Gestapo at 18, tortured and placed on the death list, saved in the nick of time by the liberation forces.

Then a short, grey-haired man of around 50 walks in and is introduced to you as "Louis."

Louis is not a priest, but a layman who works as a carpenter in the construction of a series of university buildings to accommodate 20,000 students. Later you meet two more men, one of them a priest (who formerly worked in

a coal yard) and the other a factory worker.

When you learn that these four men live here together, that they comprise a team called by the French term *equipe* and are members of a missionary society called *Mission ouvriere Saints Pierre-et-Paul* (Workers' Mission of SS. Peter and Paul), or MOPP, for short, then you realize you are onto something.

Although the MOPP differs from the condemned priest-worker movement, it may eventually prove to be an important answer to the problem of missionizing the workers.

It was founded, in 1954-55, by a man who should know how to make the most of the condemned movement's mistakes—the first priest-worker, Father Jacques Loew, O.P.

The society works with episcopal approval and hopes to be approved soon by the Holy See as a secular institution.

"This priest in the *equipe* is an American, working in a civil ministry (though he must pitch in with the chores), while the lay missionaries organize Catholic Action groups, prepare engaged couples for marriage, visit families (with whom they are already familiar as colleagues in a military hospital), is now a welder's apprentice. Dominique is from Bordeaux, his father is an insurance salesman, and he is one of six children. After graduation from college he entered the seminary. His studies were interrupted by the draft and he had to serve as a paratrooper for 30 months. His brother was killed in the Algerian war."

It was during his military service that Dominique began to realize for the first time, from his colleagues, mostly workers from Lyon, the great distance between his seminary concepts and the real world of work, and to see that the traditional methods of missionizing are not enough. He became acquainted with MOPP through one of its members and decided to join.

Like all MOPP members and regardless whether he might become a priest, Dominique first had to undergo a period as a laborer, then spend one year of prayer and meditation as a postulante (there is no novitiate, however).

This is followed by three years of philosophy and theology, then six months learning a trade (the locally required time in France) in his case as a construction worker. Finally there are three more years of theological studies, then at the Dominican college in Toulouse.

AFTER THE FIRST 18 months with MOPP as a postulant and beginner, Dominique received the official mission of MOPP: a priest or nun with a cross superimposed in turn on the world, during a simple ceremony. A vow of obedience and solemn promises of obedience and poverty are

AT THE OTHER end of Toulouse, in the rascapier's and gypsy district, you visit the MOPP training center, Ecole d'Formation, on the French coast. Here, in a run-down building you meet several members of MOPP now undergoing theological training in Cahors, a shabby, wretched man of 36, from Uruguay,

"The council is a summons to men of good will to be conscious of their oneness and solidarity in the things of the spirit."

In his impact on the Church, Bishop Sheen said, one of the effects of the council will be an exchange between the bishops of prosperous countries and the bishops of underprivileged countries. He stated:

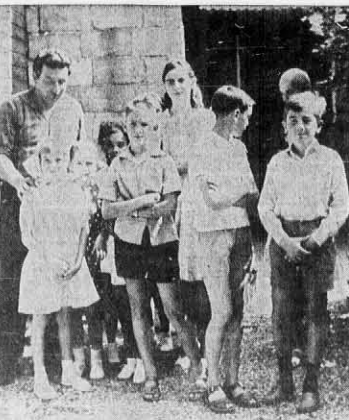
"In this council they confront one another, as abundance and need in the material sense, as need and abundance in the spiritual sense."

"BISHOPS of the rich countries will give more dollars and marks and francs and lire," he said, "but the bishops of the poor countries will give their blood, their imprisonment, their poverty, their need, their zeal, their martyrdoms to their brothers in abundance."

"The inspiration of the council comes from the bishops who have suffered. He was in a communist prison, as were the bishops who believe in the family, morality, decency, God, Christ and the Church into a more compact unity."

"Thus," he declared, "the words of the council are being prepared for apocalyptic times or the final struggle between good and evil."

He continued, "The battle lines of the distant future are being drawn by this council. The other society which persecutes the saints has already given up on the militant banner of atheism."



PASTOR AND FLOCK—Father Novales—"Antoine" to his parishioners—is shown with children of Our Lady of Hope parish, Toulouse, just outside the parish rectory.

the only non-French member; Marcel, 21; Eliot, 29; Bernard, 25; and Dominique, 30, the "postulant" of the group.

There is also a Dominican priest in the house, the spiritual director, called by his first name, "Pierre Henri," taken by all members, temporarily at first, permanently only after 10 years.

After this, Dominique will be assigned to a parish as a lay missionary, holding down a full-time job while stationed there, living in community with two or three other missionaries and one or two priests. After lay missionaries have worked in this manner for at least five years, it is not necessary, but not necessarily, to go on to ordination.

But the theological training of the laymen is identical with that of the priests, ordination being the sole difference between them. Just as Dominique is head of the study *equipe* at the formation center, though a layman, so too in a parish *equipe* the priest is the member who has his own bench for making small repairs in the church and around the house.

The discussion is about how the team lived the gospel during the week past and how they can improve in the week ahead. Half a day each week is devoted to silent meditation.

While the priest does not have a job, he is expected to pitch in and help with the household chores and volunteer as possible work two hours a day at his previous trade, but at home. Thus in one MOPP-run parish the priest member had his own workbench for making small repairs in the church and around the house.

YOU VISIT another MOPP parish in Port de Bouc, a small town of 12,000 people, just 15 miles west of Marseilles. Nearly all the adult inhabitants belong to the working class, as there are virtually no shops or offices and hence no middle class.

At its last election there was only a communist slate offered, for more than 85 per cent of the inhabitants are communists and over 40 per cent are active voters in the region are card-carrying members. The town boasts a Yuri Gagarin Sport and Cultural Center donated by the Soviet Union.

It is the largest oil port in the Mediterranean, for oil from the Sahara is shipped here to be pipelined to the west.

It is hard for Catholics to profess their faith in such an environment and a Catholic union member almost impossible to vote anti-communist. Catholics and communists are ironically united, though, on one front, both being militantly opposed to the nationalist OAS (Secret Army Organization). As one MOPP member tells you, "at last an issue that Catholics can support without losing favor in this communist-dominated town."

You speak with Father Paul, 32, a tall, dark-haired lanky man originally from Marseilles, who just recently completed five years with MOPP in Port de Bouc. He was formerly a priest-worker on the docks of Marseilles, where he first met Father Loew and was inspired by his example to join MOPP.

You ask Father Paul what changes, if any, he was able to observe over the five-year period.

"In the five years I spent at Port de Bouc," he tells you, "there were no preferences to be observed. For instance, we were lucky if 300 people came to Mass on Sunday."

"But you can say this. The people are beginning to associate the Church with the workers, are beginning to be a little less hostile, if not sympathetic to the Church. Considering that this is an overwhelming communist area, this is at least a privileged class with a privileged class will involve many more years of work. We must prove to the people that religion is not a profession for us, but a faith."

ALTHOUGH MOPP is geared specifically to France's needs, it is not by any means a purely local or national missionary endeavor. The map of the world, which can be found on the walls of every MOPP establishment, suggests more.

There is a MOPP team in the Sahara situated with a colony of oil drillers. Contact has been made with South America, where a MOPP team may soon be established, and with Germany, where a MOPP member recently spent a year as an assembly-line worker in one of the country's largest automobile plants. Two priests from Germany recently visited France to see how MOPP operates.

Your trip ends at the Trappist monastery of Citeaux in eastern France, which was founded many centuries ago by St. Bernard himself. Here most of the 40 members of MOPP are gathered

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for their annual month-long retreat (some arriving later or leaving early on account of their job schedules).

Precisely because the MOPP is an active association it is necessary to withdraw from time to time for contemplation and prayer.

It's impossible not to be struck by the joy, enthusiasm and sense of dedication that is obviously written all over the faces of these men, mostly in their 30s or late 20s, with a sprinkling of older men.

They have an esprit d'corps, reminding you somehow of the team of American astronauts: physically trim, skilled, professional, dedicated, all touched with an air of excitement that goes with making new discoveries and breaking through new barriers of sound, space and the human heart.

Indeed, there is a relationship of sorts that makes the comparison not at all far-fetched. You cannot help but smile at the somewhat appropriate clap of thundering jets from a nearby American air base, puncturing the hours of meditation like the hours of the office, over this monastery and cloister gate, on which are inscribed the words, "O heata solitudo, o beata silentia!"

The sound of the jets is a constant reminder of the growing intrusion and domination of technology in our lives, underlining precisely that which the Workers' Mission of the fisherman Pierre and the tentmaker Paul is all about.

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THE CHURCH AND THE WORLD

Pope's doctor dies - African growth - School role

The Vatican

Three additional Polish bishops have arrived here to take part in the deliberations of the Second Vatican Council and four more are expected to arrive within a few days.

The personal physician of Pope John XXIII has died. Dr. Filippo Rocchi, who was also house physician of the North American College, suffered a cerebral hemorrhage (Nov. 11) and died eight hours later.

The ecumenical council is being held for laymen even though they have no direct part in its meetings, Pope John has stated. Explaining why persons visiting the Vatican cannot be allowed to attend council sessions, the Pope said: "It is not a matter of the laity not entering into the things of the Church."

An anthology of the major papal documents on radio and television issued between 1929 and 1962 has been published by the Vatican Polylog Press. Entitled "Papal Documents on Radio and Television" and written in Italian, the volume was published in time to be of service to the Fathers of the Vatican Council before the project of a constitution on the communications media is submitted for their consideration.

The number of African priests has more than doubled from 1949 to 1961, according to statistics released by the Sacred Congregation for the Propagation of the Faith. African priests in areas of Africa under the congregation's administration increased from 1,986 in 1949 to 4,277 in 1961.

Archbishop Martin J. O'Connor, rector of the North American College in Rome, has been named vice president of the ecumenical council in Rome, which will be held in the competence of the apostolate and Communications Media.

Two new museum buildings are planned for Vatican City to house the valuable collections now preserved in the Lateran Palace which is soon to be remodeled for offices of the Roman diocese.

all to observe "this day with reverence and humility."

CHICAGO - Vice President Lyndon B. Johnson said here that religion has been a major force in fighting discrimination and injustice. Johnson, speaking to the Catholic Interracial Council of Chicago, said that "of all the incentives which have moved mankind to the greatest exertions in the struggle for justice and freedom, the force, the most enduring and the most sacred incentive has unquestionably been the religious protest against undersuffering."

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BALTIMORE - Baltimore County voters have rejected a law to expand tax-paid school bus transportation of parochial and other private school pupils within the county. In a referendum question, the voters turned down expansion of the present system of bus rides by a margin of 10,000 votes.

PITTSBURGH - A bell tower named in honor of Philip Murray, founder of the United Steelworkers of America, was blessed at St. Ann's church in the suburb of Castle Shannon. Gov. David Lawrence of Pennsylvania and David J. McDonald, president of the Steelworkers, were present for the ceremony.

ABROAD

NABBINGO, Uganda - Buganda province's government will

soon take over all the secondary schools in the province, including those operated by Catholic missions, a government official has said.

BOMBAY - India's Cardinal has warned Catholics here to help now with money, clothes and gold in the fight against Chinese communist aggression so that they will not be "sound asleep" but that he did not want to "sound alarm" but that he was being a "realist" in the present threat of India. He pledged the support of Catholics in the government's stand against Chinese attacks.

CEYLON - A government-appointed committee has rejected a proposal that almost three-fourth of admissions to Ceylon University be allotted to Buddhist students following Catholic protests. Non-Buddhists protested against the plan, calling it discriminatory. The Messenger, national Catholic newspaper, said: "We fail to see how... the blatant introduction of religion (and not talent) as a factor for admission to the university... is compatible with the findings of a national commission."

MARYDALE TO BUILD GYM - Marydale School will begin construction next week on a new gymnasium, according to Mother Anna Michael, R.G.S., administrator. Groundbreaking ceremonies will be held at 4 p.m. on Wednesday, Nov. 21, at the school, located at 111 W. Raymond St., Indianapolis. The F. A. Wilhelm Construction Co. will erect the building, shown above, at a cost of \$58,780. Conducted by the Sisters of the Good Shepherd, Marydale School is a resident child-care center for 50 pre-delinquent adolescent girls.

TO BRIEF PONTIFF

International board of bishops suggested

VATICAN CITY - The possible establishment of an international board of bishops to give the popes a better idea of the thoughts of Catholics throughout the world has been discussed here.

FATHER HESTON reported that His Holiness Pope John XXIII told a bishop, who in turn told him, that the reason that all the bishops of the Central Preparatory Commission had been called to Rome was so that the Pope could learn the thoughts of bishops from abroad.

Father Edward Heston, C.S.C., procurator general of the Holy Cross Fathers, spoke during a discussion of the possibility of the internationalization of the Roman curia - the Vatican administrative staff.

Pope John pays a visit to teenaged delinquents

By JAMES C. O'NEILL

ROME - His Holiness Pope John XXIII, somewhat breathless from climbing a long flight of stairs, told a group of juvenile delinquents that like stars presents obstacles which must be surmounted.

The Pope in another of his characteristically fatherly visits went to Rome's Arside Gabelli institute (Nov. 11) to be with the 210 adolescent boys who have been committed to its care because of crime and violence.

National groups brief the press

VATICAN CITY - The various national hierarchies have set up their own publicity workshop to give information to the press and other communications media.

The Germans were first with the announcement of a weekly conference under the chairmanship of Auxiliary Bishop Walter Ke-pe of Limburg. The American, French, Dutch and Italian groups have briefings at regular intervals, while other national groups arrange for special meetings when needed.

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REPORTS ON SURVEY

Sociologist discounts anti-clericalism in U.S.

OKLAHOMA CITY - A priest-sociologist in a speech here discounted any significant anti-clericalism in the U.S. Church today, but contended that so-called "conservatives" tend to oppose clerical leadership more often than "liberals."

These conclusions were reported by Father Joseph Fichter, S.J., of Loyola University, New Orleans, and were based on a nationwide survey of Catholic laymen and priests.

Father Fichter, speaking to the Forum, a group which engages in discussion of contemporary issues, said his survey covered 2,500 lay people and a comparable number of diocesan priests.

He said "liberal" Catholics "such as the editors of the Commonweal magazine" seem to be the ones most concerned about anti-clericalism.

ON THE OTHER HAND, "conservatives" or "traditionalists" tend to be more anti-clerical, he reported. He said this has been seen in the refusal of many lay Catholics to accept the social teachings of the church.

Program planned at Mexico center

ST. PAUL, Minn. - The College of St. Thomas here has announced a new kind of educational program at the Center of Intercultural Formation in Cuernavaca, Mexico, from February 19 to May 29, 1963.

Main purpose of the program is to give undergraduate students an opportunity to take an intensive semester of spoken Spanish and specialized courses in Latin American history, literature and cultural anthropology.

Further information may be obtained from the Director of Cuernavaca Program College of St. Thomas, St. Paul, Minn. The college is conducted by the St. Paul archdiocese.

He said that extreme liberals and conservatives account for a minority among laymen. Most people fall in a great middle group, he stressed.

In a later interview, he explained that the liberal and conservative labels are attached to both political and religious ideas. He cited an example:

People in favor of foreign aid, the rights of minority religious and racial groups, and labor unions also favor more active lay participation in the Church, the survey showed.

There is a rise in the status of the laity, he said. He said that the rise of the laity should not lead to the belief that there is a consequent lowering of status for the clergy, because "both the quantity and the quality of religious practice is going up."

He contended that the supposed increase in religious vocations is a myth and falls to take note that the nation's "post-war population boom has not caught up" to the age when young people would be entering seminaries and convents.

The priests and people are closer, "not only in status but in role," Father Fichter said. He called the Christian Family Movement an organization that exemplifies this, saying: "Even here it is women. When the lay people are running CFM and the priest is sitting by the altar, the priest is not the priest, because 'both the quantity and the quality of religious practice is going up.'"

He reported that in the Middle West both the priests and the people are "progressive" in their religious practice and is the "highest in the nation."

In the Eastern Seaboard states, he said, both the priests and the

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EDITOR COMMENTS FROM ROME

Council observers reported impressed with freedom of debate

"We're off to school again," says Archbishop Schulte, as he leaves his hotel room to go down to the entrance where a bus picks him up for the ride to St. Peter's church...

It must seem like back to school for the bishops, who sit in long rows of benches for three and a half hours at a time, listening to their confreres lecture interminably.

Well, they don't sit all the time. Here is a description of one Bishop's view of what happens in St. Peter's cathedral:

"During the last three congregations one's soul has been literally bathed in theological light. . . .

"Still there is the usual rising and going out, after each speaker comes down from the ambo, beginning about an hour and a half after the opening discussion, and so there are commonly knots of bishops in the adjoining chapels, used as lobbies, and each as big as a large church, some discussing, others saying Office, others stretching their legs by a walk.

"After four hours, as the speakers cease, those who have long sat begin to get restless, and some rise, hoping the president will take the hint. This he sometimes seems to do, and closes the assembly by announcing that the hour is late, and that the next congregation will be on such and such a day. But if his anonymous another Right Reverend speaker from the ambo, down they drop in patient resignation on their seats, and a general smile goes round. . . .

surprised at how much Catholic bishops differ among themselves.

The constant repetition does have the advantage of sharpening the Latin text of the Fathers and thus preparing them to understand better the important new subjects to be discussed.

But all this is scant compensation for the frazzled nerves and sense of discouragement the members of the council are experiencing from the needless speech making.

At such a time it is useful to recall that all previous councils met the same difficulty. And this is true of the very first council conducted by the Apostles themselves.

The account of this council in the Acts of the Apostles makes interesting reading in the light of what is happening in Rome at this time.

There is a significant similarity between the problems faced by the first and the latest council of the Church.

The Council of Jerusalem came about in this way. As the Gentile converts increased rapidly, a reaction set in among the Jewish Christians who determined to keep the Church Jewish. Some of these went about among the Gentile Christians preaching that if they were not circumcised and did not observe all the customs and precepts of the Law of Moses they could not be saved.

At Antioch, Paul and Barnabas took exception to this teaching, and such a controversy arose that the church there

sent Paul and Barnabas and several others to Jerusalem for an answer to the problem.

And then, as Acts relates (15:6-29), "the apostles and the presbyters had a meeting to look into this matter."

"And after a long debate, Peter got up and said to them: 'Why then do you now try to test God by putting on the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, just as they are.'

"Then the whole meeting quieted down, and listened while Barnabas and Paul told of the great signs and wonders that God had done among the Gentiles through them."

Note the significant "after a long debate" and "then the whole meeting quieted down." Obviously there were some strong opinions expressed on both sides and the speech making must have been long-winded and lively.

And yet in the end an important decision was made that changed the whole future of the Church. In the decree to be sent back to the Gentile Christians of Antioch the members of the first church council wrote:

"For the Holy Spirit and we have decided to lay no further burden upon you but this indispensable one, that you abstain from things sacrificed to idols and from blood and from what is strangled and from immortality; keep yourselves from these things, and you will get on well. Farewell."

It is worth noting first of all that here is a clear demonstration of the Church's early belief that the Holy Spirit works in and through a general council and the decision of the solution arrived at with the help of the Holy Spirit was a compromise.

Not all the Jewish regulations were abrogated. The Gentile Christians were obliged to abstain "from blood and from what is strangled."

It is not hard to imagine how the Judaizing Christians were demanding that even more of the Mosaic law be imposed on the Gentiles, while Paul and Barnabas and the others interested in making the Church as attractive and acceptable to the Gentiles as possible strove to eliminate all unnecessary vestiges of Judaism.

The obligation to abstain "from blood and from what is strangled" was obviously an attempt to appease the Judaizing group. But compromise will not do. The decision of the Council of Jerusalem was momentous. It unmistakably proclaimed that the Church was universal and Catholic, not only in the sense that it would embrace all people but that it was not to be identified with any one culture or language or set of customs.

The Church today faces an almost identical problem. The Pauls and the Barnabases now in Rome for Vatican Council II are the African, Asiatic and Indian bishops arguing that the Church is not just European and pleading for relief for their people from the burdens of a Latin mentality and language.

"Keep the Latin in Europe and the rites and rituals you like," they are saying in substance to the council; "we don't care what you do, but let us have a liturgy and a language that our people can understand and pronounce."

A Japanese bishop was very effective when he explained that his people could not even pronounce the Latin words of the Our Father, much less understand them.

This is the issue back of all the long discussion of the liturgy. Must the Church remain identified with the European culture and thinking or will it make a momentous decision like that of the first council?

It is impossible to tell yet.

We can be sure that what does come will be a compromise. But such a compromise can set a new direction to the Church as did that of the Council of Jerusalem. For this we can hope and pray.

R. T. B.

QUESTION BOX

Must one support the parish church?

By MSGR. J. D. CONWAY

Q. Our new parish was established two months ago, and I am one of the volunteer workers in our tithing campaign. In making our calls we are finding many families who have been going to other parishes, and they tell us that they intend to continue to do so. This not only makes our work more difficult now, but gives us great concern about the future. Would you be so kind as to tell us, in your column, what obligation these people have financially to the new parish in which they live? Also, what does the law of the Church say as to who administers the sacraments to these people?

A. The parish is the basic unit of Church life and worship. Canon 216 of the Code of Canon Law directs that the territory of each diocese shall be divided into distinct territorial parts, each with its own church, its own pastor, and its own people, who are definitely assigned to it.

Only the Bishop can establish a parish, and he is not permitted to do so unless there is an endowment, or some other reliable source of funds, which assures its financial stability (Can. 1415). The decree by which the Bishop established your parish stated explicitly that its only endowment was the faithful and generous support of its parishioners.

Furthermore, in that same decree he outlined the territory of the parish, naming all its boundaries in detail. All the people within those boundaries belong to the new parish. This is standard procedure in establishing a new parish in the U.S. The decree was also published in the diocesan paper.

FURTHERMORE, your parish is planning to build a church and school, as authorized by the Bishop. Canon 1162 states that the Bishop must not permit a new church to be built, unless he prudently judges that there will be sufficient money for its construction, its maintenance, and the sustenance of the clergy who serve it. In your parish—as in most new parishes in the U.S.—the only source of revenue for these purposes is the faithful financial support of the parishioners.

Canon 1186 spells this out more explicitly. The burden of church maintenance falls first on endowments, patrons, etc.—which are quite unknown in the U.S.—and then it becomes the duty of the parishioners. The law advises the Bishop, however, to do them rather than to force them to perform this duty.

As regards the new school, Canon 1379 says that the faithful must not neglect to help, in accordance with their means, in building and maintaining Catholic schools.

To each parish is assigned a pastor—a shepherd—who has spiritual care of all the souls in his parish territory. He must provide them with Mass and the Sacraments, get to know them, prudently correct those who stray, care for the poor and the pitiable with fatherly love, and exercise greatest care in the Catholic education of the young (Can. 467).

AMONG HIS MANY other duties, the pastor must offer his Mass for the people of his parish, each Sunday, every First Class feast day, on feasts of the Apostles, and various other days. He must take particular care of the sick in his parish, and if they should be in danger of death he must provide them with the Last Sacraments and the Apostolic blessing (Canons 416 and 468).

That the pastor may properly perform his duties, many functions are reserved to him by law (Can. 462):

Baptism (except when it is given privately in danger of death).

The Holy Eucharist, when it is carried solemnly to the sick of his parish (usually in the U.S. the Holy Eucharist is carried privately, without procession).

Holy Viaticum and Extreme Unction, unless necessity permits another priest to presume his permission.

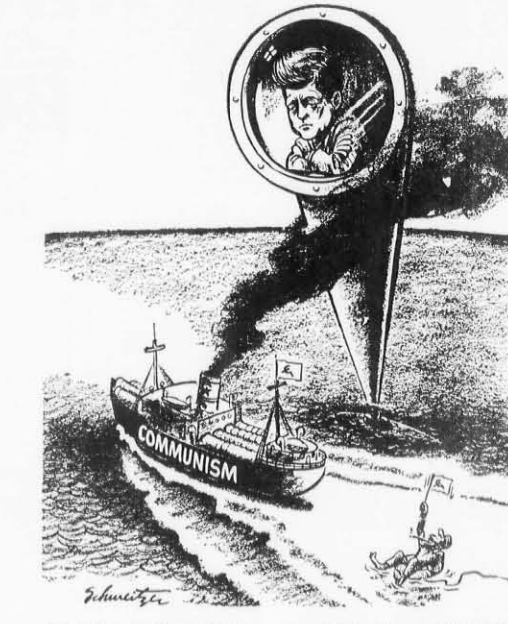
Solemn processions outside the church.

Funerals of his parishioners, unless the deceased person had made other proper arrangements.

The blessing of homes on Holy Saturdays, or on other days established by custom.

The blessing of the baptismal font on Holy Saturday.

Marriages also must take place before the pastor (Continued on page 9)



"39-10-11-42 Visible . . . And One Man Adrift"

OPINIONS

Advices compromise on school aid

To the Editor:

Today the great political debate is over the national, state and federal aid to public school education. In all of this, the Catholic American taxpayer gets stuck for his share without much advantage from the primary grades through the college level.

In my township, 80 per cent of the property tax goes to finance public school education. In addition, a large part of the State gross income tax I pay goes for state aid and to pay for the state universities. A considerable part of the Federal income goes for aid and educational goods of various descriptions.

It is a political fact of life that private schools are not going to get any of this tax money or, at best, a dribble of it. We can talk about this all we want, but even the major politician in the White House and his henchmen know that it is a political fact of life and that it would be political suicide to expose it as he has proved conspicuously on numerous occasions.

Since the crushing tax load is going to get larger because of the massive lobbies of the public school teachers, the Parent Teachers Association, the NEA, and the non-Catholic parents of school children, we might as well admit that if you can't beat it, you might as well join it on some basis which will retain the very necessary Catholic education and still use the public schools where they can be useful.

The sooner plans are made to do this, the better off we will be or otherwise the Catholic school system will necessarily deteriorate because of lack of funds to compete at the Catholic taxpayer is bled white.

No doubt a lot of thought has been given to this by the responsible church authorities.

It seems to me it is high time

that some definite plans be worked out along these lines and the Catholic laity and the public school authorities be informed accordingly.

It is already evident that parish work and the religious activities of pastors and assistants are being necessarily curtailed to maintain a 12-year school system.

There is no magic in 12 years and possibly eight or even less would provide better Catholic education with utilization of the balance in the public school system.

Our whole Catholic educational structure can be jeopardized unless some acceptable compromise

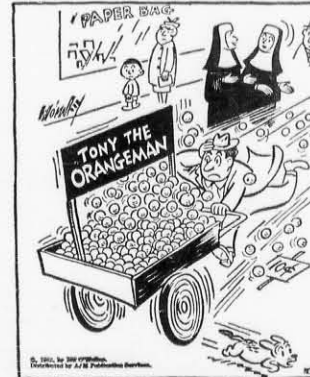
is speedily determined and placed in effect.

Such compromises are being made in other areas. With the make up of our political structure in Indiana, it is obvious we are never going to get any aid from the township or state except in very isolated situations.

If the editors of The Criterion would be as vocal about this serious problem as they are about others of minor importance, we would probably progress more rapidly in the Archdiocese of Indianapolis in this matter.

E. J. Dowd  
Indianapolis

L'I SISTERS



"ALL I DID... WAS TO REMIND TONY... THE SAINT PATRICK'S DAY PARADE WAS COMING BY THIS WAY."

CONTROVERSY

Must Commie be invited to speak?

By WILLIAM J. SMITH, S.J.

Up Buffalo way, in my old home town, the fires of controversy broke out again recently. The Student Senate of the University of Buffalo, having invited a notorious Fascist, Sir Oswald Mosely of England, to address a student assembly then decided to reach for the opposite end of the spectrum. A fellow by the name of Herbert Aptheker, a national Communist leader, had to be invited to put on the same kind of an act.

The State of New York has a law, the Feinberg Law, which prohibits Communists from teaching in public schools. The University of Buffalo is now a State Institution. The Supreme Court of New York State issued an injunction against the appearance of the Aptheker person. The usual hue and cry of denial of freedom to speak and freedom to listen was the immediate result.

Mr. Frank C. Moore, Chairman of the State University of New York Board of Trustees, together with Chancellor Furnas, University of Buffalo, went on record as opposed to the Court decision. Mr. Moore indicated that the entire Board was in agreement with his decision.

"We cannot determine in good conscience," he is reported to have said, "that it is the function of a University to so pick and choose as to bar from open forum . . . those individuals whose views, however warped, may not coincide with the views of the men and women governing a University at any particular time."

If that were all there was to the issue, something might be said in support of the viewpoint. But some interesting questions might be asked as to the prudence, the relative benefits and even the patriotic values attached to inviting an avowed member of the Communist Party to give his slanted viewpoint on the question of current Communism?

IS THERE no one, no historian, no professor of political science, no public figure in the whole United States of America who could give a lecture and intelligently answer questions, objectively, on this subject—other than a Communist? Presiding from the Feinberg law, putting the question on the plane of propriety and patriotism, just what is there to be proud of in inviting a Communist to speak?

When an American University, or any sanctioned group within the University, insists that a Communist be invited to expound his own brand of propaganda to an American audience, the prestige both of that University and of the Communist Party are involved.

If there is one thing that the Communist Party years for, hopes for, strives for in this country it is the previous prerogative of being considered respectable. It wants to be invited to speak on a par with every genuine and worthy American organization.

Long ago the Communist Party lost its right to respectability. In the current circumstances of a Cold War that is being waged day by day between Soviet Russia and this nation, less than ever does it have a claim to such respectability.

THE COMMUNIST PARTY bears a stigma which it has earned for itself and which its own muddled membership glories in. They have endorsed the philosophy, the politics, the military and economic ambitions, the ideology and the hero worship cult of the Soviet Union.

They miss no opportunity to advance the cause of Communism and the leadership of the Soviet Union to the detriment of the United States of America and the Western World. The only time the Communist Party and its spokesmen will endeavor to conceal that ideal is when they decide that subterfuge will advance their cause. Does any American University or American institution or organization of any kind have an obligation to aid and abet them in their nefarious activities?

Should we naively allow them to use the prestige of our honorable American institutions to bolster up a notorious reputation which they themselves have earned? Are we to assume the Communist Party is on a par with the genuine and patriotic institutions of free America which we are struggling to preserve and which they would, given the opportunity, destroy?

The question at issue is not merely one of legitimate free speech. It is much more one of prudence; of wisdom to recognize the subtle approach of the (Continued on page 9)

Must Commie be invited to speak?

Not all the Jewish regulations were abrogated. The Gentile Christians were obliged to abstain "from blood and from what is strangled."

It is not hard to imagine how the Judaizing Christians were demanding that even more of the Mosaic law be imposed on the Gentiles, while Paul and Barnabas and the others interested in making the Church as attractive and acceptable to the Gentiles as possible strove to eliminate all unnecessary vestiges of Judaism.

The obligation to abstain "from blood and from what is strangled" was obviously an attempt to appease the Judaizing group. But compromise will not do. The decision of the Council of Jerusalem was momentous. It unmistakably proclaimed that the Church was universal and Catholic, not only in the sense that it would embrace all people but that it was not to be identified with any one culture or language or set of customs.

The Church today faces an almost identical problem. The Pauls and the Barnabases now in Rome for Vatican Council II are the African, Asiatic and Indian bishops arguing that the Church is not just European and pleading for relief for their people from the burdens of a Latin mentality and language.

"Keep the Latin in Europe and the rites and rituals you like," they are saying in substance to the council; "we don't care what you do, but let us have a liturgy and a language that our people can understand and pronounce."

A Japanese bishop was very effective when he explained that his people could not even pronounce the Latin words of the Our Father, much less understand them.

This is the issue back of all the long discussion of the liturgy. Must the Church remain identified with the European culture and thinking or will it make a momentous decision like that of the first council?

It is impossible to tell yet.

We can be sure that what does come will be a compromise. But such a compromise can set a new direction to the Church as did that of the Council of Jerusalem. For this we can hope and pray.

R. T. B.

Down with prayer

In the petition-signing and statement-issuing industry one law school dean is worth, by a rough rule-of-thumb, four ordinary professors. Two non-descript deans, or one-half a college president, licensed entirely one must admit that Richard Cohen, public relations director for the American Jewish Congress, scored a coup in the trade when he got 132-count "em-law school deans and professors to sign a statement against prayer in the public schools.

To counter Mr. Cohen's efforts—if half his signers were deans—one would have to get the signatures of some 4,000 veterinarians, 10,000 licensed embalmers or 60,000 housewives. We doubt if anybody will do it.

So Mister Cohen's statement will go in jurisprudential splendor to the Senate Judiciary Committee representing the distilled wisdom of a whole herd of learned jurists.

Unfortunately some of the statement glitterers more with eloquence than with cogency. The professors speak frostily of the usefulness of classroom prayer:

"It is unreal to expect that an appreciation of religious values can be communicated to our children by rote recitation of formalized prayer in public school classrooms. Whatever is good and meaningful in prayer must inevitably be lost by its mechanical repetition in an atmosphere devoid of the religious spirit which only the home and church can provide."

One could say with equal force that patriotism cannot be inculcated by parroting the pledge of allegiance daily in a classroom. Or that courtesy can't be taught by forcing habits of politeness. Only trouble is, everyone knows these practices do, in fact, help.

The statement goes on to say that "the intrusion of religion through devotional practices in the public schools threatens the separation of Church and State and challenges the traditional integrity of the public schools."

The signers must not have attended public schools here around these parts. For this the public schools have been traditionally free from any religious "taint." Bible reading, hymn-singing and spoken prayers have a long history in the public schools. The religious cast was, of course, thoroughly Protestant, but as far as we know, these practices of piety have never led either to pogroms or anti-Catholic outbreaks.

For our part we shall be sorry to see the public school pupils as perfectly protected from religion as the American Jewish Congress seems to want.

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

THE YARDSTICK

A dangerous game

By REV. ANDREW GREELEY

To play the role of a critic is at best a dangerous game; to be a self-critic is apparently even more dangerous...

stravicty criticize, (d) telling laymen that they have no right to be members of the Mystical Body...

Call specialists in school crisis

APPLETON, Wis.—Six pastors here have called in a team of education specialists...

The professional team will be supplied by the education department of Marquette University, Milwaukee.

Vatican coffee shop is 'oasis'

VATICAN CITY—A small coffee shop hidden behind the grandstands in St. Peter's Basilica has become a refuge for those trying to escape the daily grind of council debates.

An "expresso" or a "capuccino" relieves the mind quickly of the pressure the bishops are under.

ETHIOPIA: THE HALF-TOLD TALE

YOU DON'T KNOW THE HALF OF IT! That familiar saying originated in the Holy Bible...

TWO LITTLE FELLOWS IN THE BACK ROW

DO YOU REMEMBER seeing our folder about the blind children of Arab refugees in the Holy Land? Two little boys...

WHEN YOU READ this story you will be preparing for a joyful Thanksgiving, we hope. We wish it will be a wonderland of happiness.

Near East Missions logo and address information for Catholic Near East Welfare Association.

before this irate letter that it would be possible to agree with much of what the self-critics had been saying...

Such reactions are, I suppose, understandable.

It is even more unfortunate that many of the critics are not able to profit from criticism...

It might be interesting, for example, if the critics began to defend the Church and its teaching...

23% of U.S. is Catholic

CINCINNATI — Catholics throughout the world total some 558,221,000, about 18.2 per cent of the global population...

West Coast woman is NCCW head

DETROIT — Mrs. Joseph McCarthy, prominent San Francisco civic leader, was elected president of the National Council of Catholic Women here...

26,265 IN RELIGION

MADRID, Spain—Spanish Religions throughout the world now number 26,265,265...

The Criterion Official Newspaper of the Archdiocese of Indianapolis

USHER Funeral Service logo and address information.

WHAT OF THE DAY

Assessing the election

By REV. JOHN DORAN



PLAN DAY OF INFORMATION—The 22 Legion of Mary praisidia in the Indianapolis area will sponsor a Day of Information for Catholics and non-Catholics at Marian College on Sunday, Nov. 18...

VATICAN OFFICIAL

Tells why the Church will not close down nunciature in Cuba

VATICAN CITY—The Holy See will not close down its nunciature in Cuba, a Vatican official has said.

Msgr. Igino Cardinal, chief of protocol in the Vatican Secretariat of State, said at a press conference (Nov. 9) on the subject of relations between Church and State that diplomatic relations between the Holy See and Cuba existed before the present state of affairs.

He noted that the nunciature still exists there. Without referring to the nuncio's status, he said that the Holy See sees "no reason why we should suppress the nunciature as long as there are Catholics whose rights should be defended."

Msgr. Cardinal said that "as long as the Church can make her voice heard, there is no reason why we should be the first to break diplomatic relations."

Msgr. Cardinal disclosed that a proposal regarding relations between Church and State may be made to the council fathers at the next session. He said he could not report on it now since it is still being prepared.

Msgr. Cardinal said that the Church's attitude on tolerance toward other religions, Msgr. Cardinal cited the teachings of Pope Pius XII. He noted that the late Pope said in 1963 that in the present state of society's development and particularly in the light of the tendency of smaller states to federate, tolerance assumes great importance and value because it helps toward peaceful coexistence.

Msgr. Cardinal said that though the Church must hold that it is the one true Faith, it can for the sake of the common good of the human community tolerate a tolerant view even of those churches which it must consider as false.

USHER Mortuary logo and address information.

The writer of claims and counter-claims about last week's election leaves a person in a bit of a quandary. Certainly the Republicans did not make any inroads into the National Congress...

One of the most interesting aspects of the election was the independence of the voters of the traditional patterns which they are expected to follow.

A Republican victory in Oklahoma and a Democratic Governor victory in Vermont; a Republican Governor in Michigan, and the defeat of Wiley in Wisconsin; Republicans winning in the South...

This, I say, is interesting; in fact it is more than interesting; it is a sensational development. People, both Democratic and Republican, are beginning more and more to realize that they are bigger than any party label that they can vote as they choose.

It is not in the best interests of any party to be able to be sure of its vote. Each party should be compelled by the necessity of winning to put before the electorate the very best man it can for each office, under a plan of losing that office to the candidate of the opposition.

The South with its amazing Republican victories in some places and its strong Republican challenges in others will need to revise its idea that the Democratic nomination is tantamount to election. Republican strongholds will have to revise their thinking as to how strong the stronghold is. This is good for both parties, and particularly good for the people within these previously considered "safe" sectors.

Our American tradition of two party government has been very unwilling to accept a third party within it. This has caused some rather strange alignments within the parties, where Liberals and Conservatives vie for the control of both parties, instead of aligning themselves within a party which will express their views.

Either a Conservative or a Liberal can belong to either party, as was well evidenced in the last Congress, and will be demonstrated in the next. This condition has existed for some time

The Vatican official listed four points in his statement: 1-The exercise of his primacy in tolerance toward other religions; 2-Ethical and other papal documents which outline the teachings of the Church in social, economic and spiritual spheres; 3-The cooperative action of bishops and the clergy; 4-The efforts of the laity.

Msgr. Cardinal also singled out four political means by which the pope can influence the civil sphere. These include: 1-The papal diplomatic corps, which can work for peaceful cooperation among nations; 2-The Pope's ability to offer to arbitrate disputes among nations; 3-Concordats signed by the Holy See and individual states; and 4-Participation of the Holy See in the activities of international organizations.

Msgr. Cardinal noted that the Holy See is not a member of the United Nations because it is not the task of the Holy See "to resolve the political, economic and commercial conflicts of nations as would be obliged to do according to the requirements of the charter of the U.N."

Msgr. Cardinal is, however, that the Holy See is a member of many international bodies, including agencies of the U.N., which work for social and cultural improvement among nations.

and will, I suppose, continue to exist. The only remedy which the people will have to change this mixture of thinking within both the major parties will be to vote for the man who comes nearest to their own personal line of thought, no matter what his party. If the Liberal will vote for the Liberal, and the Conservative for the Conservative, no matter what his political party, then the nation will have a chance to know what is the thinking of the electorate. This is good for, indeed should be essential to a democratic or Republican form of government.



CHECK FOR CHATARD LIBRARY—James E. Jackson presents Sister Mary Theres, O.S.B., librarian at Chatard High School, Indianapolis, with a check representing the proceeds from a spaghetti dinner held recently for the benefit of the library.

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Monsignor Goossens Says: The Holy Sacrifice of the Mass is the perfect act of adoration, thanksgiving, atonement, and petition. Have Masses said frequently for yourself, your personal intentions, and for your dear departed ones.



**'Sunday best'**

Edited by the Cleric Seminarians of West Baden College  
By ALLAN F. KIRK, S.J.  
A couple of weeks ago I read a story about a very rich man who was having a big celebration for his son who was going to get married. Invitations were sent out and all sorts of preparations were being made for the big meal and the festivities.

Anybody who received an invitation to the affair was definitely to be excited and counted as a lucky person. And many invitations went out, but then a strange thing happened—all those who had received invitations responded that they couldn't come. Various excuses were offered, but not a single person had been invited accepted the invitation.

You or I would probably have jumped at the chance of such a party and waited hopefully till we received an invite. We might even have indirectly promoted an invitation for ourselves. But all those invited to this celebration turned down the chance to go.

Then the grand father, surprised by these refusals, told his servants and the caterers who were arranging the feast to go out and walk around town and see anybody they could find and invite anybody to the feast who would come. They did this and managed to fill the dining hall so that there was a big enough crowd, even if it was largely made up of strangers.

Then the anxious father came and looked over this crowd of guests and suddenly did a very odd thing. Remember that many of these guests had been completely surprised by the last-minute invitation and hadn't been able to prepare very much for the occasion. So it doesn't appear fair to expect too much from them in the way of their wearing their "Sunday best" or bringing a special present.

But then, as I was saying, the father did a very strange thing. He saw one of the guests who wasn't wearing his best clothes, and he gave orders that that guest be humored. And so some of the caterers came and threw the poor guy right into the gutter. No doubt, you agree with me in thinking that his action of

# CYO grid titles on line Sunday

## Top games are on tap at Stadium

By FRED W. FRIES

The long CYO football season grinds to a halt Sunday afternoon with two championship games and a consolation tilt on the trestle at the CYO Stadium, Indianapolis.

Computing at 3 p.m. for the Cadet championship will be St. Christopher's team that has been hailed as a junior edition of the Green Bay Packers. Trying to keep them out of the throne room will be the winner of the St. Thomas-Holy Angels game played Wednesday evening. (The result was not available at press time.)

St. Christopher's ran touch-south during the competition all season long to wrap up the Division II championship. Last Sunday the Woodlands drubbed Holy Name, Division I champion, 25-0, to gain the final round.

St. Thomas defeated Immaculate Heart, 25-0, to take the stadium in Division III, and met Holy Angels, Division IV title holder, Wednesday evening for the right to challenge the St. Christopher's juggernaut.

In a 12:30 p.m. contest, Sacred Heart, a team that has capitalized on speed and deception to rack up an unblemished season, takes on the St. Joan of Arc school. Division I winners, for the "100 League" championship, the Northstars have a bye into the final game. Sacred Heart, Division III champs, rolled up a 28-0 score in eliminating the Division II winners, St. Lawrence, in last Sunday's play.

A 1:30 p.m. consolation game in the Cadet League pits Holy Name against the loser of the St. Thomas-Holy Angels tilt played Wednesday night.

**THE GAMES** this Sunday mark the conclusion of the 49th consecutive year of grade school football in the Indianapolis area. At the end of each Sunday's games, trophies will be awarded to the winners and losers. Cadet All-Star Medals will be distributed by CYO officials at the halftime of the championship game to the outstanding player on each of the 32 teams.

## Parochial schools extend libraries

(CLEVELAND)—A new library system is quietly growing up in parochial schools of the Cleveland diocese where it was revealed that 77 of the system's 199 schools have their own central libraries. The 77 stock a total of more than 100,000 books.

All were established by the individual parishes and most of them are operated by volunteers from Parent-Teacher units. Many have received organizing help from the National Association of the Catholic Library Association which in 1960 formed an elementary division to help develop centralized school libraries.



**HOBBY SHOW WINNERS**—Seven hobby-lovers were chosen from a field of 471 at the recent CYO Hobby Show as the overall winners in their categories, and Hobby Show officials managed to round up six of the happy champions for this picture. Shown are (front row, left to right): Nancy Russell, St. Mary's Child Care winner; Judy Press, Nativity, Sewings; Pat Reimer, Nativity, Baking; Back row, left to right: Richard Wagner, St. Christopher, Collectors; James Northcott, St. Roch, Skilled Crafts; Francis Figley, Sacred Heart, Kil Crafts; James Peterson, St. Lawrence, winner of the Fine Arts division, was not able to present for the picture.

## 'Study Day' on YCS set for Nov. 23

Expansion of the Young Catholic Student program on the grade school level will be discussed by diocesan teachers at Charrard High School next Friday, Nov. 23.

A Study Day for present and potential moderators of the YCS Young Apostles Movement will feature an address by Father John Krump, of Chicago, national chaplain of the High School YCS.

**FATHER JOHN** Eilford, Arch-diocesan Catholic Youth Director, will offer the diocesan Mass and luncheon at 11:45 a.m.

The Study Day is open to lay teachers and Religious. While stressing the grade school approach, the program will also be of interest to high school students.

**RESERVATIONS** may be made with Sister Mary Jude, S.P., St. Thomas Aquinas School, Indianapolis.

## Briefing set at Cathedral

INDIANAPOLIS—Representatives of a dozen colleges and universities will participate in a special briefing and orientation program scheduled for 8:35 p.m., Tuesday, November 20, at Cathedral High School.

Purpose of the program is to give members of the Junior and Senior classes and their parents an opportunity to ask questions and obtain information about the respective institutions.

The colleges and universities participating are: Marian University; Purdue University; Name, Wabash, St. Joseph (Hennepin), Bellarmine (Louisville), St. Edward's (Austin, Texas), Holy Cross University (Cincinnati), University of Dayton and Loyola University (Chicago). The United States Air Force Academy and General Motors Institute will also be represented.

While the program is designed specifically to give Juniors, Seniors and their parents a chance to learn more about the schools of their choice, parents of lower classmen are welcome to attend.



**FUTURE DESIGNER?**—James Northcott, St. Roch, is shown here with his trophy and his creation. The sleek racer which won the overall championship in the Skilled Crafts Division at the recent CYO Cadet Hobby Show. The product of many hours of labor, the racer won the plaudits of Hobby Show judges as one of the finest individual hobby creations they had seen. The show attracted a field of 471 parish winners, by far the largest in the 11-year history of the event.

## Award winners

Below is a complete list of prize winners in the recent Hobby Show and Baking Contest, sponsored by the CYO as features of the Catholic Youth Week observance in the Indianapolis area.

**HOBBY SHOW**  
Five City Overall Winner: James Peterson, St. Lawrence, painting, models and models.  
Five City Best: Fred Larson, St. James, drawing.  
Two Day Overall: Judy Press, Nativity, Sewings.  
Two Day Best: Judy Press, Nativity, Sewings.  
Best of Show: Judy Press, Nativity, Sewings.  
Best of Show: Judy Press, Nativity, Sewings.  
Best of Show: Judy Press, Nativity, Sewings.

**Baking Contest**  
Overall Winner: Karen Finn, St. Christopher, chocolate cake.  
Second Place: Karen Finn, St. Christopher, chocolate cake.  
Third Place: Karen Finn, St. Christopher, chocolate cake.  
Fourth Place: Karen Finn, St. Christopher, chocolate cake.  
Fifth Place: Karen Finn, St. Christopher, chocolate cake.

**Best of Show**  
Best of Show: Judy Press, Nativity, Sewings.  
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## Choral Festival slated Saturday at the Woods

**ST. MARY-OF-THE-WOODS**, Ind.—The St. Mary-of-the-Woods College Choral will host the first Catholic High School Choral Festival on Saturday, Nov. 17, at 1:30 p.m. in the Cecilia Auditorium.

Sister Marie Brandon, assistant professor of voice, is in charge of arrangements. Choral groups from ten high schools staffed by Sisters of Providence will participate in the non-competitive festival.

**CHARLES BECKMAN** of Ellettsville, and Miss Martha Pearson of Indiana State College will present constructive comments to each choral group.

Participating schools are: Lady-Isabel schools, Wood County, Wis.; St. Mary's, St. Joseph, Mo.; St. Mary's, Indianapolis; St. John's, Logansport, St. Rose, Vincennes; Ketz Memorial, Evansville; Washington Catholic, Warsaw; St. Mary's, Chicago; and St. Mary-of-the-Woods, Indianapolis.

**SELECTIONS** by a combined chorus of the Rose Polytechnic Institute and the St. Mary-of-the-Woods Choral will conclude the program.

Students from Indianapolis and Chicago will remain on campus through Sunday. They will be guests of the college for the come opera—"The Telephone" and "The Old Maid and the Thief" Saturday evening.

Some Day Service between Indianapolis, Anderson, Muncie, Hartford City, Bluffton, Fort Totten, and Auburn.  
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## Football Forecast

**KEYS:** 1. Put an X next to the team you think will win. 2. Give the exact score of the first game. 3. Cut out this box and mail to the FOX TEEN Only Editor, West Baden College, West Baden Springs, Indiana. Entries must be postmarked not later than Wednesday, November 21, 1962.

Games for the weekend of November 24, 1962		
( ) Illinois	vs.	Michigan State ( )
( ) Indiana	vs.	Purdue ( )
( ) Iowa	vs.	Notre Dame* ( )
( ) Miami (Fla.)	vs.	Northwestern ( )
( ) Michigan	vs.	Ohio State ( )
( ) Missouri	vs.	Kansas ( )
( ) Penn State	vs.	Pitt. ( )
( ) Southern Cal	vs.	U.C.L.A. ( )
( ) Texas	vs.	Texas A. & M. ( )

Give the exact score of this game:  
( ) Minnesota vs. Wisconsin ( )

\*Catholic College  
Name \_\_\_\_\_ Age \_\_\_\_\_  
Address \_\_\_\_\_  
School \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

**Prizes I-DAY ONLY! Food**

# Secina Festival

Sun.—Nov. 18  
1 P.M.—9 P.M.

**Prime Roast Beef and Premium Roast Turkey Dinners**  
Serving 12 (Noon) 'Til Closing  
Adults \$1.50 Children 75c

**Grand Prize . . . \$1000**  
**2nd Prize . . . \$250 3rd Prize . . . \$100**  
**4th Prize . . . \$100 5th Prize . . . \$100**

## Secina High School

15th at Emerson  
**GAMES—Door Prizes Every 30 Minutes—GAMES**

IN THE WHOLE CHRIST

The Mediator of Truth

By ABP. EMILE GUERRY

For there is one God, and one mediator of God and men, the man Christ Jesus.

(1 Tim., II, 5)

The role of the mediator is to reconcile and unite two extremes with infinity between them: God and men, Light and darkness. This "one mediator" is the man Christ Jesus, because it is as "man" and as "Christ" that He fulfills this mission.

The mediator of truth is primarily a witness, the Revealer. But He is more than just that.

The Person of the Mediator

In mediation, the person of the mediator is directly and essentially involved, since the mediator himself is the center, the point of encounter, the focus of union.

It is in Christ that truth must be sought, for it is in Him that the Light dwells. He is "the light of the world" (John, VIII, 12).

It is in Him that men can become united with the very Life of God, for He is God made man. It is in Him that they can meet the Father, for the Father is in Him and He is in the Father (John, XIV, 10). It is in Him that they can share the Life of the Holy Trinity, for He is One of the Three Divine Persons.

Christ, the Head of the Mystical Body, gazes upon the Holy Trinity face to face. He is in the glory of the Father. His glorified humanity is radiant with triumphant Light. He worships for us who are toiling painfully towards the summits through the darkness of our souls.

By so doing, we hold ourselves in readiness

to receive all the inspirations that will place Him to give us, in order that we may fulfill our personal mission in the Mystical Body.

The action of the Mediator

The person of the mediator of truth is not merely the place where truth is found, in the sense of the "medium" in the field of physics. A personal action goes out from the Person of Christ, and reaches to every soul in the entire Mystical Body.

Though the mediation of Christ has some points of resemblance to earthly mediation, it nevertheless differs radically from such mediation. In human mediation, the result is obtained through reciprocal concessions; the parties are united only through consenting to certain renunciations on both sides.

But in the mediation of truth, there is no room for compromise; for what compromise can there be between light and darkness? Light must penetrate the darkness; and the darkness must yield to the light by itself becoming "lightness."

In the Mystical Body of Christ, there radiates from the Head an illuminating and transforming power—which through faith, through the virtues, and through the gifts of the Holy Ghost, could bring about an assimilation to the Person of the Mediator, a sharing in His riches, an identification with Him Who is the Light. "I am come, a light into the world, that whosoever believeth in me may not remain in darkness. . . . And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light" (John XII, 46, 35, 36).

O Lord Jesus, when Your Light comes into our souls, it seeks out the most hidden recesses of our being. As the light of the sun, suddenly finding a room, shows up the dust that lay hidden there, so does Your light uncover the depths of our misery. Then, indeed, the scales fall from the eyes of our soul, and we see ourselves as we really are. No longer can we play the saint and gaze complacently at our supposed virtues. Your Light comes to startle our souls into a realization of the truth.

Guerry, "In the Whole Christ," St. Paul Publications, 2187 Victoria Road, Toronto, Ontario, Canada.

The Liturgical Week

By REV. ROBERT W. HOVDA

(Priest of the Pittsburgh Oratory)

Nov. 18 TWENTY-THIRD SUNDAY AFTER PENTECOST. The other-worldly emphasis and the true mystery of Christian public worship does not depend on its being celebrated either in a strange tongue or in an unintelligible way. In fact, if we do not immediately hear and understand the Bible lessons, if the prayers do not elicit by their intelligible content our "amens," if the other texts do not move easily from hearts to lips, we may cease to possess the whole meaning of the liturgy and of the coming Advent is captured (and taught) in the First Reading. "We eagerly await a Saviour." Entrance Hymn, Collect, Gradual Hymn—all point that other-worldly affirmation into our worldly heads.

We can understand so great a message only because already, in this good space-between, we have tasted freedom, and we know degrees of liberty and of bondage. The liturgy does not encourage us to think any the less of these draughts, these sips and morsels, when it teaches us that we do not quench the human thirst, that only God can do so, and that resurrection, going to Him can satisfy our hunger. The liturgy is a lesson of His power, and of the life-promises to those who make of death a truly human act and offering.

Nov. 19 ST. ELIZABETH OF HUNGARY, WIDOW. "In Your truth you have humbled me," we sing in the refrain of the Entrance Hymn. Actually, of course, in most of our parishes we do not sing, and the Introit is not used as an Entrance Hymn. And this is only one example of the neglect of the liturgy and misunderstanding and hopeless habits which have reduced Catholic public worship to the level of piety formally.

In any case, it is the intention of the Church to place those words on our lips as we begin the celebration of the Eucharist today. They express so beautifully the great benefit of liturgy: Here God humbles us in His truth. We find our human plan, our self-will, our pride, when we turn to Him as we do in public worship. Such a humbling is an elevating of man and not a depression. It is every time a rediscovery of the true dimensions of human life.

Nov. 20 ST. FELIX OF VALOIS, CONFESSOR. It is in the house of the Lord, in our public worship, that we grow "like a cedar of Lebanon" (Introit). A strange contrast to the commonly accepted notion that religion is a growth that with an open sky and a transcendent goal every step of the path of man's earthly existence, and nature can be true growth, with an offering, a true advance toward the consummation of the kingdom.

Nov. 21 THE PRESENTATION OF THE BLESSED VIRGIN MARY. It is the presentation of ourselves (and through us all creatures) in the temple of His glory, now in sacramental worship and ultimately in the Beatific Vision. It is the key to worth and value. It is the offering to the Father, and in the Son, shares in the blessing of Incarnation and Redemption, possesses its true beauty, its proper goodness. Today's Mass reminds us that the glory of Mary's humanity is in her full offering of herself to divine wisdom and divine purity.

Nov. 22 ST. CECILIA, VIRGIN, MARTYR. The liturgy and a life of deeds congruous with the liturgy (acts which flow from it and lead to it and which incarnate its spirit) are the two offered to the Father, and the man who neglects them not only impoverishes his life and dwells his soul but also merits Jesus' words: "I do not know you" (Gospel).

Nov. 23 ST. CLEMENT I, POPE, MARTYR. The action of Jesus Christ in the mysteries we celebrate around the altar, in the liturgy, is an action which touches first the men and women who are members of His Body, a constant presence of His saving and life-giving Word and with His sacramental signs. He refashions "the body of our lowliness, conforming it to the body of His glory" (First Reading). But He is "able also to subject all things to Himself." So in refashioning us He touches also the things over which we have dominion, the whole world of work and thought and play.

Nov. 24 ST. JOHN OF THE CROSS, CONFESSOR, DOCTOR. Every Christian is deified by His Baptism and in Confirmation and by His weekly sharing in the Eucharistic meal to profess of the faith and teacher in the Church. The saintly eminence of a John in this regard is only another invitation to all Christians to the faithfulness (orthodoxy) taught by the Church and to the courage recommended in the Gospel. He takes courage to teach the gospel of love and peace and reconciliation in the midst of prejudice and hatred, of bloodthirstiness and violence, especially when the latter vies wear the mask of Christianity and righteousness.

Nov. 25 Q. What is the pain of loss? A. The pain of loss is the agony of being banished from God forever. Q. What is the pain of sense? A. The pain of sense is inflicted by the fire of hell which burns ceaselessly, yet does not consume the spirits there. Q. Is the fire of hell identical with earthly fire? A. Catholicism teaches that the fire of hell exists but it has not specified the nature of this fire. Q. Of the sufferings of hell, which is the most narrowing? A. The pain of loss is far more intense than the pain of sense, because it is more intimate. Although the rebellious angels do not liberally choose to hate God and to thrust Him off forever, nevertheless they cannot still the craving for God which is imbedded in the nature of every spiritual creature; and so they are torn in two, as it were, maddened by conflicting thirst which they can never moderate and never quench. Q. Were the angels given no chance to repent? A. It is an error to attribute human ways of thinking and illumining to the angels. Repentance, to an angel, is a meaningless term, for he has nothing to change. It is His superb intellect grasps all the ramifications of a problem in a single, sweeping glance, he weighs the factors and makes a decision which is utterly irrevocable. Once his mind is made up, there is no change in it. His will is fixed in evil or good forever. Q. Is the punishment of the fallen angels a mystery? A. The punishment of the devils is a truth which we cannot fully understand. However, we can say that an unjust, all-good God cannot do anything wrong or unreasonable. Therefore the everlasting punishment of the devils must be something they truly deserve for their sin. Q. What happened to the angels who did not sin? A. They were instantly admitted into heaven. Q. What is heaven? A. It is Satan a comic or heroic figure? There is nothing either funny or noble about the Devil. Lucifer is a cruel and vicious spirit twisted with envy and hatred for the human race, and he will lure all men into hell with himself. Q. Do the good angels exert influence over the affairs of men? A. Yes, God in His goodness has appointed angels to be His messengers to men, and to be doorkeepers and protectors from the portals of soul and body. Q. How many of the faithful angels are known to us by name? A. Beside: Michael, the Bible mentions Raphael and Gabriel (Th. 12:12, 14, 128). A very ancient tradition divides the angelic host into nine classes, or choirs: Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim, and Seraphim. From "This is Catholicism" by John J. Walsh, published by Doubleday and Company, Inc., Garden City, N.Y.

Most vocations KYOTO, Japan—Japan, one of the most difficult countries in which to make Christian converts, is producing the highest percentage of converts in the world. Recent statistics on the Catholic population of Japan, reveal that for every 828 Japanese, there is one convert to the priesthood, the highest rate in the world.

FAMILY CLINIC

Divorced mother taking advantage of her family

By JOHN L. THOMAS, S.J.

What can married children do when they see that their invalid mother is simply drinking up the elderly father's—just? Lately he's started drinking—up enough to remain in bed for a kind of stupor so her constant nagging won't bother him. Mother's always dominated the family, and since father's retirement she insists he spend every moment waiting on her. They could hire a part-time nurse, but her constant criticism drives every one away. If we're not there to be nagged, she takes it out on Dad, and he must agree with her or she lets him have it. We're afraid he'll become an alcoholic. How should we handle this situation?

the right direction, you will become so disturbed by feeling of guilt and anxiety to persevere once you encounter her first, predictably sharp reaction to criticism. Remember, Denise, it would be false charity, indeed, if out of fear of hurting her feelings, you permitted her to go on acting as she does. We may presume that she has the same obligations as others to practice self-discipline, to control her tongue, and to show sincere concern and respect for others. Will she thank you for your weakness when she must render her account? \*

In spite of her reactions, and she will probably plead sickness, mother's lack of love and respect, and so on, you must proceed calmly, clearly and without reacting. Spell out her obligations objectively, in terms of Christ's own words, as one Christian to another. She may feel hurt, but perhaps not as much as you think. Keep your approach impersonal, basing it not on your opinion, but on her obligations to Christ. You feel she'll never forgive you? Isn't that making a rather low estimate of her virtue? (Father Thomas will be available to give personal replies.) \*

Cites two-fold answer to population problem

WEST LAFAYETTE, Ind.—The ultimate solution to overpopulation problems must be based on later marriages and family planning by self-discipline, Father John L. Thomas, S.J., said here. Father Thomas, St. Louis (Mo.) University sociologist and Catholic press columnist, spoke at a near-capacity lecture in the 1,000-seat Loeb Theater at Purdue University (Nov. 5) on the subject: "Must We Be Divided on Overpopulation?" The lecture sociological maintained that the majority of experts on population questions are in agreement on the basic solutions to problems created by overpopulation. "None of these solutions are simple, because the problem of overpopulation is a very complex one," he said.

capital investment, how to train people rapidly enough. In addition there are the problems of marketing and world trade. BEDIENES solutions in these areas, Father Thomas said, there is the basic solution of family planning. But this meets with many obstacles, because of cultural blocks which make control of population very difficult. He said that there are no really satisfactory means, short of later marriages and self-control, of controlling family planning. "I am convinced that none of the methods now in use, whether it be the pill or various forms of artificial contraceptives, are going to be the final solution," he declared. "As I see it, we have before us, and are, in a sense, at a critical stage in the development of mankind where we must be able to face the fact that the biological potential which is in man has to be controlled, and that control is not going to be either (Continued on page 10)

THIS IS CATHOLICISM

The Princes of Heaven

By JOHN J. WALSH, S.J.

Q. Are men the most exalted creatures God has made? A. No. The masterpieces of God's creation are the angels. Q. How do we know that God created angels? A. We know of the existence of angels from the Bible, God's word to men. Q. What is an angel? A. An angel is a pure spirit who resembles God. Q. What is a pure spirit? A. A pure spirit is a non-material being which has never animated and never will be a body. Q. How does an angel resemble God? A. An angel images God because, like God, an angel possesses intelligence and free will. Q. Do angels have unlimited intelligence and all-potent powers? A. No. Since the angels are creatures, they are finite and cannot, therefore, possess the infinite intelligence and omnipotent will that God has. Q. Can an angel be everywhere? A. An angel is not everywhere at once. An angel can, however, move to any part of the universe with the swiftness of thought. Q. How many angels are there? A. The Bible does not specify their exact number but there are, however, refer to vast hosts and multitudes of them. Q. What are the sufferings of hell? A. The punishments of hell are the pain of loss and the pain of sense. Q. What is the pain of loss? A. The pain of loss is the agony of being banished from God forever. Q. What is the pain of sense? A. The pain of sense is inflicted by the fire of hell which burns ceaselessly, yet does not consume the spirits there. Q. Is the fire of hell identical with earthly fire? A. Catholicism teaches that the fire of hell exists but it has not specified the nature of this fire. Q. Of the sufferings of hell, which is the most narrowing? A. The pain of loss is far more intense than the pain of sense, because it is more intimate. Although the rebellious angels do not liberally choose to hate God and to thrust Him off forever, nevertheless they cannot still the craving for God which is imbedded in the nature of every spiritual creature; and so they are torn in two, as it were, maddened by conflicting thirst which they can never moderate and never quench. Q. Were the angels given no chance to repent? A. It is an error to attribute human ways of thinking and illumining to the angels. Repentance, to an angel, is a meaningless term, for he has nothing to change. It is His superb intellect grasps all the ramifications of a problem in a single, sweeping glance, he weighs the factors and makes a decision which is utterly irrevocable. Once his mind is made up, there is no change in it. His will is fixed in evil or good forever. Q. Is the punishment of the fallen angels a mystery? A. The punishment of the devils is a truth which we cannot fully understand. However, we can say that an unjust, all-good God cannot do anything wrong or unreasonable. Therefore the everlasting punishment of the devils must be something they truly deserve for their sin. Q. What happened to the angels who did not sin? A. They were instantly admitted into heaven.



THE DAUGHTERS OF MARY OF THE IMMACULATE CONCEPTION were founded in New Britain, Connecticut in 1904 by the Rev. Lucian Bojnowski. Urged by the desire to honor Our Lady in a special way on the occasion of the golden jubilee of the proclamation of the dogma of the Immaculate Conception, and wishing to better the sad plight of orphaned children, Father Bojnowski, a zealous and pious priest, brought together a group of devout souls from his parish, and with ecclesiastical approval formed the nucleus of the present community. The Sisters are engaged in teaching on both the elementary and secondary levels, nursing, caring for the aged and infirm, giving catechetical instructions, conducting orphanages and residences for women. The Sisters wear a simple royal blue habit, a black veil, a white sash, and a black rosary. A large immaculate medal on a blue ribbon completes the garb.

SERMONETTE

It's Sunday!

By REV. RICHARD MADDEN, O.C.D.

I have it figured pretty close and I'm sure of one thing. I'm still not old enough to be Sal Mineo's father. But I'm plenty old just the same. I'm so old that I can remember a five-cent hot dog, and eight-cent bus ride and ten-cent haircut. And that is old. In my memories of the "olden days" I can still recall how Sunday used to be a special day. All the bars were closed tight (still are, as a matter of fact, back in Philadelphia) and there were no movies. You were left alone to do with your Sunday hours whatever you wanted to do. So Sunday was entirely different from the other six days. It was God's day and everybody seemed to realize it.

Mass was a big production for the whole family. So was the breakfast that followed. Beneath the social center of life, the time for the big gorge and the running rovers. Things have become so bad that within the past year, one very misinformed, misguided and confused Protestant minister was quoted in leading magazines as saying that the Lord's Day should be shifted to Wednesday, so that church obligations wouldn't interfere with the people's week-ends. Brother, this is where I get off. We certainly could use our Sundays better than we have been using them in the past. A greater devotion at Holy Mass. The recitation of the Rosary, especially in common with the rest of the clan. A day removed from the rat race of making a buck.

Then when Sunday evening comes along, and you have been piously with it all day long, you can sit back in a big soft chair with a beer (or whatever else you like to drink) and watch Maverick without any regrets for having cheated God out of His just due.

Radio & TV Apostolate

ROSARY RADIO PROGRAM

WIRE-1430 on Your Dial—Mon-Fri.—7:45 P.M. FRIDAY, Nov. 16—(Tape) Rev. William Ripperger. MONDAY, Nov. 19—(Tape) Rev. Edward Beckhold and members of Holy Trinity. TUESDAY, Nov. 20—(Tape) Rev. Kenny C. Sweeney, and members of the Catholic Daughters of America. WEDNESDAY, Nov. 21—(Tape) Rev. Bernard Head and students of the Latin School. THURSDAY, Nov. 22—(Tape) Very Rev. Francis Van Benden. (Required by a member of the Apostolate for a special intention.)

Advertisement for Funerals Homes, INCORPORATED, 1509 Prospect St., ME 8-1474, 2226 Shelby St., ST 4-2570. Includes a logo with the text 'SACRED - SINCERE - SERVICE' and 'Above Schedule Presented As A Service To The Criterion Readers.' Daniel F. O'Riley is mentioned as the contact person.





# Tic Tacker

**NAMES IN THE NEWS**—Alan T. Nolan, Indianapolis lawyer and author of "The Iron Brigade," and Father Aurelius Boberek, O.S.B., of St. Meinrad Archabbey, spoke on the theme "Worship and the Layman's Responsibility" last weekend at St. Mary-of-the-Woods College. The occasion was a recollection workshop sponsored by the National Federation of Catholic College Students. . . . Sister M. Francesca, O.S.F., an instructor at Immaculate Conception Academy, Oldenburg, will speak of her experiences as a Negro convert to the Church at the Eastern Regional Convention of the Third Order of St. Francis, Sunday, Nov. 18, in Cincinnati. Theme of the convention is "Interracial Charity and Understanding." . . . Father Lawrence Moran and Father James Hoffman, assistant pastors of St. Andrew's and St. Mary's parishes, respectively, in Richmond, were recent guests of the Richmond ministers' weekly radio program. They discussed proposed changes in the Catholic liturgy. . . . Mrs. Marie D'Andrea Loftus, a member of St. Lawrence parish, Indianapolis, was recently elected president of the Indiana State Nurses Association. . . . Listed among the sick clergy this week are three pastors: Father Donald Coakley of St. Susanna's parish, Plainfield; Father John Riedinger of Little Flower parish, Indianapolis; and Father William O'Brien of St. Bernadette's parish, Indianapolis. Father Coakley is resting in California with relatives. His parish is being cared for by the priests of Marian College. . . . Two Indianapolis students at St. Mary-of-the-Woods College—Miss Jan Carson and Miss Kay Kern—were members of the Queen's Court at the Junior Prom held recently at the Woods. . . . Seventh grader Yvonne Burns of Sacred Heart School, Indianapolis, has had her poem "Thanks to God" published in the current issue of Our Sunday Visitor.

**CONGRATULATIONS**—Best wishes to Mr. and Mrs. James A. Sullivan, members of Holy Cross parish, Indianapolis, who will observe their 30th Wedding Anniversary on November 20. . . . Also to Mr. and Mrs. R. J. Thomas of St. Mary's parish, New Albany, who will note their Golden Wedding Anniversary on November 18.

**CHANGE IN MASS SCHEDULE**—Father Maurice H. DeJean, pastor of St. Malachy's parish, Evansville, reports that another Sunday Mass has been added to the parish schedule. Masses are now offered at 6:15, 7:45, 9 (High Mass), 10:30 and 11:30 a.m.

**RECOGNIZED FOR APOSTOLATE**—Sixteen junior and senior girls attending Sacred Heart Central High School, Indianapolis, last week received the coveted St. Louis the Greater medals awarded by the Catholic Students' Mission Crusade for their earlier in the year teaching catechism to children of migrant workers near New Castle. Father Laurence Lynch, an instructor at the Latin School of Indianapolis who worked with the girls in the apostolate, presented the pins at an all-school assembly. The significance of the award was given by Mike Masley. Those receiving first degree medals were: Jo Polk, Annette Goss, Andrea Gilligan, Judy Peters, Diane Welch, Linda Presutti and Sarah Cohen. Second degree medalists: Lois Busart, Janet DuBois, Girarda Schmalz, Janet Obergfell, Maureen Nerthcutt, Patsy Able, Mary Polz, Kathy Lawrie and Marian Strack.

## Calendar

- SATURDAY, NOV. 17**  
The Turkey Shoot at St. Lawrence Church, 46th and Shadel, land begins at noon.  
Pre-Thanksgiving Dance, sponsored by St. Patrick's Booster Club at Southside Farmers, St. Albans and Prospect Sts., at 8:30 p.m.  
A Rumage Sale, sponsored by Cathedral Grade School Mother's Club at the CYO hall, 1321 N. Penn. St., at 8 a.m.  
A Dual Card Party in Sacred Heart parish hall, 1201 S. Meridian St. All games played beginning at 7:30 p.m. and again at 7:30 p.m. Luncheon served between sessions.
- SUNDAY, NOV. 18**  
A Smorgasbord in St. Bridget's Cafeteria, 815 S. West St., from 4 to 8 p.m. \$1000 in prizes to be awarded.  
Turkey Shoot and Turkey Dinner at St. Jude parish, 3533 Meridian Road.  
A Turkey Shoot beginning at 12 noon at St. Lawrence Church, 46th and Shadel.

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**ATTEND CONFERENCE ON ATOM**—A delegation of eight Catholic high school students and four faculty sponsors attended the 1962 National Youth Conference on the Atom three days last week in Chicago. They were the guests of the Indianapolis Power and Light Company. Among those attending were, from left above: Thomas J. Lareau of Cathedral, Sister Jean Gabriel, O.S.F., of St. Mary's Academy, Margaret J. Pendergast of St. Mary's, and David Gotes of Scenic Memorial. Also at the conference were: Ken J. Hints of Cathedral, Fred Mayer of Scenic, John E. Mader and Thomas G. Sauer of Sacred Heart Central, and Eileen L. Murphy of Our Lady of Grace Academy. Other teachers included: Brother James Sullivan and Brother Charles Devan of Cathedral, and Sister Amelia, S.P., of St. Agnes Academy.

## Question

(Continued from page 4) of one party or the other—usually that of the bride. No other priest can validly assist at a marriage in the parish, unless the pastor delegates him. And the pastor of another parish—to which neither party belongs—must have permission from the pastor of either bride or groom before he can licitly assist at the marriage (Canon 1084-1090).

**IF ANY MEMBER** of your own parish wishes to have his child baptized elsewhere he must obtain permission from his own pastor (Can. 379).  
The Church is very lenient about attendance at Mass, reception of Holy Communion, and especially Confession. You may fulfill your obligation of Sunday Mass in any Catholic church in the world—or even in the open air—no matter in what rite the Mass may be said. Likewise, as long as you are prompted by devotion, you may receive Holy Communion in any church or rite you wish. You are urged to make your Easter duty in your own rite, and practically obliged—except in case of necessity—to receive Viaticum in your own rite (Can. 866). Confession anywhere in the world, to any priest who is duly licensed, is valid and able to understand your language (Can. 905).

However, Canon 867 says that the faithful should be strongly advised to assist at services in their own parish church frequently, and to hear the word of God.  
From all this we can and must deduce that the parishioners who live in the territory of your own parish have a clear and binding obligation of supporting that parish—of doing their fair share, according to their means. They may hear Mass in their former parishes, if they wish, but anything they put in the collection box there is simply an offering—a gratuity—a gift. It does not free them one iota from the obligation of supporting their own parish. They should see that their Sunday tithing envelope is sent by a neighbor, or by mail—undelivered in person later in the week.

The same is true of vacations. Giving to your own parish is a duty; owing to the parish you visit on vacation is a fitting charity.  
My advice to your fellow parishioners: make the break clean and quick. Don't let habit and nostalgia obscure your vision of duty and right order! Duty, like charity, begins at home; and you have moved to a new home. Learn quickly to feel at home in it.

## Smorgasbord set at St. Bridget's

**INDIANAPOLIS**—A Smorgasbord fit for a king will be spread in St. Bridget's parish hall, 815 S. West St., on Sunday, Nov. 18. All manner of good things to eat, from tender turkey and regal ham to savory soups (the latter, of course) to delicious home baked pies and cakes, will be served from 4 to 8 p.m.  
Following the dinner a total of \$1000 in cash awards will be given away.

## Prelate marks 100th birthday

**VATICAN CITY**—Archbishop Alfonso Carini marked his 100th birthday (Nov. 9) by celebrating the 27,800th Mass of his nearly 77 years as a priest.  
His Holiness Pope John XXIII and many high ranking Vatican prelates joined in congratulating the prelate who is believed to be the Church's oldest bishop. A special program was telecast by the Italian television network in his honor.  
Archbishop Carini, secretary emeritus of the Sacred Congregation of Rites, was born in Rome on November 3, 1862. He enjoys good health and has attended all sessions of the eccumenical council.

## WINS BISHOP'S PRAISE

**Unique church service conducted by the laity**  
ROME—A semi-liturgical ceremony for Sundays in priestless areas of Argentina has brought about "the renovation of Christian life in our diocese," an Argentine bishop has said.  
Bishop Jorge Kemler, S.V.D., of Posadas, Argentina, told a press conference here that he has proposed to the council that "the Church dignify this Sunday service by recognizing it as a genuine liturgical act in the strict sense."  
The service is helping to form a new appreciation for the value of the word of God in his diocese, he said.  
He also called for restoration of deacons, married or single.  
Bishop Kemler said his diocese has about 400,000 people spread over 1,400 square miles. He said that in many parts there is only one priest for every 6,000 people, and in some places there is only one for every 10,000.  
**CONCERNED** that his people were being left without religious instruction and alarmed by the attraction which Protestant services had for his faithful, the bishop began a service conducted by chosen laymen in July, 1959. Five other dioceses in Argentina have adopted the ceremony, the Bishop said.  
This year, Sunday services were held in 45 villages on all the Sundays of Lent as well as during Holy Week and on the Sundays after Pentecost, he added.  
The Bishop explained that the service is conducted by a man or woman who is called a delegate of the bishop. He is assisted by a "guide" who leads the congregation in responses to prayers. Candidates for delegate are selected by parish priests and then delegates are elected by the congregation. The elected delegates are then trained, usually by the bishop himself.  
"The service opens by giving special honor to the Word of God," the Bishop said, "as is done each morning in the general sessions of the eumenical council. A rather large book of the Gospels is carried to the center of the altar and laid open in a bookstand between two burning candles. By this action the congregation is made to realize that, although Christ is not sacramentally present due to lack of a priest, He is present to them through His Word."  
The Bishop explained that the ceremony is divided into six parts: a preparatory rite, spiritual readings consisting of two selections from Scripture which correspond to the Epistle and Gospel of the day, a prayer ritual, a final admonition, a blessing and dismissal. A commentary on the Scriptures written by the Bishop himself is also read.  
The Bishop said that his people told him that the service "is more interesting than the Mass because they can understand the language." He added that Mass attendance when a priest is available has increased.  
The Bishop concluded by saying that he and his priests "hope that this Sunday service will be complemented in the near future by administration of the Eucharist itself. This can be realized through re-establishment of the diaconate . . . which could be centered on either single or married men who have received the proper training."

## Council facilities cost \$5 million

**VATICAN CITY**—Cost of the grandstands and technical facilities of the Second Vatican Council comes to about \$5 million, according to Auxiliary Bishop Walter Kampe of Limburg, Germany, at a conference here.  
The various national hierarchies, particularly from Germany and the U.S., have made contributions to His Holiness Pope John XXIII's defray council expenses and to help bishops from mission areas whose funds are limited.  
Some of them were able to raise just enough cash for a one-way ticket and are counting on the charity of their fellow bishops for the fare back home.

## FOR DUBLIN'S POOR

**DUBLIN**—More than 2,300,000 meals were served at the 21 centers of the Catholic Social Services during the summer of the past year. The conference's report also summarized the garment-making work done by 45 guilds of voluntary sewers, and the youth activities conducted for 10,000 boys and girls.

# Controversy Advocates paid lay help in operation of parish

(Continued from page 4)  
Communists toward the status of a deceptive respectability.  
No Communist can take a genuine American approach toward the subject of Communism without implicitly denying and repudiating his own doctrine, his own philosophy—much more his own loyalty and defense of the Soviet Union. Otherwise he simply appears under false pretenses.  
If he is a true Communist, both by definition and conviction, his purpose in any action he takes must be to aid and abet the Communist Party. Left to his own devices and dependent on the inventiveness of himself and his Party he is hard put to get an audience to listen to him.  
There is no law preventing him from hiring a hall. He can put up a soap box and talk from the curb stone. But that is not what he wants. He wants to hide behind the prestige, the influence, good name, acceptability and the respectability of some American institution and depend on the inventiveness of himself and his Party he is hard put to get an audience to listen to him.  
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**CHICAGO**—Parish priests with paid help from the laity could do a better job, a Jesuit priest-sociologist contended here.  
Father Joseph H. Fichter, S.J., head of the sociology department at Loyola University, New Orleans, estimated that 75 per cent of the Catholics parishes in the U.S. do not have paid full-time secretaries.  
"I SEE NOTHING" unclerical to the human approach of running a parish," he told a press conference. "Parishes would be run more efficiently if they employed lay persons to assist in some of the work."  
Father Fichter, who came here to address the LaSalle University's seminar on priests in the modern world, said a parish priest today "is a church builder, fund raiser, moderator of lay societies and runs the parish school" in addition to administering the sacraments.  
"THE PRIEST should be a leader in the community and should not be limited to his own parish," Father Fichter said. There is a new image of the priesthood arising today, "a better socialized priesthood," he added.  
Father Fichter has headed the sociology department at the New Orleans University since 1947. He also has served as visiting professor at the University of Muenster, Germany, and the University of Chile in Santiago.

**Holiday Dance**  
**INDIANAPOLIS**—The Indianapolis Chapter of the Marian College Alumni Association will sponsor a Holiday Dance in the Columbia Club on Saturday, Nov. 24, starting at 9 p.m. Tickets are \$4 per couple. Reservations will be taken by Mrs. Robert McKay, ST 7-1452, Chairman of the event. Sister John Davis, chapter president.

**Assumption Parish**  
**Open House and Homecoming**  
Father Anthony McLoughlin invites all present and former parishioners to view the recent renovation of the parish school and hall. Come Sunday, Nov. 18, from 1 to 6 p.m.—visit with your friends, enjoy a buffet dinner and social games.  
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**INDIANAPOLIS TIMES**  
**UTILITIES \$7 Million Tax Break!**  
CLARIFICATION:  
**REMC's**  
property assessment went UP more than \$3½ million  
A front page story in the July 20, 1962 issue of the Indianapolis Times stated that "statewide, utilities and railroads were given a \$7 million tax break when the board slashed valuations \$106.4 million, a cut of about 9 per cent."  
"INDIANAPOLIS POWER AND LIGHT COMPANY \$6,279,730 in the county... reduction in property assessments  
"The state's largest utility, PUBLIC SERVICE COMPANY OF INDIANA, received a \$6.5 million reduction... in property assessments  
In order to keep the state property tax picture clear in the public eye, REMCs want to point out that their property tax valuation did not go down. Statewide, REMC property assessments went up \$3,690,761 for an average REMC increase of 23%.  
Note: Before this latest increase in REMC property assessments, the assessed valuation and property taxes of Indiana REMCs were already 23% below the national average—the tax per consumer was twice as high . . . and the tax per mile of line was twice as high.  
These tax facts are published in the public interest.  
**HOOSIER ENERGY DIVISION**  
Indiana Statewide Rural Electric Cooperative, Inc.

AROUND THE ARCHDIOCESE

Starlight parish sets turkey shoot, dinner

STARLIGHT, Ind.—A country-style turkey dinner will be served at St. John's parish on Sunday, Nov. 18, beginning at 10 a.m. Thanksgiving hunters can bag a turkey at the turkey shoot which also begins at 10 a.m. on the church grounds. There will be favorite games and short order lunches.

Mrs. Robert M. Steiner, financial secretary.

TELL CITY

The "Christ in Christmas" program will be sponsored again this year by the Bishop Chartrand Council No. 1172, Knights of Columbus. Posters, 12 1/2 x 9 1/2 strips, seals and Christmas tree price tags with a short story of the meaning of the Christmas tree printed thereon, will be distributed. Also Christmas place mats will be at the K of C home and other popular eating places in the city.

ST. MARY-OF-THE-ROCK

Mrs. Alma Simermyer is the newly-elected president of St. Mary's parish Council of Catholic Women. Other officers are Mrs. Alma Walpole, vice president; Mrs. Dolores Pulskamp, secretary; and Mrs. Mary Pulskamp, treasurer.

TERRE HAUTE

Coffee, sweet rolls and doughnuts will be served by St. Benedict's Third Order of St. Francis following all the Masses on Sunday, Nov. 18, at the school. Everyone is welcome.

Investiture ceremonies will be held in St. Benedict's church at 2 p.m. for new members of St. Benedict's Third Order of St. Francis. Postulants should be present at 1:45 p.m. for last minute instructions.

Visitation will follow services at 2 p.m. in the Padua room. Members are urged to be present. For additional information call Helen Lang, C-3488 or Alice Gilson, C-6196.

OSGOOD

A Thanksgiving Social will be held at St. John's Church on Sunday, Nov. 18, beginning at 7:30 p.m. A country store will be a feature.

RICHMOND

A Thanksgiving dance will be held Saturday, Nov. 24, at the K of C home, 703 3rd St. The dance is co-sponsored by the Knights of Columbus Council 114 and the Altar Society of St. Bartholomew's Church. Red Bohman's combo will play from 9 p.m. to midnight.

NEW ALBANY

Mr. and Mrs. Ray J. Thomas will celebrate their golden wedding anniversary on Sunday, Nov. 18. A Mass of Thanksgiving will be offered at 9:30 a.m. at St. Mary's Church.

The Thomases have four children. A reception honoring the couple will be held from 2 to 4 p.m. at the Knights of Columbus hall.

GREENFIELD

The St. Michael's parish Council of Catholic Women will sponsor their annual Thanksgiving Dance on Wednesday, Nov. 21, at VFW Post No. 7119, Ft. Harrison. Tickets, at \$2.00 a couple, may be purchased at the door. The dance begins at 9 p.m.



PLAN SCECINA FESTIVAL—Shown above, discussing last minute plans for the 10th anniversary festival at Scecina Memorial High School, are the festival committee members left to right, Mr. Joe Doll, Mr. "Bud" Johanson, and Mrs. Helen Rogers. These members cordially invite the public to enjoy dinner, fun and games Sunday, Nov. 18, in the school gym, 15th and Emerson, beginning at 12:30 p.m., and ending with the award of five major prizes at 9 p.m.

Day of Recollection held at penitentiary

TERRE HAUTE, Ind.—A Day of Recollection was conducted at the Federal Penitentiary here on October 22 by Father George Powers, pastor of St. Leonard Church, West Terre Haute. Arrangements for the observance were made by Father James J. Hodge, penitentiary Catholic chaplain.

The theme of the four conferences given by Father Powers was the inherent dignity of man regardless of his environment. Stressing the fact that the Divine Life was shared by both angels and men, Father Powers delineated the aspects of physical things, animate and inanimate and pointed out the essential distinction between the creatures of God.

His explanation demonstrated the fact that man is truly made in the image and likeness of God. This image and likeness consists principally in the fact that man has a mind and free will in addition to those attributes which separate the animate creatures from the inanimate objects in the world of creation.

During a recess for luncheon, a question and answer seminar was conducted. In addition to the discussion period the Retreat Master was also available for individual interviews with the men.

Committee heads named for ACCM Sr. Ann Theodore dies at the Woods

Eight Archdiocesan committee chairmen have been named by Charles E. Stummig, Sr., newly-elected president of the Archdiocesan Council of Catholic Men. Included are: James H. Caulfield of New Albany, Religious Activities; Paul G. Fox of Indianapolis, Youth; August Lakon of Richmond, Family Life; Frank P. McGrath of Indianapolis, Civic and Social Action; William Grayney of Indianapolis, Communications and Public Relations.

Also, J. Earl Owens of Indianapolis, Organization and Development; William E. Ready of Indianapolis, Legislation; and John H. Mints of Chicksville, International Affairs.

In addition the following special appointments were made by Mr. Stummig: John Beach of Indianapolis, Budget Director; Albert Maillard of Indianapolis, Leadership Training Director; Joseph Spies of Indianapolis, Rejuvenation Program Director. All will serve as members of the board of directors, together with the president and vice presidents of each district council and other ACCM officers.

PLAN 'BOOK WEEK' VILLANOVA, Pa.—Books "Transcend Space and Time" will be the theme of the 1963 Catholic Book Week, to be observed February 17 to 23. The observance will be sponsored by the Catholic Library Association.

NEW CASTLE

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RICHMOND

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Cites

(Continued from page 7) some form of sterilization or abortion, and I don't believe it will be contraception, because it is not practiced consistently," he added. Father Thomas said they are many disagreements on moral grounds about the means of controlling population, but that all agree on the problem itself with all of its cultural implications.

"We agree with the Protestants, for example, on the basic need of responsible parenthood whereby marriage is seen as a total creative process, with the obligation of educating the child and preparing him for a mature adult life," he said. "This demands the settling up by the individual couple, of a community of love in which, if God blesses them with a child, it is not only procreated but reared properly."

ANOTHER AREA of agreement with Protestants, he said, is the need for later marriages. He pointed to a paradox in the United States, where the complicated society demands a long wait before a person is emotionally mature enough to enter marriage, while at the same time early dating is being forced upon children.

The proposed solutions to overpopulation of sterilization, abortion and artificial contraception are doomed to eventual failure, he maintained, because they involve an irrational approach to the problem.

"That is why I have no fears," he said, "of saying that periodic continence and the disciplined self-control which it demands is the ultimate solution to the overpopulation problem."

Father Thomas demed that there would be a quick solution to the problem, saying: "Most of these undeveloped nations are going to handle this problem in terms of their own moral consciences and their own religion and their own beliefs. They are going to do it because they are going to have to."

"So do not ever believe that we in the United States or in any religious group are in a position to dictate to the world how they are going to settle it."

FARMER'S VIEW For the ladies

By DANA C. JENNINGS A woman writes to the "Wall Street Journal" that she finds this daily account of shenanigans in high finance so intellectually stimulating that she is willing to work in order to keep up subscription.

She states, "there is a growing need for women to work because of the financial drain of raising a family. There is a moral need for women to work because they have for something besides playing a good game of golf or bridge or possessing over a cup of coffee with the neighbors. . . . She deserves the kind of personal satisfaction attained from doing a good job against competition. . . . What kind of challenge does a woman have in modern housekeeping?"

In most families the woman who attends to her home and children saves more than wages. There is, indeed, a moral need for women to work because beyond golf and gossip; we suggest rearing a healthy, God-fearing family. She, indeed, deserves personal satisfaction. That of cooperating with the Creator in bringing forth, nurturing and educating God's wee ones. What kind of challenge does a woman have in screwing nuts onto bolts or filing outdated letters?

This letter portrays so clearly

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St. Monica's plans holiday dance

INDIANAPOLIS—The Women's Club of St. Monica's Church will sponsor their annual Thanksgiving dance, tonight, Nov. 16, at the new Knights of Columbus Ballroom, 71st and Keystone Road.

Nick Craig's orchestra will play from 9 p.m. to midnight. Dancing will be followed by a buffet. Mrs. Thomas Atkins is chairman.

RUSHVILLE Rushville Service Shop Plumbing - Heating - Wiring Harry Staretz, Prop. 507 E. 11th St. Ph. 3255 Hoosier Dairy Products Co. - Distributors of - and Cream - Pasteurized Milk Ph. 2682 222 N. Morgan St.

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Funeral is held for Oldenburg nun

OLDENBURG, Ind. — Funeral services for Sister Antonissa O'Donnell, O.S.F., were held here at the St. Francis motherhouse on Nov. 3. Sister Antonissa who was 76 years old, died at the motherhouse on Nov. 1. Burial was in the convent cemetery.

Sister Antonissa was a member of the Sisters of St. Francis for fifty years. For the past 46 years she was stationed at the Oldenburg motherhouse, where she took care of the community's bookbinding needs.

Teens

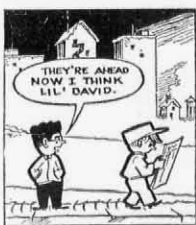
(Continued from page 6) Indianapolis, who walked off with first place. Ronnie's tie-breaker score was only 24 points off the actual score; while a close, very close second score by Larry Hornbach of St. Martin's in Yorkville, Ind., was 26 points off. Congratulations, Ronnie; you really jumped into contention for the season prize! And hats off to you, Larry; that was a tough one to miss out on, but keep it!

To all forecasters our best in the coming week's forecasting. May God bless you all!

Attention Shooters and Ladies too . . . COUNTRY STYLE TURKEY DINNER TURKEY SHOOT With Home Made Dressing and Pie Your Choice Fresh Turkey • Beef • Ham SUNDAY, Nov. 18th 10:00 A.M. - TIL ST. JOHN'S - STARLIGHT, IND. GAMES • SHORT ORDER LUNCH

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Remember them in your prayers

- INDIANAPOLIS
† LENA O'CONNOR, 86, Immaculate Heart Church, Nov. 14, Holy Cross Cemetery. Survivors: granddaughter, Carolyn Sullivan.



AID ST. JUDE'S SOCIAL—The Sewing Club of St. Jude's parish, Indianapolis, will give away a handmade tulip quilt and crocheted bedspread among other things at the annual parish Turkey Dinner on Sunday, Nov. 18.

Indianapolis Parish Shopping List

Grid of 30+ small advertisements for various businesses including pharmacies (Wolman, Gambrell), grocery stores (Worth's, Davis), and services (Jacked, Himmell's). Each ad includes the business name, address, phone number, and a small logo.

Newman Mothers Parish schedules set fall luncheon Monte Carlo night

INDIANAPOLIS—The Newman Mothers' Club of Butler University have scheduled their annual fall luncheon at the Southside K of C Auditorium at 12 noon on Tuesday, Nov. 20.

Associates to meet Sunday, Nov. 18

INDIANAPOLIS—The Associates of St. Joseph will meet at 5:30 p.m. Sunday, Nov. 18, in the library at Cathedral High School.

CLASSIFIED ADS

Large classified advertisement section with multiple sub-sections: HELP WANTED, FOR RENT, BUSINESS SERVICES, REAL ESTATE, BUYING or SELLING, AMERICAN ESTATES CO., and others.

CHURCH-SCHOOL-HOME-MAINTENANCE

Large advertisement for maintenance services featuring logos for Spivey, Jos. G. Charpie, A.J. Laker and Sons, Capitol Glass Company, Meridian Meat Market, St. Michael, Hancock's, St. Mark, St. Monica, and Sutherland Lumber Co. Includes contact information and service descriptions.

# Sacraments, Divine Office are explored at council

VATICAN CITY — A proposal that the name of Extreme Unction be changed to the Anointing of the Sick and discussion of possible changes in the breviary highlighted speeded-up sessions of the ecumenical council.

The speed-up during the 14th, 15th and 16th general meetings of the council (Nov. 7, 9, and 10) followed the permission granted by His Holiness Pope John XXIII to the council Fathers to close debate by a vote.

After spending more than two weeks on the practice and first two chapters of the liturgical proposals, which dealt with the liturgy in general and the Mass, the council completed discussion of the third chapter on the sacraments and sacramental in session a day (Nov. 7) and the fourth on the Divine Office and the breviary in less than two days (Nov. 9 and 10).

**ARCHBISHOP** Pericle Felici, council general secretary, said the council completed discussion of the eight chapters of the liturgical proposals are to be dealt with as a whole instead of separately. They concern the liturgical year, vestments and altar ornaments, sacred music and sacred art.

It was also announced that the council followed the liturgical history of the Sacrament of Extreme Unction and Tradition, called by the Council of Trent (1545-1562) the two sources of revelation.

At the 14th general session it was agreed that the name of the Sacrament of Extreme Unction be changed because the council press bulletin reported it is associated with the imminent death by too many people. It was recommended that its name be changed to the Anointing of the Sick.

A Vatican press office communique said that "one speaker suggested that it would seem useful to insert the renewal of the baptismal promises into the rite of Confirmation of those who have reached the age of reason so that there would be a greater awareness of the obligations which the sacrament imposes on those confirmed."

Reference was also made to godparents who often do not have sufficient knowledge of their responsibilities.

Several bishops, it was reported, discussed the use of vernacular languages in administering the sacraments and all were concerned with making the sacraments more understandable to the people.

During the 15th general meeting the council Fathers stressed the importance of the Divine Office and breviary for the spiritual life of priests, both diocesan and religious.

The Divine Office is the service of prayer and praise, psalms, lessons and hymns which all priests and certain other clerics are obliged to recite daily. The breviary is the book that contains everything necessary to enable a cleric to recite the Divine Office.

While some changes in the breviary were suggested, the press bulletin said that the council Fathers emphasized that every activity in a priest's life is sterile when not maintained by prayer. The breviary was hailed as the highest and most efficacious prayer.

Among the points that might be changed, speakers suggested, were the language used in the breviary, the composition of its parts, time divisions of the recitation of the various parts, choice of new texts drawn from the Scriptures and the Fathers of the Church, revision of certain lessons pertaining to the lives of the saints and the manner of reciting the breviary in choir or in private.

Many speakers asked that the breviary be kept as it is since its present form is the result of many of the reforms of the past. It was also noted that Pope John issued reforms of the breviary in 1960.

Some speakers said they believe that Latin is the language most suited for the official use of the choir in the Church. Others asked for a reduction in the size of the breviary so as to give modern priests more time for the work of the apostolate.

Other council Fathers asked that the breviary be adapted more to the time demands and conditions of today's priests, both in matters of language and length of the various parts of the breviary.

It was also noted that reforms in recent years have been made in rubrics—rules laid down for the way the Divine Office is to be recited, and the actual composition of the breviary.

It was suggested that the council should just outline the general principles governing further changes, that the many specific problems must be solved at a lower level and that the variations found, for example, among various religious orders should be retained.

Discussion of the Divine Office and breviary was concluded at the 16th general session of the council.

**THE BULLETIN** said that the importance of the breviary was stressed by many speakers who proposed to reduce the time needed to recite the Divine Office so that priests would have more time for their pastoral ministry. It was stated that the 20 or 30 minutes that might be gained by cutting the breviary would be of little use to priests and that, on the contrary, it would do damage to their spiritual life.

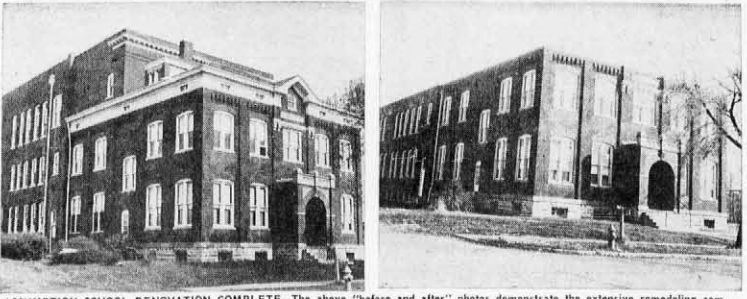
Other speakers argued that if there are special circumstances which indicate the dispensation of a priest from reciting the breviary, these must be specifically spelled out and the bishop must be in agreement with them.

There were suggestions for revision of the psalms and calls for new translations which would be more faithful to the original text in a Latin more easily understood.

In regard to the parts of Scripture found in the breviary, the bulletin again reported that there was a general feeling that more New Testament parts should be inserted with an eye to their formative and pastoral content and that portions of the Old Testament dealing with the historical struggles of the Jews be eliminated.

Several Fathers were reported as saying that, in regard to a restriction on the use of Latin in the breviary, it should be specified that this is not a question of a general faculty to be granted universally but one restricted to special cases. It would never apply to the recitation of the Divine Office in choir, they said.

Discussion of the fourth chapter on the liturgy was terminated by a vote of the Fathers and debate on the remaining four chapters was begun at the 16th session.



**ASSUMPTION SCHOOL RENOVATION COMPLETE**—The above "before and after" photos demonstrate the extensive remodeling completed at Assumption School, Indianapolis. The entire third floor of the building was removed in addition to other interior renovation. Classrooms are located on the building's first floor, while the second floor contains a large parish meeting hall. Sisters of St. Benedict, who staff the parish school, occupy the front portion of the structure. Present and former parishioners are invited to an Open House by Father Anthony McLoughlin, pastor, from 1 to 6 p.m. on Sunday, Nov. 18. (Staff photos)

## AT ASSUMPTION, INDIANAPOLIS

# Open House will mark school renovation

By PAUL G. FOX

Past and present members of Assumption parish, 1217 S. Blaine Ave., Indianapolis, will return Sunday, Nov. 18, for an Open House to celebrate the completion of a \$100,000 renovation project on the parish school and convent.

The 67-year-old combination school and convent will be on display throughout the afternoon. Visitors will be treated to a hot jelly-style roast turkey and ham dinner to be served in the new parish hall, located on the second floor of the school.

Social games will be played in the basement during the afternoon for those interested.

ONE OF THE smallest parishes in Indianapolis, Assumption has less than 1,000 parishioners with a school enrollment of 120. The school is staffed by two Sisters of St. Benedict and two lay teachers. Sister M. Constance, O.S.B., is principal.

Assumption School had its peak enrollment in 1938 when 227 children attended classes there, taught by eight Sisters.

AMONG THE statistics compiled by the pastor, Father Anthony McLoughlin, were the number of converts through the years (600) and the number of marriages performed in the parish church (800). Many interesting historical items on the parish

will be available in brochure form to visitors next Sunday. The parish will sponsor a Card Party on Saturday evening, Nov. 17, which will provide funds for new furnishings in the convent. The event will begin at 7:30 p.m.

Father McLoughlin personally guarantees an enjoyable time for everyone who attends the two events.

Paulist magazine *Slate* reception plans name change for provincial

NEW YORK—Information magazine published monthly by the Paulist Fathers here will change its name with the January, 1963, issue to the Catholic Layman.

Father John Carr, C.S.P., executive publisher of the Paulist Press, said the change is a tribute to the vital importance of the laity in affairs of the Church today.

Joseph A. Kneeland, editor of Information and first layman ever given the responsibility of editing a Paulist magazine, will continue as editor of the Catholic Layman.

The publication originally was founded in 1896 and was published under the name of the Missionary.

INDIANAPOLIS—A reception for Rev. Mother Aurelia Mary Fahry, C.S.J., provincial of the Sisters of St. Joseph's St. Louis Province, will be held Sunday, Nov. 18, from 5 to 5:30 p.m. in the cafeteria of Sacred Heart Central High School.

The provincial is widely known in Indianapolis, having served as principal of Sacred Heart from 1941 to 1954. She will be accompanied on her visitation by Sister Joan Marie, C.S.J., assistant provincial.

All former students and friends of Mother Aurelia Mary are invited to the reception.

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## Canonizations set for December 9th

VATICAN CITY — Two Italian men and a Frenchman who entered the religious life in the last century will be canonized together on Sunday, Dec. 9.

The three are Blessed Francesco Maria Croese, Capuchin Brother who lived from 1804 until 1866 and was beatified in 1929; Blessed Peter Eymard, founder of the congregation of Priests of the Blessed Sacrament, who lived from 1811 to 1868 and was beatified in 1923; and Blessed Antonio Pucci, Servite priest who lived from 1819 until 1892 and was beatified in 1952.

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**ARCHDIOCESAN Bulletin**

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**ST. MONICA CATHOLIC CHURCH ANNUAL THANKSGIVING DANCE**  
Friday, November 16  
Dancing 9 p.m. 'til 12 a.m. with a Buffet Following.  
New K of C Ballroom—11st and Keystone Road  
Music by the "Dance Orchestra"  
Reservations: Mrs. John Herter—WA 6-6778  
Sponsored by St. Monica's Women's Club

**DAY OF INFORMATION FOR NON-CATHOLICS**  
Sunday, November 18  
Marian College—3200 Cold Spring Road  
Registration, 10:15 a.m. Luncheon, 12:30 a.m.  
Program will be closed with Benediction, 4:30 p.m.  
Sponsored by St. Michael's Legion of Mary  
Non-Catholic Guests—FREE

**LITTLE FLOWER CHURCH—CARD PARTY**  
Sunday, November 18—2:30 p.m.  
School Auditorium—14th and Bosart  
All games will be played.

These announcements are available without charge. To have your event listed, please bring the notice to the Ministry of Pastoral Services.

**Feeney-Kirby MORTUARY**  
HARRY A. FEENEY  
MERIDIAN AT 19TH STREET