

# Bishops' function stressed by Pope as council reopens



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## COUNCIL COMMENTS

### Council agenda makes editor eager to return

By REV. RAYMOND T. BOSLER (Copyright, 1964)

I am writing this on the jet swooshing us to New York, where we shall board another plane chartered from the Scandinavian Airline for the trip to Rome and the third session of Vatican Council II.

"Us" is Archbishop Schulte and a tagalong who somehow got himself appointed an "expert" of the council during the first session. This appointment entitles me to a ringside seat within St. Peter's Basilica, from where I hope to report to you what is said and the significance of it.

I have waited until this last report because, as a pastor busy with the opening of school and helping plan a parish program for the year, I have scarcely had time to pack my bags. But I did take time to read over all the material that the Fathers of the council must discuss and vote upon before the council comes to a close.

Until I read the "schemata," as they are called, I dreaded the thought of leaving the parish and returning to the routine of the council, with its interminable speechmaking and rounds of formal receptions and theological bull sessions. But what I have read sends me off as eager as in the first days of the council.

THE SCHEMA on the Church, which will be the first subject discussed, is an inspiring description in Biblical language of God's plan of salvation. It is not an attempt to define the Church, but a presentation that should make the Church meaningful and attractive to modern man. It is a great improvement over the schema on the Church discussed in the last session, as that in turn was an enormous salvation

on the schema originally presented. The new schema embodies the observations and recommendations made by the description of the layman's place in the Church.

It is obvious that the bishops and theologians of the theological commission have done their work of revision well between the sessions. And what is true of this schema holds good for nearly all of them. After trial and error and much re-doing, the commissions from the present schemata are the pompous and sometimes scolding tones of these first presented to the council Fathers.

I may be wrong, but I sense in the new schemata that there has been a meeting of minds among the bishops of opposing views who make up the commissions. The revised schemata express the opinion of the large majority of bishops who spoke their minds in the last session, but at the same time an effort has been made to respect the opinions of the minority and to avoid, wherever possible, any statement that would close discussion on questions in dispute among theologians.

AN EXAMPLE of this would be the question of the relation between Tradition and Holy Scripture that was the cause of prolonged discussion in the first session. If the schema on Divine Revelation is accepted by the council Fathers as it is—and I am inclined to think that it will be—theologians will go on arguing after the close of the council, over whether Holy Scripture contains in substance all that has been revealed concerning man's salvation.

There will undoubtedly be more heated discussion over the

question of the collegiality of the bishops: how exactly do they rule the universal Church together with the Pope, or do they?

There may be strong words over the proposed declaration on religious liberty which is a part of the Schema on Eumenism. The American bishops will certainly find it an excellent statement, but how the Spaniards and some of the Italians will react to it is anybody's guess.

The declaration on the Jews and other non-Christians which is also attached to the Schema on Eumenism will undoubtedly be criticized by many of the bishops, including, surely, many Americans.

There is some possibility that the council could complete its work in this session. There will be considerable discussion, but in this session it should be well controlled by the moderators of the council. This time they are working under a new arrangement. All who desire to speak—including, significantly, the cardinals—must submit their speech five days in advance, and the moderators are empowered to bring together the cardinals who's speeches are similar and request that they choose one to be the spokesman for the common opinion.

THE HOLY FATHER, Paul VI, in his own interesting way, has contributed to a stirring up of interest in the new session of the council. The announcement of the consecration with which he will be joined by bishops from all over the world in the Mass opening the third session was perfectly timed.

And then he followed this with the announcement that women would be permitted to join the council for at least some of the deliberations. I was reminded, when I read this, of the thrilling speech of Cardinal Leo Suenens at the last session, when he complained that half the human race being ignored by the council. And this called to mind the English bishop who set himself the task of composing a limerick a day during the last session. This was his offering for that day:

Said Suenens in one Congress: I'm very of this segregation, The Fathers are churl, Let's bring in the girls, Though there's sure to be some admiration.

Soon we shall find out.

### Pope to observe council on TV

VATICAN CITY—Closed-circuit television will enable Pope Paul VI to view the proceedings of the Second Vatican Council's third session, Francesco Vaccini, the Vatican's chief engineer, disclosed.

He also said he will have remote control of the cameras—he can point them up or down, rotate them from side to side, and even zoom in for close-up views.

According to the engineer, technical and other reasons have ruled out the installation of simultaneous translation systems that would have enabled the council Fathers to follow the long Latin debates in their own language.

VATICAN CITY—Pope Paul VI, in a 45-minute address at the solemn opening of the third session of the Second Vatican Council, declared that its "weightiest and most delicate task" would be to clarify the nature and function of the episcopate as the successors of the Apostles.

He recalled that at the First Vatican Council (1869-70), the Fathers defined and proclaimed "the truly unique and supreme powers conferred by Christ on Peter and handed on to his successors (the Popes)," but "external circumstances" prevented it from defining the role and powers of the bishops.

Meanwhile, he added, "his recognition (of papal primacy) has appeared to some as having limited the authority of the bishops, the successors of the Apostles. The present Ecumenical synod is certainly going to confirm the doctrine of the previous one regarding the prerogatives of the Roman Pontiff, but it will also have as its principal objective the task of describing and honoring the prerogatives of the episcopate."

The First Vatican Council was forced to suspend its sessions when Italian troops invaded the Papal States and ended the temporal power of the Popes.

Pope Paul spoke in Latin during a Mass which he celebrated jointly with 21 cardinals, archbishops, bishops and religious superiors from all parts of the world, and which served to demonstrate the unity and universality of the Church.

HE PAUSED at one point to greet the non-Catholic observers attending the gathering, assuring them of his respect and brotherly love and vowing the hope that it would not be too long before the

### 3rd session gets off to a fast start

VATICAN CITY—The work of the third session of the ecumenical council got off to a fast start.

The council Fathers wound up debate (Sept. 16) on the seventh chapter of the schema on the nature of the Church on the very first day of deliberation. The chapter is titled "The nature of Our Calling." It had been drawn up to express the wish of the late Pope John XIII, who died in a hospital in Rome, that the council should deal with the members of the Church who are fully united with the Church on earth, thus forming one Church.

Pope John's wish was pointed out by Cardinal Michael Browne, O.P., of the Roman curia, who presented the report on the draft chapter.

However, the chapter came under heavy fire from several sides.

Three speakers objected that although the chapter dealt with eschatology—the doctrine of the last things, such as death, resurrection, immortality and judgment—it made no mention of hell.

Three other speakers objected that the chapter dealt with the Church's calling from an individual and ascetic point of view, omitting the Church's social, historic and cosmic viewpoints.

A third criticism was that the role of the Holy Spirit was neglected. Both an Easternrite and a Latinrite Father made this point.

THE COUNCIL meeting opened with the council's annual prayer of the Seven Sorrows of Mary, offered by Bishop Charles Vanoyen, O. Praem., a retired Belgian missionary in the Congo. He was celebrating the 40th anniversary of his consecration as a bishop.

During the Mass a group of lay auditors received Holy Communion.

Once the "extra omnes"—the call to non-officials entitled to be there during a meeting to leave the council hall—had sounded, Cardinal Eugene Tisserant, dean of the College of Cardinals, addressed the meeting as chairman of the Council of the Presidency. He urged the Fathers to heed Pope Paul VI's appeal for prayer and sacrifice for the council's success.

He also reminded the Fathers that the council's aim is pastoral rather than doctrinal and said that this has been the guiding norm in preparing all schemata.

He said he had observed "a very strong desire" on the part (Continued on page 9)



NEW LOOK FOR HOSPITAL NUNS—Sister Mary Helen (right), administrator of St. Vincent's Hospital, Indianapolis, admires the new habit of the Daughters of Charity modeled by Sister Marie, supervisor of Main West. Both Sister Mary Helen and Sister Prudentia (left), supervisor of admissions at the hospital, are wearing the traditional habit with its high "cornette" which has distinguished the Daughters of Charity of St. Vincent de Paul for 300 years. The habit was simplified to accommodate the needs of the Sisters in modern times. The only remnant of the former habit that has been retained are the colors, blue, black and white. The new habit is made from a synthetic drip-dry fabric. It is a one-piece, box pleated, tailored dress six inches from the floor. The headpiece is white and covered by a short blue collar reaching below the shoulders. The new habit will be worn for the first time Sunday, Sept. 20. (Staff photo by Marjorie Dutton)

### Hungarian Reds, Rome sign pact

VATICAN CITY—The Holy See has announced the signing of an agreement with the Hungarian communist government that will recognize the Vatican's authority in that country for the first time in 15 years.

The long-expected accord, the result of 18 months of negotiations between Hungary and the Holy See, was signed in Budapest (Sept. 15).

The announcement here made no mention of Cardinal Jozsef Mindszenty, the Primate of Hungary who has been living in the United States for more than a year since the anti-communist uprising of 1956.

The Holy See simultaneously announced six changes in the Hungarian hierarchy, including the appointment of Bishop Endre Hamvas of Csanak, chairman of the Hungarian bishops' conference, as archbishop of Kalocsa.

THE HOLY SEE'S announcement, concluded in the most general terms, said the document and its attached protocol "contain some practical agreements, assurances or pledges on one part of the questions treated, and at the same time specify the points of view, the requests and the resolutions made known by the two parties on individual points."

Both parties have declared themselves "disposed to pursue these exchanges of view in the future, in the intention of possibly arriving at a broader agreement."

The accord was signed in the Hungarian Ministry of Foreign Affairs by Mgr. Agostino Casaroli, secretary of state for extraordinary church affairs, and Jozsef Prandler, president of the Hungarian state office for cultural affairs.

The Holy See's announcement was published in the Vatican City daily L'Osservatore Romano. It said representatives of the Holy See and the Hungarian government "have had deeply-examined exchanges of views about a complex of questions of right and fact regarding the relations between the Catholic Church and the state in Hungary."

It said both sides had decided "to include the results which the discussions have achieved at this point in a document binding on both parties."

### A word from the Archbishop

TO THE CLERGY, RELIGIOUS AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS

Greetings: Sunday, September 20th, is the designated Catechetical Sunday throughout the Archdiocese. The proximity of Catechetical Sunday to the opening of the third session of the Second Vatican Council is most appropriate. Both the work of the Council and the purpose of the Sunday are intimately concerned with the pastoral life of the Church. After the Sacred Liturgy nothing is so vital to the welfare of the Church as instruction in Christian Doctrine. So while asking all to persevere in their prayers for the continued success of the Council, we further urge a renewed dedication to the study of our Holy Faith.



We have noted with considerable pleasure the announcement of classes for the training of lay catechists offered by the Confraternity of Christian Doctrine. We strongly recommend attendance at these classes. Those who receive certificates on completion of the course will be able to volunteer their assistance in the conducting of parish schools of religion. The initiation of such classes is due to numerous requests of the reverend pastors in recent years.

Conscious as we are of so many new developments in Catholic thought and the enlarged role that the laity is to play in the life of the Church, we cannot fail to cite the need for further study by the laity of our religion. There should be much more extensive participation by our laity in study clubs and discussion groups. The imminent modification of the Liturgy is but one example of the need for additional study on the part of all.

Much is being made of the spirit of Eumenism as another achievement of the Second Vatican Council. There is a danger that enthusiasm for interfaith dialogue, the exchange of visits to churches and the like, may be mistaken for the genuine charity that must be the basis of true Eumenism. This genuine charity towards our separated brethren may find its highest and most fruitful expression in helping others to know the complete Christ in His Church. We feel that much more could be done by our laity by way of interesting and introducing non-Catholic acquaintances to our parish Inquiry Classes. Much time is spent each year by priests who offer such classes, yet in many instances attendance is poor. Perhaps so few come because sufficient effort has not been made by members of the parish to publicize such classes among their friends and acquaintances.

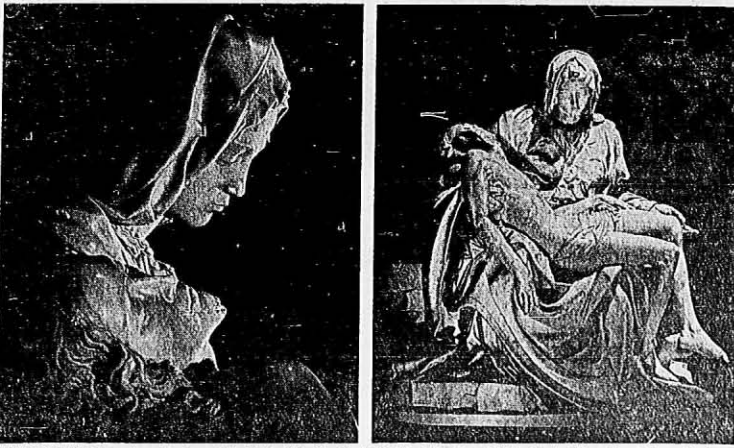
Finally, we would admonish parents who have permission for their children to be in public schools concerning their grave obligation to see that these young people regularly attend instructions in the parish schools of religion.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother—

Faithfully yours,  
+ Paul C. Schulte  
Archbishop of Indianapolis  
(Continued on page 9)



JUST BEFORE TAKE-OFF—Archbishop Schulte and Father Raymond T. Bosler, editor of The Critic and pastor of St. Thomas Aquinas Church, Indianapolis, are shown at their Cook airport last Friday just prior to take-off for the Ecumenical Council. Bishop Henry Pinger, O.F.M., chaplain for the Little Sisters of the Poor, left for Rome the previous day. (Photo by Robert Lavelle)



MASTERPIECE—These dramatic views of the Pietà at the New York World's Fair, were shot by Frank Mehta, New Orleans Clarion-Herald photographer, by special permission for the Catholics area. He prompted many critics to hail the Pietà as the greatest piece of sculpture in the world. Millions have seen the masterpiece at the Fair.

ALEXANDER PELOQUIN

# Sees new Mass in the vernacular as a challenge for composers

By JOSEPH D. McLELLAN

BOSTON — Summing up the current Church music situation, C. Alexander Pelouquin observed: "For the people in the vernacular movement, the battle is won; for musicians, it's just beginning here.

Pelouquin, a teacher, composer and conductor who might be called the Leonard Bernstein of Catholic music in the United States, interrupted one of his busiest schedules borne by any musician on this continent for a brief interview here.

"With the advent of the Mass in English (an event that Pelouquin's music ushered in resoundingly at the recent Liturgical Week in St. Louis) musicians face an overwhelming task. Briefly, everything has to be done over again, made new. Not only must music be made for the new liturgical language, but its forms must be revised to accommodate a new element — the participating congregation.

All of a sudden, diction becomes an overwhelming concern, not only to the choir but to the composer, because the liturgy will be in the language of the people. A false accent, a lengthening of the wrong syllable, a musical line that does not really suit the sense of the words, a muddling of parts that obscures

the text, might have been borne in Latin, because most people in the congregation were not quite sure what was being sung. Now, with English texts, these things will stand out like a sore thumb. The new liturgy will force an improvement in Church music.

**SETTING** music to English words requires a treatment different from Latin, Pelouquin noted. The style has to be syllabic; melisma (the singing of groups of notes, rather than a single note, on one syllable) can be used only sparingly, if at all. Even when they are (just barely) possible, English vowels will not bear the kind of elaboration that is possible in Latin or Italian.

Pelouquin remarked: "There are also strongly-marked stress accents, which must be accommodated, and often ambiguous inflections which must lead an unvarying company into pitfalls."

"This does not mean that English is an unusable language," Pelouquin said, "merely that it is not as readily adaptable as Latin."

Music written for one language can be accommodated to another, but it usually "feels wrong." Pelouquin has already been asked to adapt his most popular Mass, the "Missa Christus Rex," for an English text, but he would prefer not to do it unless it will need no major changes.

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Alternating with the refrain are more elaborate verses for the chorus, in which the composer usually includes some thematic material that recalls and develops a motif in the refrain, thus uniting the two separate elements.

Another way to achieve unity within variety is to make the congregation's basic melody "grow," changing it slightly at each new appearance so that the congregation learns as it sings, Pelouquin said. There are many other possibilities and, indeed, the salient musical fact about the new liturgy is the nearly unlimited possibilities it offers the composer.

All of these possibilities should be explored in a spirit of freedom tempered with reverence, Pelouquin said.

"The Church needs composers who are aware that Bartok, Puccini, and Mahler, to name a few who know Pachelbel, We need to experiment and to find new forms. We need less 'approved' music and more interesting music. We need music that will speak to our country and its people in its own language, just as the new liturgy does, and we need Church composers who are not afraid to learn from the secular musicians of our time as well as the religious musicians of the past."

ONE RESULT of the exploration now beginning should be development of a distinctly American Church music, Pelouquin said—a music which will have "the flexibility of Gregorian Chant, the strength and general appeal of popular music." One disadvantage of this development, and of the use of English texts in the Mass, may be a loss of internationality. With the new liturgy, few European choir will be using American compositions. This is not a problem for most composers, who have been imported in Europe anyway. For Pelouquin, who has had 5 works published, and whose compositions are now far outpurchased by the new opportunities available.

Eventually, he said, there may be founded a new, truly international school of Church composition. He'd like to see it centered in Rome. Such a development is badly needed, but the immediate prospects for it remain cloudy, he added.

**PRAYER DAY** is set for council success

VATICAN CITY—Pope Paul VI has asked that Sunday, Sept. 27, be set aside as a day of worldwide prayer for the success of Vatican Council II's third session. He also asked that all who are able to do so offer up a fast on September's three ember days (Sept. 23, 25 and 26).

The Pope revealed he chose the feast of the Exaltation of the Holy Cross (Sept. 14) as the opening day of the ecumenical council's third session to point to the cross as a source of salvation and the source of the council's hopes for success.

PELOQUIN said the Church music composer's structural problem falls into two broad divisions. The first is to create different kinds of music appropriate for all his varied performers, trained and untrained, vocal and instrumental. The second is to create music that they can sing together so that they form a single, living piece of music. (The key word, perhaps, is "living.") A lot of Church music is dead even before it is written," Pelouquin said—and thousands of groups, congregations and choirs agree.

Besides structure, naturally, there is the problem of quality. It must be good music, attractive both to the performer and to the listener. And, being religious music, it must also have the quality of prayer. If the sacred texts, it must clarify the word and reinforce its meaning, the composer noted.

Among the "especially recommended" hymns are: "Holy God, Father, Son, Holy Spirit," "Credo," "Ave Maria" (Rossini), "Softly and Tenderly Jesus is Calling," and "Ave Maris Stella" (traded).

## Many familiar hymns are banned by diocese

CLEVELAND — Archbishop Edward F. Hoban has banned 23 hymns from the Cleveland diocese, including such familiar ones as "Mother Dear, O Pray for Me," "On This Day, O Beautiful Mother," "Mother Dearest, Mother Dearest," "To Jesus Heart All Burned," and Schubert's "Ave Maria."

Archbishop Hoban said in a letter to all priests and church musicians: "To recognize a greater need for good hymns in our time, and recognize also that there is still considerable abuse in the matter of hymn selection."

**OTHER POINTS** in his directive included: "A reminder that Gregorian chant is the official music of the Church and is 'entirely suitable even on the most solemn occasions.'"

A recommendation that more than 25 specific hymns be used in parish music programs. "A ban not only on 23 specific hymns but also on all other hymns which are not musically suitable or not appropriate because of style, theology or sentiment."

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Archbishop Hoban said the list of prohibited hymns includes the force of law, while the list of recommended hymns is "commendatory rather than peremptory."

Both lists were prepared by the recently established Diocesan Commission for Sacred Music, which may be sung either at liturgical or extra-liturgical functions in the Cleveland diocese, are: "Bling, Flowers of the Barren," "Mary, Dearest Mother, Queen of the Holy Rosary," "I'll Sing a Hymn to Mary," "The Month of Our Mother," "Daughter of a Mighty Father," "Mother at Your Feet Is Sweet Jesus," and "Good Night, Sweet Jesus."

Also: "Just for Today," "Mother Beloved," "Hallelujahs," "Little White Guest," "Agnus Dei" (Bizet), "The Rosary" (Mozart), "Our Father (Mozart)," "Ave Maria" (Rossini), "Softly and Tenderly Jesus is Calling," and "Ave Maris Stella" (traded).

The Gelineau Psalms were described as "highly recommended." Recommended wedding marches were volumes I and II of the Wedding Marches by Father Carlo Rossi, and marches of Bach, Purcell, Franck and Nielsen.

### PRIMARY TARGET

# Peru mission concentrates on getting men to church

By REV. LOUIS DINEEN, S.S.C.

LIMA, Peru—The men are the problem. All the Columbian missionaries here admit it. In the Columbian slum outskirts on the outskirts of Lima, the women and children worship faithfully. But the majority of the men do not go to church.

"I haven't been to Mass or the sacraments since I left school," a man told me. "I'm not interested in religion."

Twice a week during this preparatory period of three weeks they came together to hear a talk by one of the Columbian priests on the practical application of the Church's teachings to their lives. These six talks, Father O'Kane felt, were of pivotal importance.

Those who attended to please the organizers or to make an impression on their neighbors were often held by the talks and persuaded to attend the entire mission.

Now the most important part of the mission is underway: the follow-up. Three-quarters of the men have received the basic message of the mission. Forty continue meeting each week, and Fathers Lynn and Stanley are gradually leading them to a deeper study of the Faith. Father Lynn told me: "The mission didn't solve all our problems, but to grapple with them we have a new spirit of friendship, sympathy, and kindness that is helping to weld our parish into a Christian community. God has poured out His grace on the men of San Mateo."

Father O'Kane hopes to have a men's mission in each of the 12 Columbian parishes. In La Virgen Dolores parish, the mission began on August 15.

Eight of these meetings followed during the next two weeks of the mission. For many men it was their first get-together with their neighbors in the block. They discussed chronic problems and religious subjects.

The words from the lips of men, tired after a day's work, did not always give a clear picture of their hearts. The priest sensed that these men, uneducated and uninitiated as yet by the Church, welcomed the chance to be involved in it through the mission.

The priest who coordinated the work of the laymen celebrated an open-air Mass in some street in his district on each of the three Sundays during the two-week mission. At these Masses and at the meetings, at least 25% of the men in the parish were contacted.

When the mission closed on July 5, the men came to the Church for the first time, arriving in groups from their different centers. They gathered in the patio of the church and sang and danced. The songs were a mixture of Peruvian folk songs, "hymns" and curial hymns. The dances dated back to Inca times.

Then they filled the church and danced. The priest who coordinated the work of the laymen celebrated an open-air Mass in some street in his district on each of the three Sundays during the two-week mission. At these Masses and at the meetings, at least 25% of the men in the parish were contacted.

WASHINGTON—A challenge to the use of the words "under God" in the pledge of allegiance to the flag as recited in New York public schools has been filed with the U.S. Supreme Court.

The New York Court of Appeals, highest in the state, last June unanimously upheld lower court rulings which sustained the constitutionality of the practice. The court challenge was initiated in 1955 by two Port Richmond, N.Y., men on behalf of the Free Thinkers of America.

Court contends that reciting the words "under God" in the flag pledge in public schools "appears to fall in with the First Amendment validity" established by the high court's ruling in 1953 against recitation of the Lord's Prayer and Bible reading in public schools.

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Romulo Carboni, and attended by Bishop George Dwyer of Leeds, England.

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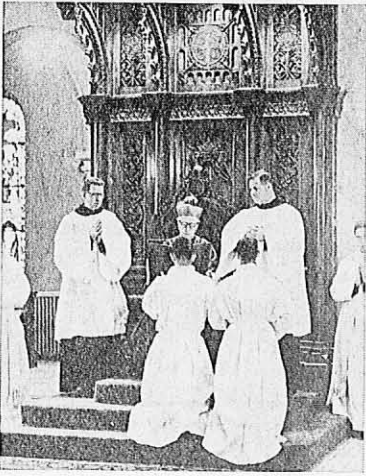
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These photos show Archbishop Schulte conducting ordination ceremonies at St. Meinrad a few days prior to his departure for the third session of Vatican Council II. Tonsure was conferred in September 5 and the minor orders and subdiaconate on September 6. Melvin Berland, son of Mrs. Frank Berland, of St. Mary's parish, St. Mary-of-the-Knobs was a member of the class which received the tonsure and the first two minor orders. (Photos by Hoffman Studios, Jasper)



THE CHURCH AND THE WORLD  
**Papal audiences—Educator is honored**

**The Vatican**

◆ The Vatican has announced that Pope Paul VI will continue to hold his regular weekly audiences on Wednesdays during the third session of the ecumenical council, changing their time from 11 a.m. to 3 p.m.

◆ Hundreds of newsmen covering the second Vatican council were welcomed by Archbishop Martin J. O'Connor, president of the Council Press Commission, at a press conference (Sept. 12) two days before the council opened. Archbishop O'Connor said that no reply could be given to the persistent question whether this thing was or should be the council's last one. He pointed out that Pope Paul VI himself has repeatedly stated that he would impose limits on decisions to be taken by the council. He assured the newsmen of the sincere desire of the members of the press office to help them in the best possible manner.

◆ Two additional language sections have been announced for the Vatican Council's Press Office during the third session—Arabic and Chinese. This brings to nine the number of languages in which reporters can get briefings on the council's happenings within the council hall. The other languages are French, German, English, Italian, Polish, Portuguese and Spanish.

**Abroad**

◆ RECIFE, Brazil—A priest who has led the fight for social justice for northeastern Brazil's sugar workers has again attacked the sugar industry for cutting wages. Father Antonio Melo warned this time that the industry has warned workers that it will call out the army to make them work for the new low wages if they do not do so voluntarily. Wages were cut from \$22 to about \$9 a month earlier this summer.

◆ JOLO, Philippines — Bishop Francis J. McSorley, O.M.I., was honored by Moslem leaders at a public dinner marking the 25th anniversary of his ordination to the priesthood. More than 800 persons, both Christian and Moslem, attended the dinner. Born in New Jersey, Bishop McSorley came to the Philippines in 1950. He was named apostolic vicar of Jolo, in a predominantly Moslem area of the Philippines, in 1958.

◆ GOA, India — Msgr. Philip Mendonca, a teacher in a secondary school here, has been selected as one of 91 educators in India to receive the national gold award. Msgr. Mendonca is the only Catholic among the recipients.

◆ MWANZA, Tanganyika — The Catholic bishops of Tanganyika have announced plans to build a 220-bed hospital in this back-country town as part of a government plan to establish a series of clinics and central hospitals. Building is expected to start in 1965 with funds raised largely by European Catholic groups. Among religious orders who expressed a willingness to work at the hospital are the American Maryknoll Sisters.

◆ LEOPOLDVILLE, The Congo — Father Evrard Van den Broeck, C.I.C.M., who had been imprisoned by the Congolese national army in Kanyama, a mission of the Kabinda diocese in the southern Congo, has now been released. The Leopoldville Catholic news agency, DIA, reported here.

**Breakfast slated by Retreat League**

◆ INDIANAPOLIS — The members of the Fatima Retreat League will hold a Communion Breakfast for members and guests on Sunday, Sept. 27, at the Severin Hotel, at 10:15 a.m., following Mass at St. John's Church at 9 a.m.

The speaker for the breakfast may be obtained through Miss Lucy Presutti, 1133 N. DeQuincy, Indianapolis, FI 30330, or Our Lady of Fatima Retreat House, 5325 E. 56th Street, Indianapolis, LI 6-7900.



MSGR. HARRIGAN

Along with Father Van den Broeck, two European civilians and about 30 Congolese were released. All had been jailed on the grounds that they were conspiring with the rebels who are fighting against the central government.

◆ VALLETTA, Malta—Britain's Duke of Edinburgh will raise the new Maltese flag, blessed previously by Archbishop Michael Gonzi of Valletta, to mark the independence of Malta September 21. The following day, Archbishop Gonzi will offer Mass prior to the ceremony at which Giorgio Borg Oliver will become premier of the independent nation.

◆ LIVERPOOL — Lay mission centers should be the council's apostolic work among merchant seamen in Latin American ports, it was urged here at the international conference on the Apostleship of the Sea. Archbishop Francesco Carpinia, a top official of the Vatican's Coordinating Commission for the Apostleship of the Sea, said the shortage of priests in some Latin American countries makes it difficult to minister to seamen who call at ports there.

◆ LONDON — A British priest who just returned from a fact-finding trip to Sicily has declared it is not true that the Church is neglecting the interests of the poor there. Father Claude Leathem, writing in London's Catholic Universe, said the writings of Italian social worker Danilo Dolci have led many Catholics to criticize the Church in Sicily unfairly. Palermo's Cardinal Ernesto Ruffini, said Father Leathem, was working to help the poor long before Dolci came to the world at large. Cardinal Ruffini is a conservative theologian whose views do not meet with the approval of the majority of the world at large, Cardinal Ruffini is a conservative theologian whose views do not meet with the approval of the majority of the world at large.

◆ BERLIN — Catholic and Buddhist students from Vietnam discussed the problems facing their country at a joint meeting in West Berlin organized by the German Catholic Students' Association.

◆ QUEBEC, Que.—A three-man Royal Commission has been set up by the government of Quebec to inquire into Sunday work legislation in Quebec's pulp and paper industry. The government has been advised by a number of

Quebec industrialists that the pulp and paper manufacturers must have a seven-day week if they are to meet competition elsewhere.

◆ LA PAZ, Bolivia — Catholic church-related institutions have been given new facilities for obtaining legal recognition by the government of Bolivia. The government decree dated August 21 authorizes religious orders, congregations and institutions legally recognized by canon law, intending to operate in Bolivia, to obtain legal status in Bolivia by means of a simple application to the Minister of Religious Affairs, accompanied by a certificate of the bishop in the diocese concerned.

◆ BOMBAY — Americans outnumber other foreigners who have booked accommodations for the 38th International Eucharistic Congress opening here November 23. Less than half the 25,000 expected foreign visitors have made living arrangements so far. Of these, 2,466 are from the United States, 1,500 from Latin American countries, and 810 are from Malaysia.

**At home**

◆ ATLANTA — Archbishop Paul Hallinan of Atlanta, recovering from a hepatitis attack which confined him to a hospital for six months, is not attending the third session of the ecumenical council. He may, however, go to Rome for the session's closing days in November. Archbishop Hallinan is one of two diocesan members of the post-council liturgy commission in Rome.

◆ MINONK, Ill. — Although the Ku Klux Klan is today small and fragmented, its spirit is still alive and dangerous, Michael J. Lallet, state auditor of public accounts, told the Holy Name Society of St. Patrick's church here. "The Ku Klux Klan is the false identification of bigotry as a form of patriotism, is a threat, and a serious one," Howlett said. "One need not be a member of the Klan to encourage the growth and power of the Klan mentality."

◆ ARRON, Ohio — The Akron Area Catholic Interparochial Council called for voters to aid a voter registration drive in Negro areas here. It reflected

**Birth control case goes to High Court**

WASHINGTON — The U.S. Supreme Court has been asked to declare unconstitutional Connecticut's law barring the use of contraceptives and banning dissemination of birth control information.

Dr. C. Lee Buxton, medical director of the Connecticut Planned



Parenthood League, and Mrs. Richard W. Griswold, its executive director, have appealed to the high court from their convictions on charges of giving advice about contraception.

DR. BUXTON and Mrs. Griswold contend that the anti-birth control law "seriously restricts physicians in the practice of their profession and jeopardizes the life and health of their patients."

"Of course the state may impose reasonable regulations on the practice of medicine," their appeal says, "but a law which permits a doctor to abort his patient to save her life but prohibits advice for the use of the most effective means of preventing pregnancy and death has a negligible claim to reasonableness."

THE CONNECTICUT Supreme Court of Errors last May upheld the state law for the fifth time in the past 25 years.

The state court called the law a legitimate use of state police power to protect public health and morals. It said the legislature, not the courts, is the proper judge of regulations for public welfare.

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**Says coup d'etat in Saigon was not Catholic inspired**

By Rev. PAT O'CONNOR

SAIGON, Vietnam — The attempted coup d'etat of September 13 in Saigon was not a Catholic effort nor was it made on behalf of Catholics.

The coup leader, Maj. Gen. Duong Van Du, commander of the 4th corps of the Vietnamese army, is not a Catholic. Neither is Col. Huynh Van Ton, commander of the 7th division, whose troops took a chief part in the operation. The commander of the armed vehicles participating is also non-Christian.

The only Catholic among the leaders of the September 13 attempt is Gen. Lam Van Phai, until recently Minister of the Interior. He is a convert.

These leaders took action apparently because of the recent drastic changes in government and army positions resulting from pressure by the political Buddhists' forces.

Gen. Du announced as one of their aims separation of politics from religion and religion from politics. This principle was included in the objectives on which Gen. Duc and Air Comm. Nguyen Cao Ky, one of the principal opponents of the attempted coup, agreed in their joint press conference held on September 14.

**Aid fund drive**

DORKING, England — A fund raising drive by the White Sisters for a novitiate here is being supported by neighboring Anglican clergymen.

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**Government, Church leaders hail victory**

SANTIAGO, Chile—Church and government leaders have hailed the thumping election victory of moderate Eduardo Frei in Marxist Salvador Allende in Chile's presidential election.

Final returns gave Frei 58% of the total vote to 37% for Allende a confessed admirer of Cuba's Fidel Castro. The election was pacific and untroubled counting. Frei told N.C.W.C. News Service the victory "is not so much a victory of a political party or of a presidential candidate. It is a victory of the faith and hope of a people who would not be defeated by deception, minority and injustice, and who chose to believe that man can be helped without being enslaved."

"WE WILL triumph," he said, "only when we have shown ourselves worthy of this faith and hope, when we prove that there exists within our Christian tradition of respect for human dignity a creative power capable of producing profound changes which the present hour demands of us."

The Catholic Church in Chile took an official position during the election, urging only that each citizen vote according to his conscience. Afterwards, Cardinal Ruffini, president of the Chilean Senate and head of Chile's Liberal Party, declared:

**Cardinal better after collapse**

ROME—Cardinal James Francis McIntyre of Los Angeles, who was overcome by heat and fainted at the opening ceremony of the council's third session, was in good condition, a physician declared here.

Cardinal McIntyre slumped over in his chair about 20 minutes after the ceremony opened. The council's third session had begun. He was carried out by Auxiliary Bishop Edward Ford of Los Angeles and his secretary, Father Eugene A. Gibb, and taken to St. Peter's infirmary.

Dr. Mario Fontana, Pope Paul VI's physician, examined Cardinal McIntyre and said his condition was not serious. He said it seemed the Cardinal had suffered "an indisposition" from the heat of the basilica.

**English Mass made 'must' for Chicago**

CHICAGO — Cardinal Albert Meyer of Chicago directed "mandatory" use of English in the Mass beginning November 29 in the Chicago archdiocese.

Before leaving here for the third session of the Second Vatican Council the cardinal in a letter to the clergy of the archdiocese stated "it will be mandatory to use the English as permitted by the bishops who have approved and approved by the Holy See, in all low Masses where the people are present and expected to participate, beginning with the date of its introduction on November 29."

The cardinal also asked prayer for success of the council and for world peace.

**Mass text issued for Britain, Wales**

LONDON—The official English text to be used at all low Masses in England and Wales on the first Sunday in Advent (Nov. 29) has been issued by the hierarchy here.

It gives the English language versions for both priests and people of all the prayers, or unchanged, parts to be said in the vernacular.

The CIC's reaction to petitions filed with Summit County Board of Elections aimed at repealing a Fair Housing Law, which was passed by the Akron City Council by an 11-2 vote in mid-July. The petitions would bring up the issue in the November elections.

◆ BALTIMORE, Md.—Archbishop Lawrence J. Shehan of Baltimore has announced a temporary delay in introducing English into the administration of the sacraments in this archdiocese. Explaining a date will be set later, an announcement said the delay stems from the unavailability of ritual books containing the new English translations. Use of English was scheduled to begin September 14.

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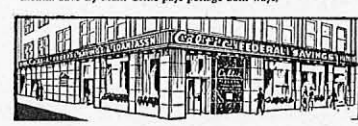
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Comment

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

Welcome, ladies

Pope Paul VI has established—as he put it himself—a small but significant and symbolic precedent by inviting representative Catholic women to attend and, in some cases, assist at the third session of the Second Vatican Ecumenical Council.

This naturally has generated more genteel excitement in secular circles than in the Universal Church, which is equipped by its divine nature and its 20 stormy centuries to undertake such innovations with calmness and even a touch of kindly amusement.

Why, indeed, shouldn't qualified and devout women be admitted to the council and, in certain instances, have official representation as auditors?

Cardinal Leo Suenens, one of the council's four moderators, proposed the inclusion of women auditors at a general session last October, and his proposal won instant favor.

It also was Cardinal Suenens who once said, most truly, that "Christianity started a new era for women when Our Lord proclaimed the fundamental equality of the sexes and the dignity of women for all time."

He added: "Christianity is the greatest and most radical revolution for women in all time."

Granted, through the centuries and in many Christian lands such fine words as those too often have been honored in the breach.

Women, who comprise at least half of the adult population of the world, too often have been denied all but a tiny fractional voice in the management of the world. And, even in the Church, they too often have had to be content with honorable subordinate roles far beneath their God-given capacities.

With but a few exceptions largely interesting only to anthropologists and the like, this seems to be the way of humankind. Despite the fundamental equality of which Cardinal Suenens spoke, maleness dominates until persistent femininity chips quietly at the wall—then the wall grudgingly gives way and finally tumbles.

We are reminded, out of context perhaps, of the group, extremely masculine in appearance, then thought better of his remarks long enough to allow as how women really do play an important role in human society, and then led the group in a "Hail Mary."

Well... Women have been fundamental all along, haven't they, now?

In fact, Pope Paul is in full accord with the so-called primitive Church in giving women a significant part in the third session of the council. Let us not forget the deaconesses of long centuries past who were entrusted with important assignments in spiritual work and care of the sick and needy.

The Pope's action in inviting a select group of ladies to participate in the council's work honors the Queen of Heaven.

Parents' guide

Editor's Note—This "guest editorial" is adapted from the handbook issued with the opening of the new school year to the parishioners of St. Luke's Church, Indianapolis. The observations can be profitably applied to all schools in the Archdiocese.

Apart from serious discipline problems in the parish school, there will inevitably arise minor difficulties between some pupils and their teachers. Misbehavior, misunderstandings, mistakes in judgment, personality conflicts, etc. are certain to occur occasionally in any school having human pupils and human teachers.

Parents can use these episodes intelligently and maturely to teach their children some important practical truths—or they can react in excitement and anger to make the incident painful and destructive for all involved. No body gains—and the child loses most of all.

Permit us to suggest the following considerations if your child is involved in some unhappy incident at school.

- 1. The school is for your children, not against them. Even when we are wrong in our judgment, our good will toward you and your children cannot be questioned.
- 2. Children—even very good children—can and do misbehave occasionally and need correction.
- 3. Teachers—even very dedicated and patient ones—can and do have bad days, just like parents and pastors, when their patience is limited and their emotional control imperfect.
- 4. Injustice is an unfortunate fact of life. The innocent get punished and the guilty go free, sometimes, in courts of law, in homes and in schools. No one likes injustice and everyone is entitled to protest when it occurs, but it is a big mistake to teach your children that they will never suffer injustice. They will occasionally, all their lives, just as you and I.
- 5. No judgment on an incident should be made solely on the basis of the child's report. Establish the facts from both sides before deciding whether parental intervention is desirable.
- 6. First discussion should be with the teacher involved, not the Principal or Pastor. If satisfaction is not obtained, the Principal should have an opportunity to settle the matter before the Pastor is approached.
- 7. Don't give your child the opportunity to pit parent against teacher, as this will simply insure the failure of the teacher's legitimate efforts to enforce discipline.
- 8. The teacher is your ally, quite as much as the pediatrician who sometimes must prescribe treatment your child does not enjoy.
- 9. Keep your sense of proportion. Don't exaggerate the importance of routine, minor mishaps. It is right that you be interested in your child's scholastic welfare, but that does not require you to develop near hysteria over every misadventure that occurs in school. Recall how far from perfect your own school experiences were.
- 10. Try to remember that your child is not the only one the school must be concerned about. It is not fair to ask for the kind of special treatment that would penalize or handicap other children.
- 11. Grant all teachers, lay as well as religious, the kind of courtesy and respect their position deserves. You have entrusted them with your most valued possessions,

One alone

Of all the sounds of the universe perhaps the least heard is the cry of anguish from a human heart.

When will man, with his inventive brilliance in devising instruments sensitive enough to record the smallest quivers of nature, master God's simple, wondrous gift of compassionate response to another's suffering?

A Siberian schoolgirl begged for a crumb of compassion recently, but the children and adults around her remained

QUESTION BOX

Where is chalice of Last Supper?

Q. I have a question as to whatever happened to the chalice Christ used at the Last Supper? Is it true that the Chalice of Amalrich is the Holy Grail? Did the Knights of the Round Table really get to see it? Where is it now?

A. No one knows what happened to the cup Jesus used at the Last Supper. In the sixth and seventh centuries pilgrims to Jerusalem were led to believe that it was in the Church of the Holy Sepulchre, and that it had in it the sponge which was presented to Our Lord as He was dying on the Cross. One writer says it was only; another claims it was silver and had two handles on it.

Much later a green dish kept at Genoa was presented as the sacred cup of Christ. It was supposed to be an emerald, nearly 14 inches in diameter; it turned out to be glass. Another claimant is an agate cup at Valencia in Spain. Such claims are unreliable.

The stories of the history of the Holy Grail and the knightly search for it are simply legends, quite secular in nature, which met with little approval from the Church.

Q. What is a sin against the Holy Spirit? And can it be forgiven?

A. Theologians have argued for ages about the meaning of Jesus when he said "... every kind of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit will not be forgiven..." whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world or in the world to come." (Matt. 12, 32).

St. Augustine took the words of our Lord about forgiveness very literally. So he held that the sin against the Holy Spirit was final impenitence—refusal to repent right up to the moment of death.

Reading Jesus' words in context, He would seem to impute the sin of the Holy Spirit to the Pharisees who refused to recognize the power of the Spirit working through Him, and accused Him of casting out devils by Beelzebub, the prince of demons.

St. Thomas Aquinas taught that the sin against the Holy Spirit was not absolutely unforgivable, but rather practically unforgivable because of the sinner's malice: as in refusing, in the face of clear evidence, to recognize the works of God; or rejecting, with contempt the means of salvation.

The Holy Spirit is the symbol and source of love. His very personality is an expression of the love within the Trinity. So many authorities have held that sins against the Holy Spirit are sins against love: done with malice and hatred. Various lists are, of course, final impenitence; despair, presumption, obstinacy, resisting the known truth, and envy of another's spiritual welfare. The reason that such sins are not forgiven is that the sinner never repents them.

It seems to me that we might include among sins against the Holy Spirit our many sins against love: prejudice, discrimination, hatred, envy, injustice, persecution, and "white heat" etc. Certainly such sins can be forgiven, but they will not be until there is honest repentance and reform. And under such conditions ANY sin can be forgiven. The Father will never refuse to embrace His prodigal son; but the son must first come home.

Q. I would like you to explain the words of Christ taken from Luke 14: 23-24, the Gospel for Pentecost Sunday: "If you loved me, you would indeed rejoice that I am going to the Father, for the Father is greater than I." It would seem that Christ is refusing the equal omnipotence of the three persons of the Blessed Trinity. I know that there must be an explanation, but I can't think of any, and no priest has ever referred to it in a sermon that I have heard.

A. Fourteen centuries ago this verse was a prime argument of the Arians who claimed the Son was not equal to the Father. But if you will read the passage carefully, beginning with verse 15, you will see that Jesus is speaking about Himself as man: "I am going to leave you . . . A little while and the world will not see me . . . If anyone loves me he will keep my words . . . The message you have heard is not mine, but that of the Father who sent me."

Then He bids them goodbye, with the assurance that He is leaving His place with them. Then come the words you quote. It is evident that He is referring to Himself as man: "The Father in His divine nature is greater than Jesus in His human nature."

Even in the midst of this discourse, He does not forget to remind them that He is in the Father and the Father is in Him, as they will realize when He returns to them. This is reminiscent of His former statement (10, 30): "I and the Father are one." If they are one they are certainly equal.

God and the Son had two natures: the divine nature, eternal and omnipotent, equal with the Father; and the human nature, created, and essentially as inferior to the Father as your nature and mine.

The first ecumenical council of the Church, held in Nicea in 325, condemned the Arians as heretics, and declared that the Son was of the same nature as the Father.

Q. May a Catholic attend a parish dinner put on by a non-Catholic parish?  
A. Yes.

defeat her misery. A story dated Moscow told of 14-year-old Anya's crush on a classmate who prompted her to write a note during class asking him to take her to a movie.

The fateful note, ending with "I love you," was intercepted.

Despite Anya's sobbing appeals, the mischievous interceptors read the note aloud in class.

Before the catcalls had subsided, the teacher seized the note, reread it aloud, then summoned other teachers and

Anya's mother. Again, before the enlarged assembly, the note was read and the derision repeated.

Anya's mother started beating her with a cord.

Desperate to end the shame and humiliation, Anya fled the classroom. As the assembly watched, she ran to a next-door railroad yard and threw herself under the wheels of a moving train.

The dateline was Moscow. The locale of senseless tragedy was somewhere in Siberia. The hunger for compassion and understanding is everywhere.

YOUR WORLD AND MINE

Vietnam refugees would move again

By DR. GARY MACEON

Forty minutes in a fast American car along the new American highway south from Saigon, capital of South Vietnam, takes one to Van Hoa. It is a village of wood workers. Some of the men are lumberjacks in the nearby forest. Many have little carpentry shops by their homes, and display the furniture for sale on the roadside.

All around are grouped other villages, some with as few as 20 or 30 families, others with several hundred. On every side stretch the paddy fields which have made this region famous as the rice bowl of the Orient, and because of which rice-hungry China looks down on it with covetous eyes. Each village, even the smallest, is dominated by its Catholic church. Such was the custom in the home from which they fled in North Vietnam when ten years ago the Geneva Agreements gave the Communist regime of Ho Chi Minh control of their country to the 17th parallel. A million escaped to the south in American ships and proceeded to re-create in each detail the life they had always known.

They are hardy people, the ones from the north. They have the Chinese virtues of family unity and hard work. Their soil was such that they literally had to hang it up to dry between crops to maintain a cultivable texture. For them it was child's play to grow rice on the rich virgin soil on which they were settled. American aid helped them over the first year while they cleared the forest and built simple earthen huts. Soon the nightmare of the escape was a memory and busy hands were rebuilding something of the simple comfort they had sacrificed in favor of freedom.

Always the first project was a church. The priest had come with his people from the north and he continued to be their guide and leader. A school followed the church, a school in which the priest taught until the village could afford full-time teachers. After that, the men began to replace the huts on the first year with solid buildings. This was now their home. In due course, they would be better off than before.

Such was their dream, but it is a dream that has been shattered. "Can we find peace in Australia or Brazil?" That is the question they ask the visitor today, in the same breath in which they bid him welcome. They are afraid. They see themselves sacred ground once again on the altar of international diplomacy. "If only they would give us arms," they say, "we would wipe out the nests of Communist infiltrators in the forests to the south. We have the will to resist, which is what the South Vietnamese do not have. We admire the American troops and their courage, but they do not know how to fight this kind of enemy. He tricks them every time."

Whatever the intrinsic merits of their argument, it is an academic one. If the Dien Bien regime refused to arm U.S. North Vietnamese, there is even less possibility that its Buddhist-dominated successor will do so. One the contrary, the have lost many lives in the first year with solid buildings. This was their home, for example, in the early days housed two thousand refugees. They were individuals separated from their families, war widows, orphans, the wounded, the sick, the old and the blind, the last named particularly numerous in the tracheoma-infested tropics.

The center established in recent years at about 200, mostly the old and the blind. Since last November's coup, government aid has been passed so sharply that the center has had to cut its population to a hard core of fewer than 200 desperate cases. "We include many Buddhist and members of other religions and we all live in perfect harmony," they told me. "But a Catholic village can expect no sympathy from the new regime." Actually, in addition to the feeling that Dien united favored Catholics, the easy-going southerners resent the progress of the hard-working northerners.

As we drove back to Saigon in the brief tropical dusk, flames soared over the forests to the left. A sweet, sulfurous odor, the odor of sulfur, wafted. The rat-tat of automatic weapons drifted on the night breeze toward Thieu Due, chilling the spirits of the villagers. This alone stood between them and the vengeance of Ho Chi Minh, the South Vietnam army and its American advisers. From their front-row seat, a tenuous protection indeed.

- Q. Why does the priest drink the Blood of Christ and the people never get any?
- A. In the Eastern Catholic Churches the people do receive under both forms: bread and wine. And the Vatican Council has authorized some form of the Roman Rite to receive in this manner on special occasions. It is probable that the number of such occasions will increase.
- Meanwhile, our lay people do receive the living Christ: body and blood, soul and divinity, under one form of bread. He is really there whole and alive. It was probably as a matter of convenience in distributing Holy Communion that our custom of having the laity receive under the form of bread alone arose some six centuries ago.
- Q. God condemned the bad angels to hell forever. How do they get out to tempt us?
- A. I wish we knew. Maybe we could block up their exit and save ourselves a bit of hell on earth. I suppose it is hard to keep spirits contained, especially evil spirits. Maybe they don't even get out of hell; they just bring it with them.

BLOW FOR FREEDOM



OPINIONS

No 'afghanistanism' in The Criterion

To the Editor: Afghanistanism is a word familiar to most editors and commentators. It was coined a decade or more ago, I believe, by some editor at a professional meeting in criticism of the tendency among some of his colleagues to write indelicately about distant irrelevances while studiously ignoring scandals in their own city halls.

Unhappily, the word acquired such potent currency that most readers with enough good sense to appreciate that broad view of life which is neither afghanistanism nor parochialism, but a realization that our great, wonderful world really is a close-knit brotherhood embracing a distant land as well as the adjoining country.

As an outsider temporarily in your midst, and as a Catholic, I take pleasure in noting that The Criterion has managed a nice balance of news and editorial content which avoids the pitfalls of both afghanistanism and parochialism.

To cite a specific case in point, I noted that in your Sept. 4th issue you prominently displayed a front-page news story on the election of Senator Eduardo Frei as President of Chile, and also gave the top position on your editorial page to an editorial interpretation of this highly significant international event.

I may have missed it, but I saw little editorial comment on the Free election victory in Indianapolis' daily newspapers, and no more than scant mention in their columns. Nor did I see much mention of any sort in other Midwestern dailies I happened to read.

Yes, as The Criterion accurately pointed out, this contest was of crucial importance to the whole Western Hemisphere, and to the world. "Fulfillment within a framework of social reforms based upon its (Chile's) Christian heritage" was the hope you saw in Senator Frei's election, and I think it not an exaggerated one.

Certainly, the election of his opponent—and a very real danger it was—would have had shattering repercussions throughout Latin America. I might have signed the broad exportation of Castrolium, which up to now has not been a selling item. It certainly would have wrecked the Organization of American States, and would have required an agonizing reappraisal of United States policy throughout Latin America.

But the Christian Democratic senator won, and won big, in a free election, thus setting the stage for possibly happier days in Latin America.

As The Criterion aptly commented, perhaps God has ordained that he and his country lead Latin America "to peaks of spiritual and material progress which for so long have been but dimly seen."

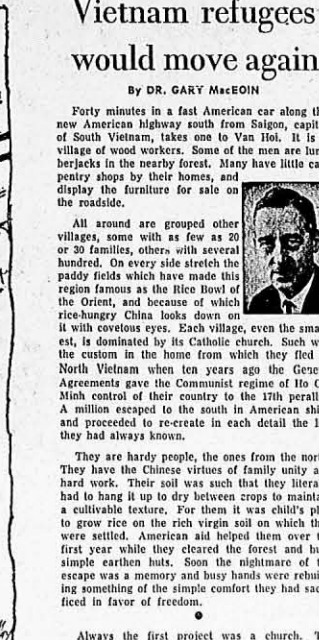
Again, my thanks to your Archdiocesan newspaper for crediting some readers with enough good sense to appreciate that broad view of life which is neither afghanistanism nor parochialism, but a realization that our great, wonderful world really is a close-knit brotherhood embracing a distant land as well as the adjoining country.

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Wishful thinking?

To the Editor: I read your editorial entitled "The 18 million" in your September 11 issue and was particularly interested in the second sentence of the next to last paragraph. To what do you attribute your special powers of detecting opinions in this encyclical not evident to most people, which happen to coincide exactly with your own?

Was it extra-sensory perception that enabled you to conclude with such an air of authority that Pope John shared your opinion that any right can be obtained only through government participation?

Perhaps this is another case where your enthusiasm for things governmental led to confusing a wish and a fact.

Patrick L. Grimes  
Lawrenceburg, Ind.

Baptismal gown

To the Editor: Here's another "Baptismal gown" report!

Your issue of August 14 carried an interesting article regarding a 48-year-old Baptismal gown. In your Opinion column of September 4, there was another interesting report describing a Baptismal gown made in 1910.

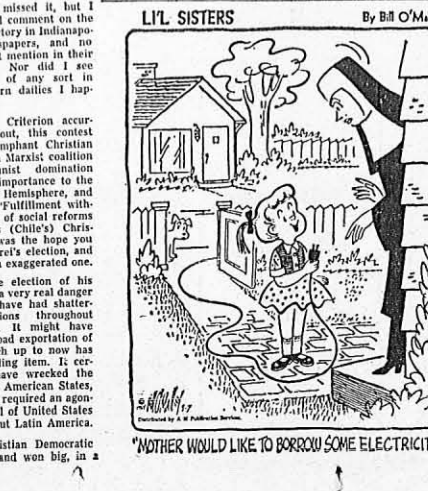
A Baptismal gown in my possession was made by my mother, the late Mrs. Mary Teresa Ash, in 1884, more than 80 years ago.

It has been "shortened" in recent years, is white, handmade, hemstitched and embroidered.

My mother's five children were baptized in the gown, then seven grandchildren and one great-grandson.

The gown traveled once from Indianapolis to Seattle, Wash., in 1896, then in later years four times "back and forth" from Indianapolis to Glendale, Calif.

Win J. (Curly) Ash  
Indianapolis



THE YARDSTICK

Is labor on the spot?

By MSGR. GEORGE HIGGINS

The writer of this column is quoted in the Catholic press as having said that the American labor movement is "on the spot" in the field of race relations and civil rights.



calion, the professions and other segment of American life, the labor movement has a reasonably good record in the field of race relations.

"On Labor Day, 1964, the labor movement, like every other organization in American society is on the spot.



TO ENTER CONVENT - Miss Ann Willmering, daughter of Mr. and Mrs. A. C. Willmering, of St. Andrew's parish, Richmond, Ind., will enter the convent of the Maryknoll Sisters on October 18.

TO ENTER CONVENT - Miss Janet Elizabeth McCullough, daughter of Mr. and Mrs. Howard McCullough, of Annapolis, Md., is entering the Ursuline Order's Immaculate Conception Convent in Louisville, Ky.

INDIA: SISTER LEO'S HARDSHIP

PER-IMPULS-SERY is a back-water village in southern INDIA. Native Sisters, one of them SISTER LEO, have a school there for penniless, low-caste Hindu children.

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NO ROOM TO TALK... FATHER GEORGE sleeps at night in the church rectory in DECCIH-ZERU, ERITREA, because his mud-brick rectory was destroyed 12 years ago by winds and rain.

\$1 A MONTH PUTS YOU IN THE TEACHER'S SEAT... That's your membership dues (\$1-a-month) in THE BASHLIANS, the club which keeps mission schools open in countries like JORDAN, SYRIA, and ERITREA.

Dear Monsignor Ryan: Enclosed please find... Name: Street: City: State: Zone: Zip:

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CATHOLIC NEAR EAST WELFARE ASSOCIATION
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Cyclist given papal audience

CASTEL GANDOLEO.—Domenico Toson, 61, rode to Rome on his bicycle all the way from his home in northeast Italy last June to see the Pope, but he wasn't satisfied with the rather distant view he got at a general audience.

He rode down again just before Pope Paul VI left Castel Gandolfo for the Vatican. This time he got a private audience with the Pope, who also contributed to the expenses of his return journey.

Toson, a pensioner with only one hand, lives in the village of Enzenomo, more than 400 miles from Rome. His bicycle pilgrimages to see the Pope took him about 1,700 miles.

Abp. Alter predicts fourth council session

CINCINNATI — Before leaving here to attend the third session of the Second Vatican Council, Cincinnati Archbishop Karl J. Alter predicted a fourth session will be needed to complete the council's work.

"I don't see how it would be possible to finish the work already outlined for the council in the session ahead. But I believe it is not the apostles, as many thousands of early Christians.

When asked about reports of Jewish criticism of the proposed session on relations between Christians and Jews, the archbishop said (Sept. 9) in an interview on the eve of his departure.

Archbishop Alter noted that the third session is scheduled to conclude November 20 to enable many of the bishops to attend the 25th International Eucharistic Congress which opens in Bombay, India, November 28.

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Catholic grade school slow-down applauded

By JOHN J. DALY, JR.

WASHINGTON.—The slow-down in Catholic elementary school enrollment expansion is due chiefly to smaller classes—and this is good, a top-educator said here.

"Agreements to hold down class size, say to 50 pupils or less, will strengthen our schools," said Sister Mary Nora, a School Sister of Notre Dame who is associate secretary in charge of the Elementary School Department of the National Catholic Educational Association which has headquarters here.

In an interview, Sister Mary Nora commented on a recent criticism of Catholic education, saying it is part of the "climate of unrest" with established procedures within the Church, but that it also reflects the maturity and promise of Catholic education.

"We are reaching maturity, she said. "We must expect to get criticism, accept it, look for the grain of truth in it and grow more sure."

THE ELEMENTARY school department of the association voted last April at the NCEA's convention in Atlantic City, N.J., to support publication of a book defending the validity of parochial schools in today's society.

Asked about the status of that proposal, Sister Mary Nora said final decisions on the project are expected at a meeting of the committee scheduled in Chicago in early October.

Her comments on class size came shortly after issuance of statistics confirming that Catholic elementary schools, in contrast to sharp jumps of three and four per cent annually in the late 1950s

WHAT OF THE DAY

The passions of men

By REV. JOHN DORAN

It was interesting to note last week that the President announced to an impromptu news conference a decision to have the FBI investigate the racial riots in the South.

The passions of men are fearful things. When loosed from the control of reason, these passions will run riot, and will lead to things which otherwise they would disdain to do.

There seems to be a frenzy in us which usually we keep locked up. The passions of men are fearful things. When loosed from the control of reason, these passions will run riot, and will lead to things which otherwise they would disdain to do.

There seems to be a frenzy in us which usually we keep locked up. The passions of men are fearful things. When loosed from the control of reason, these passions will run riot, and will lead to things which otherwise they would disdain to do.

A classic example of this evil has been the lynching cases which used to mar our national image. Men—ordinary, standard kind, good enough men to be led by some loud-mouthed leader to commit in common a murder which none of them would ever have thought of committing alone.

Discussing the Constitution in the Sacred Liturgy adopted at the council's second session and promulgated by Pope Paul VI, the archbishop said it was "gratified" to have had a part in ratifying the liturgical changes.

He admitted that the possibility of Mass in the language of the people had seemed extremely remote a couple of decades ago, but added that the change is "most welcome."

He called use of English in the Mass "a real and genuine advance toward getting the whole congregation involved in the Mass as a community action."

Rev. M. A. Mulcaire dies at Notre Dame

NOTRE DAME, Ind.—Requiem Mass for Father Michael A. Mulcaire, C.S.C., 70, who was vice president of the University of Notre Dame from 1928 to 1953, was offered here (Sept. 14).

He was a native of Limerick, Ireland. He joined the Holy Cross congregation in 1929 and was ordained to the priesthood in 1929. His brother, Father James Mulcaire of South Beloit, Ill., offered the funeral Mass. He is survived by three other brothers and four sisters, three of whom are Holy Cross nuns.

There are several reasons for this, of course," she said, "I believe the principal one is the decision being made by increasingly larger numbers of officials to hold down class size."

"Having been a teacher who taught more than 50 children," she added, "I am convinced such decisions, although they work hardships on children who can't get into school and pose serious admission problems, will in the long run improve our schools."

Special Mass VIENNA, Austria — Cardinal Stefan Wyszyński of Warsaw stopped in Vienna to offer Mass for Polish immigrants (Sept. 12) while traveling to Rome for the ecumenical council.

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MURPHY'S OIL SOAP
KEY WEST SHRIMP HOUSE
KENDALL INN
Monsignor Goossens Says:
CATHOLIC HOME AND FOREIGN MISSIONS



CHECKING THE TURF—Major Schniders (left), head of the CYO Stadium maintenance crew, and Bill Sahn (center) CYO Youth Council president, examine the condition of the Stadium field with Bill Sahn, CYO executive secretary. (Staff photo)

FRIEND OF YOUTH

Bill Sahn rounds out ten years in CYO post

By MARJORIE DUTTON

CYOers, here is your friend. His name is Bill Sahn and his title is executive secretary of the Catholic Youth Organization. Father John Ellord is the director and works with Sahn in making your organization more fun, more spiritual and more active.

The best part about Bill Sahn, and there is a lot of him, is that he thinks you young people are absolutely tops. He has seven future teen-agers of his own who someday will be participating in the CYO program. Three of his little ones are in St. Joan of Arc School, one is in kindergarten, and the others are still at home with his wife, Beva, waiting to come of school age.

"Our high school kids are hard to beat," Sahn says. "Of course, we get to see them at their best, under supervision, but even then, their good manners and training show through."

"Most adults spend too much time beating their breasts about

the teens, then don't do anything about them," he said. Sahn believes that most teen problems come from a "general lack of awareness of God and the Church" and a lack of understanding of discipline, either in the home or school.

"If discipline is consistent, we won't have serious problems," the Notre Dame graduate asserts. CYO thinking is that you members can do things for yourselves at the parish level, following basic rules set up by the CYO office then made specific by the parish directors.

YOUR PARISH priest directors and your parents have helped make the Indianapolis Archdiocese CYO organization one of envy for other dioceses in the nation. Sahn says other CYOs are "coming to our way of thinking. We get requests from long established dioceses wanting to know how we operate here."

Your CYO is the largest in the country in relation to Catho-

lic population. It also has the most extensive grade school participation anywhere.

Your parents' enthusiasm and willingness to work in the CYO program have made the organization outstanding. "It would be a real problem for us if parents didn't cooperate on the parish level," Sahn claims. "Some parents who are busy in other activities never stop working for us. There has never been a shortage of parental assistance in the CYO."

Sahn said the parish activities committees are encouraged to involve enough parents so that no one is overworked. "We have the most successful programs in parishes where we have a full-time-leisure-time director."

SAHM, WHO WAS born in Terre Haute but considers himself a native of Evansville where he lived for many years, took over as CYO executive secretary 10 years ago. "I got into CYO by accident," he explained. "After finishing at Notre Dame in 1951, I taught in graduate school, then took a job as an announcer on a South Bend radio station. When he decided that he wasn't cut out to be "another Bill Stern," he worked as office manager for a trucking company for two years before he went to the placement bureau at Notre Dame, trying to find the "perfect job." In just a few weeks, Sahn was placed in Indianapolis working for the CYO and you.

Father Ellord was assigned as director of the CYO the following year. "He is an outstanding person," Sahn said. "He turns us loose on what we want to do, but keeps a finger on the program."

Sahn said that Father Ellord spends the summers operating your two Brown County CYO camps and trusts the office staff to keep things going in his absence.

"Over the years we've come up with many new ideas because of Father Ellord's interest and willingness to keep things moving," Sahn stated. "The Archdiocesan Youth Council, the Junior CYO and the establishment of Camp Christina are all his brainchildren."

"We have a board of 14 priest-advisors and a lay board of directors that has been expanded in less than two years from 12 to 21."

WHEN SAHM started with the CYO here, there were five organized Junior CYO activities for you—now there are 28. There were six Cadet programs—now there are 27. The Monsignor Downey Football Field, the track at the Stadium and the CYO office building are physical proof of the tireless efforts of the CYO personnel in providing for your teen-age sports.

"Most of the improvements we've made have come from constructive or self-criticism," Sahn said. "The Songfest is probably the most popular activity we have and the only one of its kind that we know of."

It was the idea of Earl Owens, from St. Philip Neri parish, who was also instrumental in developing the CYO camps. He was the first recipient of the highest honor given by the CYO—the John Bosco Medal for outstanding service to youth.

Sahn said the singing you youngsters did at sixth, seventh and eighth graders in the Songfest has fostered a desire for more music in the CYO. "St. Catherine's has a 45-member (Continued on page 11)

Key openers included on grid docket

A full schedule of CYO football is on tap this weekend in the wake of last Sunday's jamboree in which the East and West squads battled to a 20-20 stalemate before 2,000 fans at the CYO Stadium.

The lid was actually lifted on Cadet League play last Wednesday with a relatively light schedule, but Sunday's slate gives the green light to the remaining Cadet teams as well as the full complement of 100 League representatives.

Sunday's action includes some key openers, which can have a vital effect in determining eventual league champions.

IN DIVISION I of the Cadet League, the defending 100p champs, Little Flower, clash with St. Lawrence at 2:30 p.m. at St. Lawrence. Another important game in Division I pits two long-time rivals, Holy Spirit and St. Jean of Arc, on CYO Stadium Field No. 1 at 3:45 p.m.

The key contest in Division II finds defending division champion Christ the King opposing a strong Sacred Heart team at 2:30 p.m. on Stadium Field No. 1.

Traditionally strong Immaculate Heart and St. Christopher highlight Division III action at 3:45 p.m. on Stadium Field No. 2.

The Division IV schedule finds league newcomer, St. Joseph's, facing St. Rita's on the No. 1 Field at 1:15 p.m. in Sunday's opening game at the Stadium.

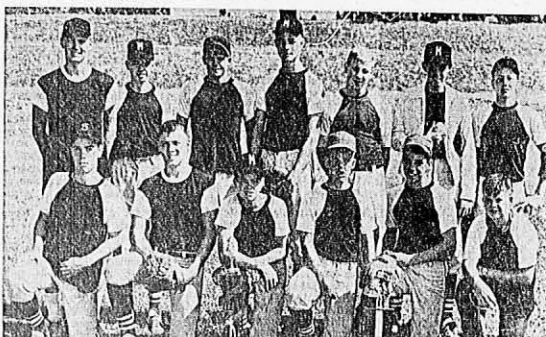
TWO 100 LEAGUE games are on the Stadium docket Sunday prior to the Cadet League competition. Defending co-champion St. Thomas, Division IV, tackles St. Michael's on Field No. 1, while St. Pius X meets St. Bernard's in a Division III showdown on Field No. 2. Both games are scheduled for 12 noon.

A key game in Division I of the 100 League is defending champion St. Andrew's playing host to St. Simon's, a new entrant this year, at 1:30 p.m. Meanwhile, defending league co-titleist St. Catherine's challenges St. Mark's in a 12:30 p.m. contest at Msgr. Downey Field.

The CYO office announced that Assumption has dropped out of the 100 League for the current season. The Division III slot has been taken by newcomer St. Pius X.



CLASS 'B' BASEBALL OVERALL CHAMPIONS—Little Flower, Indianapolis, won the overall Class "B" title for CYO summer baseball competition by edging Holy Name, 4-3, in a tight contest at Riverside Park recently. The win gave the Eastsiders the overall crown in their first year of "B" competition, and they added the regular season North League title to their honors for good measure. Since the CYO program in the summer is part of the Indianapolis Park Department's Junior Baseball Tournament, the boys in the Junior Baseball Tournament as North League champions. Shown with the boys is Coach Fran Fiddler (back row, right), a CYO veteran who took over the reins of the parish's "B" program this year.



CLASS 'C' BASEBALL CHAMPIONS—This St. Michael team just could have been the first CYO summer baseball team to win the Indianapolis Junior Baseball Tournament. As it was, the powerhouses Westsiders made it to the semi-finals in the city journey, won the North-West CYO league crown with ease, and defeated Little Flower's South-East champions in the first game of the season to win the overall CYO championship in "C" competition. The boys are pictured here at Garfield Park just after their 15-0 win over Little Flower. Coach Garry Donna (back row, left) handled the boys through their highly successful season, and ended up with his team winning its second straight overall CYO "C" title.

Softball champs  
St. Andrew's won the crown in the Men's Softball League playoffs last Sunday by beating St. Joan of Arc 13-2. The game was played on Riverside Park Diamond No. 4.

Officers elected by Madison CYO

MADISON, Ind. — John Kallb was elected president of the Madison Junior CYO at elections held recently when each candidate for the offices in the youth organization presented a platform.

Other officers are Dianne Hill, vice president; Pat Ferguson, secretary, and Kathy Guasino, treasurer.

Encore  
CREDITON, England — Anglican Bishop Wilfred Westall of Crediton has promised Bishop Pierre Theas of Tarbes and Lourdes that he will lead a second Anglican pilgrimage to the French Marian shrine in 1965. He led the first official Anglican pilgrimage from Britain to Lourdes in August.

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Tentative plans are announced for Youth Week

Tentative plans for the annual observance of Catholic Youth Week, which will run from the Feast of Christ the King (Oct. 25) through November 1, have been announced by the CYO office.

The week's activities will open Sunday, Oct. 25, with the traditional Junior CYO breakfast. The site will be announced later. The annual Cadet Hobby Show at Little Flower Gym will be the featured activity on Monday, Oct. 26, and the Junior CYO Halloween dance at the Southside K of C will be the main event for Wednesday, Oct. 28.

The Silver Jubilee CYO banquet will be held Thursday, Oct. 29, and the annual Thanksgiving Contest is scheduled for the last day of the observance, November 1.

More details of the week-long youth activities will be announced at a later date. Meanwhile, materials on the Catholic Youth Week are being sent to all the parishes in the Archdiocese with the request that all parishes plan on participating in the week, either at the deanery or parish level.

Catholic protests  
BERLIN — Demonstrations by Catholics in several areas of Czechoslovakia, protesting in 6 against the government's harsh policy toward the Church, have been reported here by reliable sources.

CYO Scores  
JUNIOR KICKBALL  
Game of Sunday, Sept. 13  
St. Andrew 11, St. Anthony 12, Holy Spirit 13, St. Michael 14, St. Pius X 15, St. Rita 16, St. Thomas 17, St. Vincent 18, St. John of Arc 19, St. Joseph 20, St. Lawrence 21, St. Mark 22, St. Patrick 23, St. Peter 24, St. Rose 25, St. Veronica 26, St. Xavier 27, St. Yvonne 28, St. Zita 29, St. Cecilia 30, St. Agatha 31, St. Barbara 32, St. Dymphna 33, St. Eustachia 34, St. Genoveva 35, St. Margareta 36, St. Margaretha 37, St. Odilia 38, St. Ursula 39, St. Ursula 40, St. Ursula 41, St. Ursula 42, St. Ursula 43, St. Ursula 44, St. Ursula 45, St. Ursula 46, St. Ursula 47, St. Ursula 48, St. Ursula 49, St. Ursula 50, St. Ursula 51, St. Ursula 52, St. Ursula 53, St. Ursula 54, St. Ursula 55, St. Ursula 56, St. Ursula 57, St. Ursula 58, St. Ursula 59, St. Ursula 60, St. Ursula 61, St. Ursula 62, St. Ursula 63, St. Ursula 64, St. Ursula 65, St. Ursula 66, St. Ursula 67, St. Ursula 68, St. Ursula 69, St. Ursula 70, St. Ursula 71, St. Ursula 72, St. Ursula 73, St. Ursula 74, St. Ursula 75, St. Ursula 76, St. Ursula 77, St. Ursula 78, St. Ursula 79, St. Ursula 80, St. Ursula 81, St. Ursula 82, St. Ursula 83, St. Ursula 84, St. Ursula 85, St. Ursula 86, St. Ursula 87, St. Ursula 88, St. Ursula 89, St. Ursula 90, St. Ursula 91, St. Ursula 92, St. Ursula 93, St. Ursula 94, St. Ursula 95, St. Ursula 96, St. Ursula 97, St. Ursula 98, St. Ursula 99, St. Ursula 100.

"WXLW is a Drag"  
This teenager is disappointed with WXLW. In her circle, we're "fondly" referred to as "the square ones." It's true we don't rock 'n' roll all day long. We feature only "musical" music. Nothing harsh. Just a pleasant combination of pops, show tunes, standards, Dixieland and good, listenable jazz, interspersed by the bright conversation of WXLW's mature personalities. She thinks WXLW is a drag. But then, we can't win 'em all. We'd just like to win you! (Anyone for good music, news as it happens, informative programs, commentaries and editorials?) Tune WXLW, your Music, News and Information Station!  
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FAMILY CLINIC

Reader decries efforts to eliminate poverty

By JOHN J. KANE, Ph.D. Today we have a great deal about eliminating poverty. It seems to me that most poverty is due to downright laziness, indifference...

poor with us. Neither do I think that any plan will completely eliminate all poverty. But there is the contrary...

help support those in dire circumstances. Of course, there is absolutely no objection to this. It is the contrary...

Of course, our Lord did say that we shall always have the poor with us.

IN THE WHOLE CHRIST SACRIFICE

Whoever shall lose his life for my sake and the gospel, shall save it. (Mark, VII, 25)

The mystery of the Cross is the heart of Christianity. It dominates and illumines Christianity, and dominates the life of every Christian.

A law of purification

One of the most dangerous errors of our time is to regard the supernatural as being merely the completion of the natural, the simple crowning of human nature such as it now is...

A law of service

Sacrifice is not an end, but a means to the exercise of charity. Sacrifice is never demanded by God, simply in order that a man may renounce himself...

A law of development into perfection

The purpose of sacrifice, in the religion of Christ, is not to quench the light of human intelligence, to cripple the energies of the will, or to stifle the generous aspirations of the heart...

A law of devotion

Sacrifice should result in the growth of our true personality as sons of God. It is not the aim of Christian sacrifice to crush the human personality...

A law of charity

Our Father, You have not created mean and miserable slaves, that they might glorify You by their objectives. One Alone, You, Son, Your Word, can give glory to You; and He has not despised human nature...

Source: "In the Whole Christ," St. Paul Publications, 2107 Victoria Blvd., Staten Island, New York.



Patroness of Alcece

According to tradition St. Otilia was the daughter of a Frankish lord who insisted that she be brought up from her family because she was blind from birth.

THIS IS CATHOLICISM

Confessing sins

By REV. JOHN WALSH, S.J. Thus insuring complete privacy and total anonymity, in making his confession, the penitent is expected to give a short, unadorned, impersonal account of his sins according to their kind and number...

Q. What happens if a Catholic fails to mention a mortal sin in his confession?

Deliberately to conceal even a single mortal sin which one is obliged to confess renders the whole confession "bad" or worthless.

Q. Why, then, did Christ demand that the members of His Church must confess their sins to a priest?

We can discern a number of possible reasons for His decision. Every sin is basically an act of pride, a defiance of God, an arrogant refusal to obey His commandments.

Q. If a person forgets to mention a mortal sin in confession, what is he obliged to do?

He is obliged to reveal it in his next confession.

Q. When a Catholic confesses his own sins in the sacrament of Penance, is he confessing them to God or to the priest?

Certainly not. A Catholic confesses his sins to God through the priest who is God's official representative.

Q. Is it not sufficient for a baptized person to confess his mortal sins directly to God and obtain forgiveness directly from Him through the intermediary of a priest?

No, it is not sufficient. As Christ's infallible Church teaches, our Lord established Penance and ordained that all those who are guilty of mortal sin after Baptism would receive forgiveness not immediately from Him but through the ministry of the judges He appointed.

Q. Could not Christ have established some other way of granting forgiveness to sinners than through the sacrament of Penance?

Yes, since Christ was God He could have established another means, but as a matter of fact He did not.

Q. Does the Catholic Church seek to lighten the burden of confession for her members?

No, it does not. The sacrament of confession and absolution are the two essential elements of the sacrament, and confession is the more important.

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WORKING TO BEAT HELL

Fear of consequences often alien to teenagers

By JOSEPH T. MCGLOIN, S.J.

If you've spent any time reading this column, you know that searching out points of disagreement, you'll know by now that, in general, his perpetrator is sincerely sincere.



Sometimes it's good to bear the consequences.

free to decide how to spend your time. (2) You're responsible for your own welfare and can act without anyone telling you what to do.

something "the crowd" isn't doing or that "the crowd" might even disapprove of. This kind of independence takes maturity—a maturity which lots of teens show all the time and which lots more have at their command but don't always use.

Now there's one characteristic of you which makes you immaterial to all the others. Like the others, it may never be realized. It can even be used to the great potentialities of the wrong direction.

Now this sounds very good indeed, but if you check through it intellectually you will find it is not. None of these items makes sense if the teenager is too immature to foresee their harmful consequences or not yet mature enough to perform the actions he must or should despite the consequences.

Find a teen with no awareness of the consequences of an irresponsible action, and you've found an immature person. The teen who does what he knows he must or should do despite the consequences—is this one who is wise?

more teens are bright and mature enough to avoid irresponsible acts and their consequences, and to disregard the consequences of their worthwhile acts. But for most teenagers, substitute, not the headline teens, but the quiet, unobtrusive kids who do their work with a steady hand.

You can analyze yourself much the same way at school. Are you intellectually curious, anxious to develop this great faculty of your intellect despite inconvenience and sacrifice and self-discipline?

Two teen-agers boys camped in front of a jewelry store overnight, braving near-zero temperatures to be first in line at the sale. The victor paid off. One boy got a \$75 diamond ring for \$2, and the other, a 15-year-old, got a wedding band for \$1. The 15-year-old's went to his mother. He said she'd never had one.

On the other hand, the teenager who dares, despite what his loud-mouthed friends might say, to make himself an integral part of his own home and family, is a teen who is wise.

That's the spirit of youth. And the consequences—the cold, maybe a few long hours at their expense—just didn't count in the long run.

What does it mean to be self-reliant? It means: (1) You're

when he knows that he should do

New Orleans plans apartment project for senior citizens

NEW ORLEANS—A non-profit corporation organized by Catholic civic leaders has proposed construction of a 200-unit apartment building for persons 62 years of age and over.

The multi-story building is to be located in Marro, La., 23 minutes from downtown New Orleans.

War II naval hero appointed bishop

LONDON—A former private secretary to the late Archbishop of Canterbury, David O'Hara, has been named Bishop of Stafford, Lancashire.

The new bishop, Msgr. Thomas Holland, was born in Southport, in 1908, and was ordained in 1933. He received the Distinguished Service Cross for his gallantry and devotion to duty as a naval chaplain in the landing of allied forces in Normandy, during World War II.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Sept. 20 EIGHTEENTH SUNDAY AFTER PENTECOST. "You have only to look forward to the revealing of our Lord Jesus Christ" (First Reading).

Sept. 21 MASS AS ON SUNDAY. "Come, we will go into the Lord's house"—the Entrance Hymn introduces the theme of Jerusalem, heaven, fulfillment. Every celebration of Mass is an analogue for the Advent of the Lord when all sadness and infirmity will be healed (Gospel).

Sept. 22 SATURDAY OF EMBER WEEK IN AUTUMN. The First Reading relates our fasting to the Day of Atonement and the expectation of the Second Coming.

Sept. 23 WEDNESDAY OF EMBER WEEK IN AUTUMN. "Prayer and fasting" (Gospel) are the rules for these quarterly days—this time at the end of the harvest.

So the special character of the Fall ember days is one of rejoicing in the fruits of the earth (Lessons), of asceticism with respect to those fruits (Gospel).

Sept. 24 MASS AS ON SUNDAY. "Come, we will go into the Lord's house"—the Entrance Hymn introduces the theme of Jerusalem, heaven, fulfillment. Every celebration of Mass is an analogue for the Advent of the Lord when all sadness and infirmity will be healed (Gospel).

Sept. 25 FRIDAY OF EMBER WEEK IN AUTUMN. Today we compare the plenty with which we have lived to the poverty of the past blessings. The First Reading is a promise of forgiveness and new blessings in the present.

Sept. 26 SATURDAY OF EMBER WEEK IN AUTUMN. The First Reading relates our fasting to the Day of Atonement and the expectation of the Second Coming.

Sept. 27 WEDNESDAY OF EMBER WEEK IN AUTUMN. "Prayer and fasting" (Gospel) are the rules for these quarterly days—this time at the end of the harvest.

VIEWING WITH ARNOLD

'One Potato, Two Potato' could be sleeper of year

By JAMES W. ARNOLD

'One Potato, Two Potato,' bidding to be the sleeper film of the year, deals sympathetically with interracial marriage, a fact which will outrage the easily outraged.



Race is the Number One issue of our time, or rather Justice is and this is a movie about Justice. It is corrupted because in America marrying a Negro carries a social stigma which some people try to make part of the moral law and even (as in the film) the legal system itself.

A movie on the subject was inevitable. During the decades when studios owned both the films and the theaters, when nobody could be offended because success depended on the art-audience, the venture was unbusinesslike.

The movie does succeed in getting symbolically to some of the deeper psychological and social prejudices: the need of frustrated whites for a scapegoat, the primitive association of darkness of skin and diabolism of spirit, the fear of free and open competition with Negroes, especially sexual competition.

'Potato' was made on a \$250,000 shoe string in Ohio by some New Young Men (producer Sam Weston, director Larry Pearman).

Their success story is in the best free enterprise tradition. After acclaim as rank outsiders at the Cannes Film Festival, they now hope to make a name in the American market and perhaps at Oscar time in Santa Monica.

Despite what may be honorable intentions, 'Potato' emerges as a kind of interracial soap opera. It is about a shy white divorcee (Barbara Barrie) who falls quietly in love with an intelligent middle-class Negro (Bernie Hamilton), marries him and then lives in seclusion with her young daughter on his parents' farm.

Eventually the neurotic white ex-husband (Richard Mulligan), who deserted her, shows up. Using prejudice as justification, he sues for custody of the daughter. The decision is one of the most incredible ever handed down by a movie judge. The audience is then shaken loose of its emotions in a strangely long farcical scene between mother and daughter that would have turned me into a limp rag were it not for the parental dispute over what TV show to watch.

Ever Gerald Fried's poignant music, at this point, sounds like stereophonic syrup.

The movie does succeed in getting symbolically to some of the deeper psychological and social prejudices: the need of frustrated whites for a scapegoat, the primitive association of darkness of skin and diabolism of spirit, the fear of free and open competition with Negroes, especially sexual competition.

hospital in "The Caretakers") and astonishingly tasteful direction by young Peerce (the son of the opera singer). Peerce, however, often lets the pace drag and has a weaker grasp of the poetic image that doesn't always come off.

E.g., one of the better moments comes when the Negro grand-father (Robert Earl Jones), who had bitterly and ironically resented his son's marriage to a white, lifts the mulatto infant above his head in a spontaneous burst of affectionate laughter.

Less successful are the whimsical scenes of the lovers playing children's games at night in the park (before a symbolic Civil War statue), a dreadfully long game of Cowboys between Mulligan and the daughter who has long forgotten him, and the ruthless far-west which ends with the child (Marti Merica) pounding helplessly against the taxi window while Miss Barrie stands motionless in the dust of the country road.

At least Peerce makes a constant effort to achieve a beautiful image, and when he misses, it is not by much. There are splendid brief set pieces (a briskly cut Slovenian wedding party, Hamlet's death, a scene of a liberal played by producer Weston— who turns out not-so-liberal, a character-revealing confrontation between Miss Barrie and Mulligan in his hotel room).

The major weakness remains that of the scenario, TV writer Raphael Hayes. Despite some apt dialogue (the child's "Was I a bad girl?" to her mother, as she is being sent away, is a back-breaker) and complex characterization, especially of the ex-husband, Hayes fails to convince on two vital points:

1. That the couple are truly in love. What we know about them (her dependency and divorce, his stubborn pride) makes us wonder about their psychological motives. And the sequence of hand-holding, dancing and playing in the park are film clichés that don't really add up to "love."

2. The complete sympathy of the white father. One resents the emotional mixmaster at the end chiefly because it is so unreasonably.

Writer Hayes might have been better off making the judge a bigot. That kind of stupidity may have long lived with, and will live with longer yet. Weeping over it, again and again, is the least we can do. (Legion of Decency: A-2—Morally objectionable for adults and adolescents)

Magazines merged

LONDON—Two magazines publishing the same titles, Blackfairs and Life of the Spirit are being merged into a publication called New Blackfairs, it was announced here.

The latest in the series of annual Foley-Burnett anthologies hears witness to what can only be called a revolution in the field of the American short story: the invasion of the "slicks" by high quality fiction. No less than seven of the 20 stories come from large-circulation magazines and, of these, five are from the Saturday Evening Post—an unthinkable situation only a year or two ago.

It is difficult to say whether this is the result of the growing maturity of readers or of editors, but if the trend continues and grows widespread, it may have caused a revolution in the field of the central characters are children or adolescents, and young people play major roles in many others. All these are skillful pieces, but a reader trying to swallow the book at one gulp may feel a certain impatience with its analyses of the problems of sensitive children.

Inevitably in such a diverse collection, any one reader will have his own special favorites and unfavorites. This reviewer was particularly impressed by May Deenman's "The Woman Across the Street," a taut little study of callousness.

Paul Horgan's "Black Snowflakes," an excerpt from his novel "Things as They Are," about a small boy's education in the meaning of death; and Reynolds Price's "The Names and Faces of Heroes," a moving account of the relationship between a boy and his father.

The most familiar names here—Malcolm, McCullers, Swado, Warren, and so on—also



CATHEDRAL MOTHERS' CLUB PLANS FIRST MEETING—The Cathedral High School Mothers' Club will have their first meeting Tuesday, Sept. 22 at the high school. Pictured here are the officers of the club for this school year. Brother James Sullivan, C.S.C., is principal of the school and the moderator of the Mothers' Club is Brother Edgar Pias, C.S.C. Officers of the club are (seated, left to right) Mrs. W. H. Cook, auditor; Mrs. Efler Marlich, historian; Mrs. Stephen King, treasurer; Mrs. Woodrow Lane, president, and Mrs. Lawrence Pileger, first vice president. (Back row, left to right) Mrs. Jack Sandsted, recording secretary; Mrs. McJohn Davis, third vice president; Mr. Matthew Dillane, corresponding secretary; Mrs. Gerald McVahis, parliamentarian; and Mrs. William Howard, second vice president.

VARIETY IN BOOKS

'Things As They Are'

"Things As They Are," by Paul Horgan, Farrar, Straus, New York, 70 pp., \$1.50.

Why is it that novels of childhood have such a powerful appeal for American writers? Ever since Huck Finn set off down the Mississippi, American novelists have been exploring the loss of innocence. Henry James carried the tradition to Europe. Vladimir Nabokov brought it back, cynically theorizing in "Invitation" that Americans have no innocence to lose.

Paul Horgan, like most of his American contemporaries, would disagree with the Nabokov thesis. But, also like his contemporaries there is no weeping for the innocence lost. Losing innocence is gaining wisdom, and for the young boy in Mr. Horgan's novel, growing older is "seeing things as they are," instead of living in childhood fantasies.

Mr. Horgan, a novelist and Pulitzer Prize-winning historian, tells his story by means of a brief, skilfully drawn incident set around the turn of the century in "Dorchester," a city in upper New York. (Mr. Horgan grew up in Buffalo.) He tells us about young Richard's groping to understand the mysteries of those most basic human concerns: life and death, love and enmity.

The story that emerges is far more than a sentimental period piece, more even than a tale about childhood. It is a commentary on the human condition, where one is compelled to devour the fruit of knowledge to find a world of awful and frightening sweetness.

(Reviewed by Donald Brophy of the staff of N.C.W.C. News Service, Washington, D.C.)

"The Best American Short Stories: 1964," edited by Marjorie Foley and David Burnett. Houghton Mifflin, Boston. 360 pp., \$4.50.

This latest in the series of annual Foley-Burnett anthologies hears witness to what can only be called a revolution in the field of the American short story: the invasion of the "slicks" by high quality fiction. No less than seven of the 20 stories come from large-circulation magazines and, of these, five are from the Saturday Evening Post—an unthinkable situation only a year or two ago.

It is difficult to say whether this is the result of the growing maturity of readers or of editors, but if the trend continues and grows widespread, it may have caused a revolution in the field of the central characters are children or adolescents, and young people play major roles in many others. All these are skillful pieces, but a reader trying to swallow the book at one gulp may feel a certain impatience with its analyses of the problems of sensitive children.

Inevitably in such a diverse collection, any one reader will have his own special favorites and unfavorites. This reviewer was particularly impressed by May Deenman's "The Woman Across the Street," a taut little study of callousness. Paul Horgan's "Black Snowflakes," an excerpt from his novel "Things as They Are," about a small boy's education in the meaning of death; and Reynolds Price's "The Names and Faces of Heroes," a moving account of the relationship between a boy and his father.

The most familiar names here—Malcolm, McCullers, Swado, Warren, and so on—also

newcomers. All in all, a rewarding and exciting collection.

(Reviewed by Russell Shaw, N.C.W.C. News Service, Washington, D.C.)

"The American Newspaper," by Alvin Silverman, Robert B. Luce, Inc., Washington. 77 pp., \$1.95.

"Business and the American Government," by Karl Schifflitzberger, Robert B. Luce, Inc., Washington. 98 pp., \$1.95.

"American Crafts and Folk Arts," by Erwin O. Christensen, Robert B. Luce, Inc., Washington. 80 pp., \$1.95.

"American Architecture," by Thomas H. Creighton, Robert B. Luce, Inc., Washington. 85 pp., \$1.95.

"Social Security in America," by William Lloyd Mitchell, Robert B. Luce, Inc., Washington. 83 pp., \$1.95.

These are the first five volumes in "The American Today" series. Small in size, but written by persons with experience and ability in each field, they admirably give a quick reading and the ones on architecture and business have glossaries of terms. The treatment is naturally a rather simple one, since these are small

books, but they do give basic information which may be helpful to those beginning to become interested in these subjects.

(Reviewed by Floyd Anderson, Director, N.C.W.C. News Service, Washington, D.C.)

Diocese's seminarians will study at college

ROCHESTER, N.Y. — The Rochester diocese will send seminarians to St. John Fisher College here for their college education instead of offering them college courses in the diocese's two seminaries.

Bishop James E. Kearney of Rochester announced the change, saying it is in line with papal suggestions that seminarians get instruction in the same subjects as other college students.

Transfer of the students will begin in September, 1965, and when complete will involve about 150 seminarians.

ST. JOHN FISHER is an 800-student institution for men operated by the Basilian Fathers. Founded in 1918, the college is in the midst of an expansion program that will permit it to enroll about 1,400 students.

Father Charles J. Lavry, C.S.B., said the college's board of

regents received Bishop Kearney's proposal with enthusiasm and are now working on details to incorporate the seminarians into the Fisher program.

THE COLLEGE'S faculty is composed of 19 priests and 47 lay men and women. In 1961, the college entered into a cooperative program with neighboring Nazareth College for women. Students of each college share in the facilities of the other.

"Taking the seminarians out of St. Andrew's and St. Bernard's seminaries for their college education was said to be the first change in the diocese's program for the education of priests since St. Bernard's was established in 1893.



Carlton Hayes dies; was noted historian

AFTON, N.Y.—Carlton J. H. Hayes, diplomat, lay leader, and one of America's most gifted historians, was buried in this upstate New York village (Sept. 4) where he had been born 82 years earlier.

The emeritus professor of history at Columbia University, Hayes was credited by many persons with keeping Spain neutral during World War II while he was U.S. ambassador to that country.

He died of a heart ailment in nearby Sidney, N.Y. (Sept. 3). A Requiem Mass was celebrated in St. Agnes church here.



ENTERS CONVENT—Miss Carol Ann Lanning, daughter of Mr. and Mrs. Robert T. Lanning, of Hamlet, on September 7. She was graduated from Holy Cross parish, Indianapolis, entered the Convent of the Sisters of St. Joseph, Tipton, Ind., on September 7. She was graduated from St. Joseph's Academy, Tipton.

Civil rights moral issue, two-thirds reply in poll

CAMDEN, N.J. — More than two-thirds of those replying to a Catholic newspaper's poll say they consider civil rights a moral issue—but barely half approve of passage of the new federal Civil Rights Act.

These were among the results to questions put by the Catholic Star Herald, Camden diocesan newspaper, to its 55,000 subscribers. The newspaper published seven questions on civil rights weekly for four weeks and invited readers' replies. It got 800 responses.

THESE ARE THE questions and the breakdown of answers (total replies vary from question to question because not all of those responding answered all the questions): (1) Do you approve of the passage of the recent civil rights bill? Yes, 406, No, 366.

(2) Do you feel that the non-violent demonstrations by Negroes have helped their cause? Yes, 403, No, 312.

(3) Do you believe Negroes today are trying to gain too much too soon? Yes, 321, No, 287.

(4) Do you feel the civil rights bill in any way lessens the rights of white Americans? Yes, 456, No, 328.

(5) Do you believe Church lead-

ers should take a stand in favor of particular civil rights causes such as integrated housing? Yes, 366, No, 471.

Do you feel that the Republican platform plank on civil rights was adequate? Yes, 365, No, 370.

In your view, is civil rights a moral issue? Yes, 521, No, 253. In some instances those responding to the question added comments on their own on the matter of civil rights pronouncements by churchmen, one reader remarked, "Church leaders should stand by their religion; stay out of politics!"

MSGR. SALVATORE J. ADAMO, editor of the Star Herald, said in an analysis of the replies that "the sorest point at issue" apparently was integrated housing.

He said one reader wrote, "The Kennedys and the archbishop know they will never have to live on the doorstep with the Negroes. We are all going to vote for Goldwater!"

Msgr. Adamo acknowledged that the newspaper survey "lacked many of the refinements of the professional polls," but called it "an interesting insight into the moods and thoughts of Catholics in southern New Jersey."

Nuns in street garb open U.S. novitiate

PITTSBURGH—The first U.S. establishment has been opened by a community of nuns who wear street dress and go by the title of "Miss" instead of "Sister."

The Ladies of Bethany, a social work Sisterhood with headquarters in Holland, opened the community's only novitiate outside of Holland in a 22-room white frame house surrounded by 10 acres of woodland on the outskirts of the city.

Bishop John J. Wright of Pittsburgh said the establishment has been named the Ark and the Dove, after the ships which brought the first Catholic colonists to Maryland in 1634. He announced that it also will serve as an ecumenical center for the diocese.

The Ladies of Bethany were invited to Pittsburgh three years ago by Bishop Wright to begin a program of social and apostolic work in the

city's Negro housing project of Northview Heights.

While the novitiate is the community's only one outside of Holland, the sisterhood maintains convents in several countries. The community's house in Rome is a well known center of ecumenical relations.

"A parallel work is planned here," said Bishop Wright, "with a special emphasis on the role of Christian women in developing the ecumenical spirit."

A committee now being formed will prepare a program of ecumenical lectures and discussions for presentation at the Ark and the Dove.

According to the Pittsburgh superior, Miss Jacinta Van Winkle, applications for the new novitiate are being accepted by the Ladies of Bethany at the Ark and the Dove, Babcock Blvd., Gibsonia, Pa.

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# The Tacker

**NAMES IN THE NEWS**—Thomas C. Widner, 1964 Marian College graduate, enrolled this week at St. Mary's College, St. Mary's, Ky., to begin studies for the priesthood. He is the son of Mr. and Mrs. Frank N. Widner, of St. Bernard's parish, Indianapolis. Mr. Widner is assistant managing editor of the Indianapolis Times. . . . Sister M. Genesee, O.S.B., daughter of Mr. and Mrs. Harry Kohn of St. Ann parish, Indianapolis, is the new academic dean at St. Benedict College, Ferdinand, Ind. She replaces Sister M. Raphael, O.S.B., who is working this fall on her doctorate in English at the University of Toronto, in Canada. Three of Sister Genesee's sisters also are nuns. They are Sister Mary Rose, of the Daughters of Charity, who is academic dean at Marillac College, St. Louis; Sister Helen Irene, S.P., superior at St. Ann's School, Indianapolis, and Sister James Mary, S.P., at St. Simon School, Indianapolis. . . . Seminars from Indianapolis seemed to run away with the high offices for the student body at St. Mary's Seminary, South Union, Ky., at elections held there recently. Joseph Kos, of Our Lady of Lourdes parish, was elected president of the student body; Jim O'Riley, of Cathedral parish, secretary, and Jim Renforth, of St. Francis de Sales parish, treasurer.

**VOCATION EXHIBIT AT TERRE HAUTE**—A religious vocation exhibit will be the first major project of Terre Haute's newly formed Catholic Guild. It will be held at the school gymnasium, October 13-14 and will be open to the public from 9 a.m. to 9 p.m. More than 40 orders and congregations will have booths at the exhibit. Jig Pfeiling is chairman and Joseph Tarrant is co-chairman of the project.

**'PARTICIPATED LOW MASS WITH HYMNS'**—The school year opened last week in most schools with the celebration of the Mass of the Holy Spirit. At Ladywood School, Indianapolis, it had a special flourish. Father John Labrey, celebrating the Mass facing the congregation, with the students assembled in a semi-circle around a special altar in the auditorium. He described it later as a "participated low mass with hymns." Father Albert Ajamia, pastor of Holy Angels parish and Archdiocesan Director of the Liturgical Apostolate, directed the singing, while two Indianapolis seminarians, Leonard Carr, Little Flower parish, and Larry Vohler, Holy Name parish, served as chanters and provided the commentary.

**FULL HOUSE**—Miss Mary Ann Dolan, regent of the Daughters of Isabella, reports that the Open House at St. Elizabeth's Home last Sunday afternoon drew an all-time record crowd. "We ran out of punch and cookies," was her only lament.

**ST. MEINRAD LECTURE**—Dr. Martin Marly, well known Lutheran author and scholar, will deliver the Second Annual Thomas Lectures in St. Bede's Theatre, St. Meinrad, on Sunday, Sept. 20, at 8 p.m. The public is invited free of charge. Dr. Marly will speak on "Religion in a Free Society." The Thomas Lecture Series was inaugurated in 1953 in honor of Dr. and Mrs. George S. Thomas, grandparents of Father Kieran Conley, O.S.B., of St. Meinrad faculty. It is supported by the living members of the Thomas family.

**CIVIL RIGHTS CONFERENCE**—Equal opportunity in housing and schools will be discussed at the annual state-wide conference on "Government's Responsibility for Equal Opportunity" sponsored by the Civil Rights Commission of the state of Indiana Tuesday, Sept. 22 at the World War Memorial, Indianapolis. J. Irvin Miller, Columbus, Ind., industrialist and former president of the National Council of Churches, will be the luncheon speaker.

**SEMINARY OPEN HOUSE**—The Society of the Precious Blood will stage its annual open house Sunday, Sept. 20 from 1:5 p.m. to 5 p.m. at St. Charles Seminary, Catharona, O. The seminary, located on U.S. Route 127, seven miles south of Celina, O., trains young men for the priesthood and brotherhood. It has been in operation since 1881. Next year, the Society of the Precious Blood will celebrate its 150th anniversary.

**INQUIRY CLASSES**—Inquiry classes are now in progress at the Catholic Information Center on Mondays and Fridays at 5 p.m. under the direction of Msgr. Charles Kester. Those interested in enrolling are asked to call the Center, ME-5387, for further details.

**HARD EARNED WAGES**—An artist who was employed to renovate and retouch the great oil paintings in an old church in Belgium, rendered a bill of \$67,200 for his services. The church wardens, however, required an itemized bill, and the following was duly presented, audited and paid.

For correcting the Ten Commandments	..... \$ 3.12
For removing Heaven and adjusting stars	..... 5.14
For touching up Purgatory and restoring lost souls	..... 7.67
For brightening up the flames of Hell, putting new tail on the Devil, and doing odd jobs for the damned	..... 7.17
For putting new stone in David's sling, enlarging head of Goliath	..... 6.13
For mending shirt of President John F. Kennedy and putting ribbon on his bonnet	..... 3.02
For putting new tail and comb on St. Peter's restorer	..... 2.29
For re-planning and re-gliding left wing of the Guardian Angel	..... 5.13
For washing the servant of High Priest and putting carmine on his cheek	..... 5.02
For taking the spots off the son of Tobias	..... 10.30
For putting earrings in Sarah's ears	..... 5.26
For decorating Noah's Ark and new head on Shem	..... 4.21
Total	..... \$67.39

(Reprinted from "The Allar Boy")

## Greek Orthodox Assumption parish dual card party

**VATICAN CITY**—Three observers representing the Greek Orthodox Ecumenical Patriarchate at Istanbul have been appointed for the first time to the Second Vatican Council here. Two are from the United States.

At past council sessions, only Russian Orthodox were present as official delegates-observers of their Church, through other Orthodox churchesmen attended in different capacities.

According to an Istanbul announcement, Ecumenical Patriarch Athenagoras I, supreme leader of Eastern Orthodoxy, has appointed the following as observers for the Patriarchate:

The Very Rev. Panteimon Rodopoulos, dean of Holy Cross Greek Orthodox Theological School at Brookline, Mass.; Father John S. Romanides, a professor at the same theological school, and Father Andre Scrima of Paris, a Romanian Orthodox priest under the jurisdiction of the Patriarchate at Istanbul.

## Vernacular set

**EDINBURGH, Scotland**—The Scottish hierarchy has decreed that the Epistle and Gospel will be read in English to Low Masses on Sundays and Holy Days following Oct. 4. The full implementation of the vernacular in the Mass will not begin until the first Sunday of Advent.

## Clyde McCoy band booked for dance

**INDIANAPOLIS**—The famous dance band led by Clyde McCoy will play for the Christopher Columbus Dance sponsored annually by the Bishop Chartrand General Assembly, Fourth Degree, Knights

# Bishops' function

(Continued from page 1)

seems to be all the more true and important, for today the enquiry concerning the Church will have a point of great interest for us—and especially for you—namely, the hierarchical structure of the Church itself and consequently the origin, nature, function and power of the episcopate which is a part of the hierarchy in which, with us, the Holy Spirit has made you bishops to work, to watch over Christ's Church. And so we have in mind to tune in with the plan of divine providence in celebrating this historic event by giving to you, our venerated and beloved brothers in the episcopate, the honor which our Lord desired to be shown to the Apostles, together with Peter."

THE POPE said Vatican I truly and proclaimed "I, the unity, unique and supreme power conferred by Christ on Peter and handed on to his successors, but Vatican II would have as its aim to set forth and honor the prerogatives of the episcopate."

"Let everyone understand," he said, "that the convocation of this council has been a free and spontaneous act on the part of our venerated predecessor of happy memory, John XXIII, an act which we readily confirm, knowing full well that the chief theme of the council will be the sovereign and solemn assembly will be the episcopate."

"It could not have been otherwise, taking into consideration not only the proper interconnection of the doctrine of the council but also because of the sincere determination to proclaim the glory, the mission, the merit and the honor of our predecessors entrusted with the work of instructing, sanctifying and governing the Church of God."

"Let us repeat as our own the beautiful words of our distant and saintly predecessor of immortal memory, Gregory the Great, wrote to Eulogius, the Bishop of Alexandria: 'My honor is the honor of the universal Church, my honor is the strength of my brother. I am not to be honored when the honor due to each and everyone of them is not denied to them.'"

POPE Paul said the integrity of Catholic truth now called for

## Fast start

(Continued from page 1)

of many bishops that this should be the concluding session of the council. He said he would not make any predictions on this point, but he urged the Fathers to stick to the point arguments and to avoid repetition.

As a further means of hastening debate he suggested that any Fathers with suggestions for revising canon law or for revising the commission for the revision of canon law.

**CARDINAL Tisserant** also spoke on the question of council secrecy. He expressed regret at "certain incidents" of past sessions involving a breach of secrecy and urged all present not only to be prudent and discreet but to observe their duty of secrecy concerning the council's discussions.

The moderator of the day, Cardinal Gregorio Agagianian, who is also president of the council's mission commission, said that the council must aim at condensing its deliberations as soon as possible but without compromising full liberty of expression.

Archbishop Pecieli, council general secretary, after making routine announcements about the distribution of documents, said that unless the council experts observe the regulations laid down for their conduct with the Pope's approval, they can be stripped of their status as experts. Therefore, he said, they should engage in no lobbying for any point of view, organize conferences, and take part in no publicity campaigns designed to spread a particular opinion.

Archbishop Pecieli also pointed out that the norms laid down for the conduct of experts give him power to stop the unauthorized distribution of documents in or near the council hall. He said he would be ready to use this power if he considered it necessary.

He also asked the council fathers to stay in their places throughout the morning session because there would be several communications about the councils' work. The council hall's coffee shops would not open until 11 a.m., he said. He added that it would be "useless to knock on the doors."

**FOURTEEN** council Fathers then rose in succession to offer their views—often critical—of the draft of canon 7 on the Council. Cardinal Agagianian then announced that since no other Fathers had spoken for the revision of this chapter, debate on it was concluded.

Such a general congregation of the Second Vatican Council, first of the third session, ended about 12:35 p.m.

of Columbus. The dance will be held in conjunction with St. A's hall, 2100 E. 73rd St., on Friday, Oct. 15. Reservations can be made with the dance chairman, Tony Canella Sr., by calling CL 5-3539.

# Pope Paul emphasizes fidelity of Jesuits

(Continued from page 1)

"In its work of tracing the outlines of such a role and such a mission," he said, "the Council will be anxious about nothing except interpreting the message of Jesus Christ as its true source and genuine origin. We have already had the pleasure of recognizing in the bishops our true brothers addressing them, as the Apostle Peter did, as elders and gladly claiming for ourselves the equivalent title of fellow elder. We had the pleasure of addressing to them the words of the Apostle Paul: 'My partners in tribulations and consolations.'"

"We have been anxious to reassure them of those religious convictions that characterize our relations with them which are of affection and solidarity. We are bound by our duty to recognize them as the teachers, the stewards of the deposit of Christian truth, the stewards of the mysteries of God, and in the witness of the Gospel and, in the witness of our reflection of the glory of the Lord."

Pope Paul told the council Fathers that "as the successor of Peter and therefore as possessor of full power over the Church, I have the duty of heading the body of the episcopate, although we are surely one with the other." He said he would be happy to see the spirit of our predecessors, strive to preserve and vivify in your lives and works the spirit of your founder which our duty is to carry on.

However, he declared, "if our apostolic duty obliges us to impose restriction, to define terminology, to prescribe modes of action, to regulate the methods which concern the exercise of episcopal authority, you realize that this is done for the good of the entire Church, for the unity of that Church which has proportionately greater need of central leadership, the more its extension becomes more complete, as more serious dangers and more pressing needs threaten us in the varied and varying circumstances of history, and, as we may add, as more rapid means of communication become operative in modern times."

At the same time, the Pope admonished that "no one should regard as a device formulated by pride or centralism, which will surely always be tempered and balanced by an alert and timely delegation both of authority and facilities for local powers."

"We assure you, our brothers in the episcopate," he said, "that this centralization is rather a manifestation of the unifying and hierarchical spirit of the Church. The legitimate existence of the Holy See in most special circumstances of history, and, as we may add, as more rapid means of communication become operative in modern times."

## Hungarian

(Continued from page 1)

garian hierarchy were announced: Msgr. Josef Bank, professor at the Budapest Theological Academy, became an auxiliary bishop of Gyor, with the titular see of Matryana.

Msgr. Pal Brezency, apostolic administrator of the vacant Archdiocese of Eger, will be given the titular see of Horta.

Msgr. Jozsef Gerbatch, apostolic administrator of the vacant diocese of Pecs, will be given the titular see of Mechi.

Msgr. Jozsef Iijas, apostolic administrator of the diocese of Casanov will become titular bishop of Tagarata.

Msgr. Jozsef Winkler has been confirmed in the appointment given to him by the late Pope John XXIII as titular bishop of Dadima and serving as auxiliary bishop of Szombathely.

The talks between the Holy See and the Hungarian government began in earnest in April of 1953 when Cardinal Franziskus Koenig of Vienna flew to Budapest to talk to Cardinal Mindszenty and presumably with government officials. The following month Msgr. Casanov visited the Hungarian capital to continue the talks.

THE HOLY SEE has had no recognized authority in Hungary since the conviction of Cardinal Mindszenty on charges of treason 15 months ago. Sentenced to life imprisonment by the communist government, the cardinal spent six years in jail until 1952 when he was placed under house arrest.

The cardinal was freed by the Hungarian freedom fighters in 1956. He returned for a few days to Budapest, but when Russian tanks rolled in to crush the revolt he fled to the American legation where he has remained ever since.

It has been reported that a principal aim of the current talks has been to secure the release of the cardinal, now 72. At one time the United States took part in the negotiations. In June, 1951, Secretary of State Dean Rusk declared that the U.S. had been unable to work out a safe conduct pass for the cardinal.

The accord reached between the Holy See and the Hungarian government is the first signed with any eastern European nation.



**PLAN BENEFIT CARD PARTY**—Mrs. A. J. Contracchio (center), of St. Peter and Paul Cathedral parish, holds two tickets to New York to be given away at a card party sponsored by Our Lady of Hope Hospital Guild October 2 at 8 p.m. at Cathedral High School Auditorium. Mrs. D. A. Rochford (standing), of St. Simon parish, co-chairman of the party, and Miss Josephine Murphy, of St. Mary parish, ticket chairman, are on the committee making final plans for the party. The proceeds will be used to help the chaplain's work at General and Veterans' Hospitals, the Indiana University Medical Center and Flower Mission. Mrs. Contracchio is in charge of the door prizes. (Staff photo)

## Annual card party set at St. Thomas

**INDIANAPOLIS**—The annual card party sponsored by members of St. Thomas Aquinas parish, will be held Thursday, Sept. 24 in the school hall, 4610 N. Illinois St. Bridge and euchre will be played beginning at 8 p.m. A large number of door prizes will be awarded and refreshments will be available throughout the evening.

Mrs. C. M. Christensen is card party chairman. Tickets may be obtained from Mrs. Howard Lambert, AT 3-7333 or Mrs. Jasper Booth, AT 3-7181. The affair is open to the public. Proceeds will be used to finance the purchase of new school desks.

## Retreat set

**INDIANAPOLIS**—A retreat for men at Aversa Retreat House will be sponsored by Holy Angels parish, October 2, 3 and 4. Information on the retreat is available by calling WA 6-8227.

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AROUND THE ARCHDIOCESE

Annual retreat slated for Terre Haute women

TERRE HAUTE, Ind.—Father Robert Hunt, C.P.P.S., will conduct the annual retreat for the women of the Terre Haute Diocesan Council of Catholic Women...

Reservations can be made with parish retreat chairman or Mrs. Joseph Lang, 724 N. 13th St., Terre Haute not later than Saturday, Sept. 26.

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RICHMOND Donald Eales is the new priest.



ENTERS CONVENT—Miss Janet Simmons, daughter of Mrs. Oleva Simmons, of Fernhaven, 7 Bell City, entered Our Lady of Grace Convent, Beech Grove, on September 10.

BATESVILLE The annual fall festival, sponsored by parishes at St. Louis Church, is slated Sunday, Sept. 20, beginning at 8 p.m.

Chicken and beef dinners will be served country style from 11 a.m. to 2 p.m., EST. Adults will begin at 8 p.m. A light supper will be served in the cafeteria beginning at 4 p.m.

Annual novena set at Little Flower

INDIANAPOLIS—The 28th annual public novena in honor of St. Therese of the Infant Jesus will begin at Little Flower Church on Friday, Sept. 25.

Intentions to be included this year, over and above personal intentions are, that much good will result from the present session of Vatican Council II, and that results of the forthcoming national election will be for the best interests of our country.



CRUSADE FOR CHILDREN—The New Albany District Council of Catholic Men will participate in the 12th annual collection of funds for the Crusade for Children, sponsored by Rev. Stephen WHAS, Louisville.

Council Mass seen symbol of Church's universality

VATICAN CITY—Pope Paul VI celebrated Mass with 24 bishops from the four corners of the world to open the ecumenical council's third session with a strongly symbolic manifestation of the Church's universality and catholicity.

The Mass was also a visible demonstration of the "collegiality" which, he said in his address opening the session, is the principal issue before the council.

The Mass was a truly overwhelming experience for those privileged to witness the epoch-making event in St. Peter's basilica.

TO A BENEDICTINE observer especially, whose Order organized the liturgical renewal half a century ago, it was indeed an experience never to be forgotten.

POPE PAUL'S speech, while naturally putting emphasis on the primacy, nevertheless was explicit in favoring a "complement" of the doctrine of the Church as defined by the First Vatican Council.

Although the Pope stressed "the need of a center, a principle of unity in faith and communion as found in the chair of Peter," however, no less timely appeared the reservation that "such centralization will surely always be tempered and balanced by an alert delegation of authority and facilities for local pastors."

Further emphasis was added to this statement by the remark that the ecumenical council "has supreme authority over the entire Church."

Indianapolis DCCM to meet Wednesday

The Indianapolis District Council of Catholic Men will hold a Quarterly Meeting on Wednesday, Sept. 23, at Our Lady of Fatima Council, Knights of Columbus, 1313 S. Post Road.

Father John LaBauve, S.V.D., will be the guest speaker. His subject will be the Civil Rights Law. Alonzo J. Walford, vice-president of the East Region, DCCM, will be master-of-ceremonies.

All men in the Indianapolis area are urged to attend. There is no admission charge, and no reservations are required.

Bright future

ST. PAUL, Minn.—The 351 young women enrolled in the freshman class at the College of St. Catherine here need have no fear of going hungry.

Fr. Walsh

(Continued from page 7) ing up to one's wrongdoings one takes a long step toward atoning for them.

Moreover, confession, if it is to be done properly, demands prior self-analysis. Before a person can confess his sins he must scrutinize his conscience, recalling the evil that he has done.

Confession also affords one an unrivaled opportunity to expose the particular problems and perplexities of his life; and to obtain counsel, advice, and encouragement from the priest, who has been specially trained to unravel moral problems and to direct souls along the path of goodness.

Finally confession responds to a deep-seated urge of human nature, unbroken onsets, to get rid of shameful memories by confiding them to another.

Brother officiates at nun's funeral

ST. MARY-OF-THE-WOODS, Ind.—A Solemn High Mass was celebrated at 9 a.m., Saturday, Sept. 12, for Sister Josephine Pauline (Costello) who died Thursday here after an extended illness.

The celebrant for the Mass in the Church of the Immaculate Conception was her brother, Father Charles Costello, O.M., Ashland, Va.

From "This in Celebration" by John J. Walsh, S.J. Copyright 1959 by Western Company, Inc. Published by Doubleday and Company, Inc.

Priest on faculty at Wabash College

CRAWFORDSVILLE, Ind.—Father Paul Haas, O.P., has been named a member of the philosophy and religion department at Wabash College here.

Father Haas also teaches two courses, for which credit is given by Notre Dame University, at the St. Thomas Aquinas Center on the campus of Purdue University.

FARMER'S VIEW

Institutions

By DANA C. JENNINGS There's a public institution found in every organized community: It provides shelter, warmth, food and security for all who enter. It is built and operated by all the people cooperating through their taxes.

Here's another public edifice found in every community of any size—several in each county: It's built, or should be built, by all the people of the county, albeit not without some community effort on the school. Too many little towns have tried to get a firm grip on the future by building a new school, only to have the hoped-for life-preserver turn into a millstone.

The first institution we mentioned is the county jail. The second is the high school. We cooperate—and we work with our neighbors and our neighboring communities—to build a fine county jail that we don't want our kids to use. Yet we balk at cooperating with others to build a better high school that will benefit our own children.

These are some of the things that keep in mind when someone starts talking reorganization and/or consolidation. Now I don't buy the idea that small schools are all bad and big schools are all good and the bigger the better. I do know, however, that schools can be too small just as they can be too big. Nor can you keep youngsters on a bus four hours a day and get much of the right kind of education out of them.

We do know, however, that one of the worst mistakes a community can make is to put the whole burden of community survival on the school. Too many little towns have tried to get a firm grip on the future by building a new school, only to have the hoped-for life-preserver turn into a millstone.

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The celebrant for the Mass in the Church of the Immaculate Conception was her brother, Father Charles Costello, O.M., Ashland, Va.

Sister Josephine Pauline was born in Chelsea, Mass., and entered the novitiate of the Sisters of Providence at St. Mary-of-the-Woods on Feb. 12, 1921. She taught commercial subjects at St. John and St. Agnes Academies as well as in other high schools. Her last assignment was at Providence High School, Chicago, where she had charge of the bookstore until falling health caused her retirement.

In addition to Father Costello, Sister Josephine Pauline is survived by one sister, Sister Regina St. Charles, S.N.D., Chicago, Mass.

CONTRIBUTORS The CRITERION will carry a list of parish and organizational contributions and other news reported on this page. The following persons volunteered for this work.

MRS. JOSEPH LANG, Terre Haute; MISS LULA ERINGER, Sellersburg; MRS. WALTER HERKOVICH, Greensburg.

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AGREEMENT ANNOUNCED

Spanish Protestants are assured of their full religious freedom

By MANUEL MIRA

MADRID — Spanish Protestants will be granted full freedom to practice their religion publicly as the result of an agreement between the Spanish hierarchy and the government of Generalissimo Francisco Franco.



ENTERS CANDIDATURE—Miss Mary Ann Armbruster, daughter of Mr. and Mrs. Thomas L. Armbruster, 29 Catalpa Avenue, Lawrence, Ind., entered the candidature of the Glemmary Home Mission Sisters, Fayetteville, Ohio, on September 8.

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at La Corona after a full cabinet meeting there (See p. 10). When it becomes law, the bill would permit Protestants to build churches and circulate literature.

The agreement was promptly endorsed by Cardinal Enrique Pla y Deniel of Toledo, Primate of Spain, who headed a committee of Catholic bishops in talks with the government.

Announcing the agreement, Information Minister Manuel Fraga said the bill would "recognize the natural and juridical rights" of Protestants, estimated to number between 30,000 and 100,000 out of a total population of 31 million.

He said the talks between the Church and the government took place with the "greatest harmony."

The Catholic Church is given official recognition and support in Spain under article six of the Spanish Charter, which states: "The profession and practice of the Catholic religion, which is that of the Spanish state, will enjoy official protection."

He formerly served as assistant pastor of St. Vincent De Paul Church, Bedford, and as pastor of St. Charles Church, Bloomington, where he also served as chaplain of the Indiana University Newman Club.

Msgr. Deery was a native of old St. Joseph's parish, Indianapolis. He was a graduate of St. Joseph's College, Hensseler, and studied for the priesthood at St. Meinrad, where he was ordained in 1919.

He is survived by two brothers: Father Albert V. Deery, pastor of St. Augustine's Church, Jeffersonville, and John A. Deery, superintendent of Indianapolis Archdiocesan Cemeteries.

Council coverage BOGOTA, Columbia—The general secretary of the Latin American Episcopal Council announced here it has organized a bureau in Rome to provide the Latin American press with daily cable reports on the Second Vatican Council's third session.

manifestations of other than the Catholic religion will not be allowed."

In practice, Spanish Protestants have been limited to about 250 places of worship. Most services take place in private homes which cannot display signs showing they are places of worship.

While the text of the new agreement was not made public, it is believed that all these matters will be cleared up under the provisions of the bill.

THE AGREEMENT was seen by observers here as a victory for Spanish Foreign Minister Fernando Maria Castiella, who has long been a proponent of religious rights for Protestants.

Last June 12 Cardinal Pla y Deniel wrote Castiella saying the Catholic hierarchy was ready to consider a "bill of rights" for non-Catholics, but that the hierarchy had certain reservations about the drafts as then written.

The final wording was agreed upon by a committee which included the cardinal, Archbishop Luis Monasterio, military vicar, and Archbishop Casimiro Morcillo of Madrid.

The Church-State talks were officially a secret and had not been publicized in Catholic newspapers here. However, shortly before the agreement was made

public, the influential Madrid Catholic daily, Va, declared that religious co-existence in Spain must be based on mutual trust, or "certain questions waiting to be settled could not be solved."

THE NEWSPAPER said Spanish Catholics must make "a sincere examination of their conduct both personally and collectively," and non-Catholics "must in turn leave aside old biases and utopian claims."

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There, "the rivalries of the past must be overcome," said the newspaper. But it added: "Being one of the oldest (nations) in Europe in its confession of the Catholic faith, Spain cannot leave itself open to dangerous and groundless proselytism which would disturb the order of the nation."

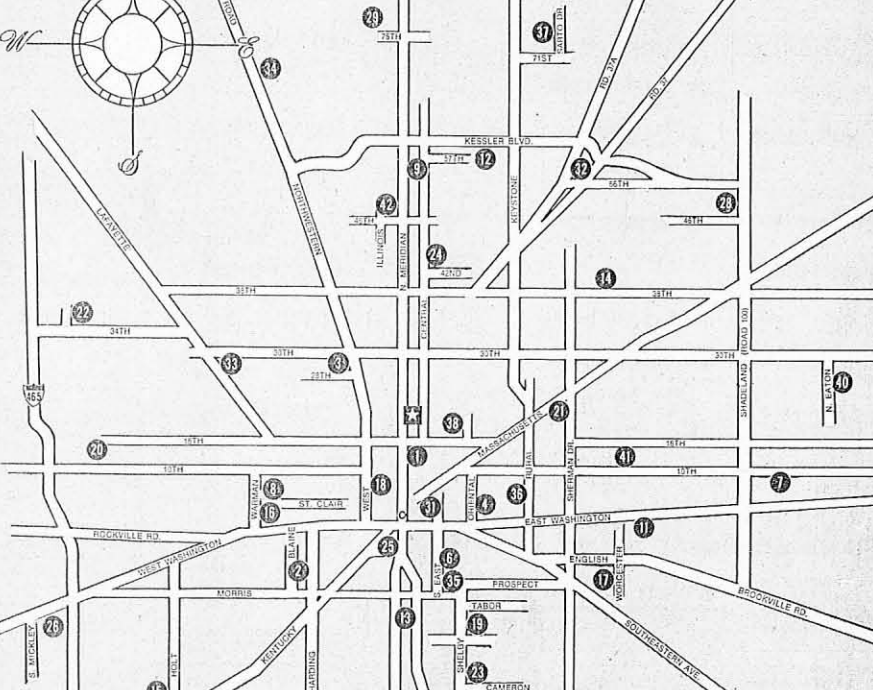
There, "the rivalries of the past must be overcome," said the newspaper. But it added: "Being one of the oldest (nations) in Europe in its confession of the Catholic faith, Spain cannot leave itself open to dangerous and groundless proselytism which would disturb the order of the nation."

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3. HOLY ANGELS 740 W. 25th St., WA 6-0072
4. HOLY CROSS 135 N. Chestnut St., ME 2-2510
5. HOLY NAME 89 N. 17th St. (Beech Grove) ST 4-5454
6. HOLY ROSARY 722 S. East St., ME 2-4777
7. HOLY SPIRIT 722 S. East St., FL 7-2070
8. HOLY TRINITY 2018 W. St. Clair St., ME 1-5533
9. IMMACULATE HEART OF MARY 5892 Central Ave., CL 1-0240
10. NATIVITY 202 S. Meadow Dr., FL 7-1203
11. OUR LADY OF LOURDES 532 S. Washington St., FL 6-7251
12. CHRIST THE KING 1627 Messler Blvd. E. Dr., CL 5-5666
13. SACRED HEART OF JESUS 1532 S. Union St., ME 8-2081
14. ST. CHRISTOPHER 450 E. 33rd St., LI 9-2012
15. ST. ANN 802 S. Holt Rd., CL 4-3750
16. ST. ANTHONY 2652 S. Vietnam Ave., ME 4-4028
17. ST. BERNADETTE 2522 N. Vermont Ave., FL 8-5252
18. ST. BRIDGET 801 N. West St., ME 2-6021
19. ST. CATHERINE OF SIENA 1109 E. Tabor St., ST 4-4235
20. ST. CHRISTOPHER 5391 W. 16th St., CL 4-2333
21. ST. FRANCIS DE SALES 2331 Annapolis Pl., LI 7-5219
22. ST. GABRIEL 5253 Burnside Drive, AX 1-2014
23. ST. JAMES THE GREAT 1122 E. Cameron St., ST 6-5031
24. ST. JOHN OF ARD 4191 Central Ave., AT 3-2232
25. ST. JUNE 125 W. Georgia St., ME 5-2021
26. ST. JOSEPH 5232 McFarland Rd., ST 6-4371
27. ST. JUDE 1275 S. Mickleay Ave., OH 4-9202
28. ST. LUKA 4820 N. Shadeland Ave., LI 6-7491
29. ST. LUKE 7310 Holiday Dr., East, CL 5-3169
30. ST. MARK, EVANGELIST 2220 Bardo Dr., CL 5-5244
31. ST. MARY 310 N. New Jersey St., ME 7-2033
32. ST. MATTHEW 4100 E. 86th St., CL 4-6227
33. ST. MICHAEL THE ARCHANGEL 3228 W. 20th St., WA 6-7259
34. ST. MONICA 6131 N. Michigan Rd., CL 3-2193
35. ST. PATRICK 903 Prospect St., ME 2-6293
36. ST. PHILIP NEERI 500 N. Rural St., ME 1-9718
37. ST. PULS X 2220 Bardo Dr., CL 5-5244
38. ST. RITA 1520 N. Arsenal Ave., ME 2-9349
39. ST. ROCH 3311 S. Union St., ST 4-1743
40. ST. CATHERINE OF SIENA 1109 E. Tabor St., ST 4-4235
41. ST. THERESA (Little Flower) 4202 E. 10th St., FL 7-7017
42. ST. THOMAS AQUINAS 1910 N. Illinois St., CL 3-1461
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Monsignor Paul A. Deery, Evansville prelate, dies

VINCENNES, Ind.—A funeral Mass was offered here Wednesday for Msgr. Paul A. Deery, Vicar General of the Evansville Diocese and pastor of the Old Cathedral here. He was 69. Burial was in Mt. Calvary Cemetery.



MSGR. DEERY

Vernacular Society urges entire Mass be said in English

ST. LOUIS—A resolution advocating that English be used entirely during Mass was adopted at the annual meeting of the Vernacular Society here.

The resolution stated "that all parts of the Mass said aloud by the priest should be in the mother tongue, and that ultimately all of the revised Roman Rite should be in the mother tongue, because it is the right of the people to worship in their mother tongue."

The society meeting, as is customary, was held (Aug. 27) following the Liturgical Week convention here. The society was formed in 1944 to encourage greater use of English in the liturgy, rites, ceremonies and public prayer of the Church in the U.S.

Reinhold Kisser of Passaic, N.J., was re-elected president of the society. Other officers, all re-elected, are: G. E. Frischler, Whipper, Man, and Robert Bennett, Brooklyn, N.Y., vice president, and Mrs. Estelle Kissner, Passaic, secretary-treasurer.

Named Conductor VATICAN CITY—Titular Bishop Luis Menzo Araya of Danaba was named by Pope Paul VI as Conductor to 81-year-old Archbishop Antonio Guizar Valencia of Chihuahua, Mexico, with the right of succession. He had served as Administrator Apostolic of the See since his consecration, in 1961.

FINAL CALL! END OF SUMMER CHRISTMAS CARD SALE A Carefully Chosen Selection of Solid Pack Christmas Cards — Religious. 40 To 50% Discount From Former Retail Prices Now 25 Fine Cards for \$1.25 to \$6.75 Your Name Imprinted for 75c Per Box or 12.5c Per Hundred Cards. KRIEG BROS. Established 1892 Catholic Supply House Inc. 110 S. Meridian Indianapolis