

Campaign for clothing announced

Catholics in the Archdiocese will again have an opportunity to participate in the Thanksgiving Clothing Collection for overseas relief sponsored annually by the Bishops of the United States. Msgr. Cornelius B.weeney is serving as the Archdiocesan Director for the 1963 campaign.

Posters have been distributed to all parishes for display in churches and schools. Accompanying the posters and instructional materials was a letter from Monsignor Sweeney to the pastors urging them to publicize and organize the drive on the parish level. As in past years, individual parishes will again serve as collection depots for the donations of used clothing and bedding.

AN OFFICIAL letter from Msgr. Bernard Sheridan, Vicar General of the Archdiocese, pointing up the importance of the campaign is to be read at all Masses on Sunday, Nov. 17.

The actual drive will be conducted in the parishes during Thanksgiving week, beginning Sunday, Nov. 24.

CATHOLIC Relief Services, an agency of the National Catholic Welfare Conference, is in charge of distributing the materials throughout the needy areas of the world. Last year's collection amounted to more than 17 million pounds of clothing, shoes and bedding, with an estimated value of more than \$25 million.

In keeping with long-standing CRS policy, materials are distributed strictly on the basis of need, without regard to race, color or creed.

St. Vincent's takes option on new site

St. Vincent's Hospital has acquired a two-year option on a 100-acre tract on West 86th Street, Indianapolis, which may one day be the site of an \$18 million facility to replace the present hospital on Fall Creek Parkway.

The actual drive will be conducted in the parishes during Thanksgiving week, beginning Sunday, Nov. 24.

IN ANNOUNCING the option on the Northside tract, the administrator stated that the move is predicated on four conditions: cost, zoning, necessary easements and approval by the Marion County Health and Hospital Corporation.

The step, which has been under study at St. Vincent's for two years, was made after a survey by Booz-Alen & Hamilton, Chicago management consultants, for the Hospital Development Association indicated a dire need for a new hospital on the city's North Side.

A later report ordered from the Chicago firm by St. Vincent's proposed 11 possible sites for the hospital. The site on Road 100 was selected, according to Sister Mary Helen, because of its accessibility, zoning possibilities, good utility service and size.

ST. VINCENT'S Hospital is operated by the Daughters of St. Vincent's (Continued on page 9)



CYO CONVENTION DELEGATES—This foursome of Junior CYO leaders, part of a contingent of 233 now in New York City for the National CYO Convention, is shown just before departure preparing some last-minute campaign materials. The group, complete with its Indianapolis delegation hats, includes (left to right around the table): Anette Jacoby, Christ the King; Jim Schneiders, Immaculate Heart; Margaret Chrapa, St. Joan of Arc, Secretary of the Indianapolis Youth Council; and Beth Ann Krier, Christ the King. Schneiders is campaign manager for Mary Belle Pardo, St. Andrew, Richmond, the Archdiocesan candidate for National CYO Secretary. The local delegation is travelling to and from New York in six buses, under the leadership of Father John P. Ellford, Archdiocesan CYO Director.

Funeral Mass offered for Rev. Francis Early

A Solemn Requiem Mass was offered in Holy Spirit Church, Indianapolis, on Monday morning, Nov. 11, for Father Francis J. Early, founding pastor of the parish. Father Early, who was 60, died in St. Vincent's Hospital on Thursday, Nov. 7, of a circulatory ailment. He had undergone surgery two weeks earlier.

Celebrant of the Requiem Mass was Msgr. James P. Galvin. Father Robert Muehler, Msgr. James Jensen, a classmate of Father Early, preached the sermon. Father Lester Burmester was master of ceremonies. Father Early's body lay in state in Holy Spirit Church from 3:30 p.m. Sunday until the Funeral Mass, with members of the parish Men's Club serving as an honor guard.

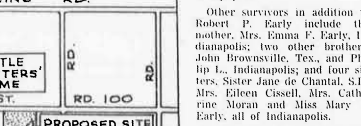
Burial was in the Priests' Circle at Calvary Cemetery.

A NATIVE of Indianapolis, Father Early was ordained at St. Meinrad Seminary in 1927. He served as assistant pastor of St. Phillip Neri parish, Indianapolis, until 1939, when he was appointed

Scottsburg slates cornerstone rite

SCOTTSBURG, Ind. — Msgr. Cornelius B. Sweeney, Chancellor of the Archdiocese, will officiate at cornerstone laying ceremonies Sunday, Nov. 17, at American Martyrs Church, under construction here. The rites will begin at 4 p.m.

Pastor of American Martyrs parish is Father William Englers.



Translating system balking

VATICAN CITY—A system for translating speeches at the ecclesiological council while they are being given has run into a dilemma: It is either too loud or too soft.

The system is wireless, similar to a walkie-talkie radio. When its signal is strong enough to be heard clearly by anyone in St. Peter's basilica during its use, it can also be heard by anyone within a few hundred yards of the basilica who has a properly tuned receiver.

If the technical wrinkles cannot be ironed out of the wireless system, voices will have to be amplified. In any event, the council Fathers will most likely have to listen to the speeches in Latin for the rest of the second session, which ends December 4.

Two cardinals clash in dramatic exchange over Holy Office role

VATICAN CITY — Ecclesiological council debate reached a high point during the sixth week of its second session as two outstanding churchmen clashed sharply over the role of the Roman Curia.

Throughout the week the Curia — the congregations and offices at the Vatican which assist the pope in governing the Church — had come in for severe criticism.

At the general council meeting of November 8 the debate came to a dramatic climax when Cardinal Joseph Frings of Cologne, Germany, vigorously objected to the activities of the Curia's top body, the Supreme Sacred Congregation of the Holy Office, defending it as the secretary, Cardinal Alfredo Ottaviani.

The exchange between the two cardinals brought out into the open the battle between the old and a new order which, whatever its outcome, will alter the face of the Church in the future.

Cardinal Frings said: "The distinction between administrative and curial procedures in the Roman Curia should be extended to all areas, including the Supreme Sacred Congregation of the Holy Office. Its procedures are out of harmony with modern times, are a source of harm to the faithful and are outside the competence of the Church. No Roman congregation should have authority to accuse, judge and condemn an individual who has had no opportunity to defend himself. With all due reverence and gratitude for the devoted individuals who spend their lives in the difficult work of the Holy Office, we feel that its methods should be basically revised."

Cardinal Ottaviani replied: "The opportunity must be taken to proceed most vigorously against the condemnation of the Holy Office voiced in this council hall. It should not be forgotten that the prefect of the Holy Office is none other than the supreme pontiff himself. The criticism formulated proceeds from a lack of knowledge, not to say a stronger trend. The procedures of this sacred congregation."

"No one is ever accused, judged and condemned without a thorough previous investigation carried on with the help of competent consultants and experienced specialists. Besides, all decisions of the Holy Office are approved by the pope personally, and thus such criticism are a reflection on the Vicar of Christ."

THE DEBATE over the Curia grew out of the draft proposal — or schema — on bishops which, after several days of discussion, was introduced (Nov. 5) at the council's 60th general meeting.

It was a hotly debated issue, with the curia's powers exercised exclusively by the Curia should be returned to bishops of dioceses.

In connection with this there was much talk of organizing an (Continued on page 9)



URGES VOLUNTARY ACTION

Pope in strong appeal for a united Europe

VATICAN CITY — Pope Paul VI has warned foes of European unity that they had better reverse themselves lest a unity be forced on Europe "by external and material factors to the detriment of the inner spiritual inheritance" of the continent.

The Pope made a strong appeal for a united Europe (Nov. 8) at an audience granted to leaders of the International Council of the European Movement led by its president, Maurice Faure.

It was the third time in his five-month reign that Pope Paul has spoken on the subject of European unity and it was his most definite statement to date.

SPEAKING in French to the European movement leaders, the Pope noted that the Church has a "great and grave responsibility to preach the Gospel and to make all men brothers among themselves, heirs of the pastoral mission that during all centuries has considered Europe as a united

Christianity—even though divided into distinct groups." He added that in such terms "we too are for a united Europe."

He went even further to state: "We cannot but wish that the process by which Europe is to become more united, more independent from particular interests and from local rivalries, and more united in systems of mutual help, may improve and may bring concrete and definite results. . . . We too, like you and like everyone else, see that Europe is already a reality to which the development of modern relations gives an undeniable support."

TURNING to opponents of European unity, the Pope warned that "those who fear that the unification of Europe may bring a leveling, a suppression of the historical and cultural values of the different countries, far from delaying, should instead favor the formation of the structures of the new Europe, so as to avoid that unity which might be imposed on her by external and material factors to the detriment of her inner

spiritual inheritance, or by force of necessity to which it will be difficult tomorrow to offer effective resistance."

Pope Paul continued: "We can add another reason [for favoring European unity] which concerns us more closely — duty. The duty which arises from the desire of promoting and safeguarding peace. Everyone knows the tragic history of our century.

"If there is a means to prevent this happening again, it is the construction of a pacified organic united Europe which will give us this. Peace based on the balance of power or on a true economic antagonism or purely economic interests is nothing but fruit, and will always lack the necessary energies to solve Europe's fundamental problems, those concerning the populations of which it is composed and the brotherly and community spirit by which it has to be animated."

TO ACHIEVE its goal, Pope Paul said, the European movement must create "psychological preparation." He added:

250 expected to attend Race, Religion parley

More than 250 representatives of Catholic, Protestant, and Jewish churches will assemble at Indiana Central College on Saturday, Nov. 16, to explore race relations in Indianapolis.

The Indianapolis Conference on Religion and Race, slated from noon to 8 p.m., is a follow-up of the National Conference on Religion and Race conducted last January in Chicago.

Sponsors are the Catholic Inter-racial Council, the Human Relations Committee of the Church Federation of Greater Indianapolis, and the Jewish Community Relations Council.

PARTICIPANTS will discuss the role of local churches in improving racial harmony in the Hoosier capital.

Keynote speaker for Saturday afternoon's opening session will be Methodist Bishop Charles F. Golden, Nashville, Tenn. His theme will be "Applying Religious Principles to Race."

Bishop Golden is head of the Nashville-Birmingham Area of the denomination's Central (Negro) Jurisdiction. His territory includes Tennessee, Alabama, and Mississippi.

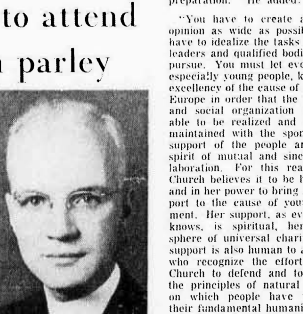
The audience then will divide into discussion groups to examine areas of racial tension in Indianapolis and to recommend remedial steps.

Speaker for a dinner meeting will be the Rev. Daniel M. Cantwell, Chicago. He is full-time chaplain for Catholic lay action organizations in the Archdiocese of Chicago.

Rabbi Maurice Davis of the Indianapolis Hebrew Congregation will be chairman for the day.

REGISTRATION fee, including cost of the dinner, is \$5. Interested persons are urged to register through their churches or through any of the sponsoring organizations. Registration forms are available at 1622 N. Meridian.

Interfaith session on race scheduled



MSGR. CANTWELL

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Members of the conference planning committee are the Rev. Andrew Brown, David Goldstein, David M. Cook, Mrs. Osma Spurlock, Charles E. Stanning, and the Rev. Byron F. Stroth.

The Chancery Office

Official



Dispensations

The following dispensations have been granted to Catholics in the Archdiocese: Dispensation from Friday abstinence on the day following Thanksgiving Day, November 27; and general dispensation from fast and abstinence on December 7, the Vigil of the Immaculate Conception. In addition, the fast and abstinence requirement for the Vigil of Christmas may be observed either December 23 or December 24.

The Chancery Office

THE COUNCIL AND THE AMERICAN

American bishops and the Pope

By MOST REV. LEO PURSLEY Bishop of Ft. Wayne-South Bend

When the late Cardinal Gibbons returned from a trip to Rome he was asked by a reporter if the pope was still infallible. He replied, "Well, he called me Jibbons!"

I repeat that old story not because I am looking for a way to begin a heavy task with a light touch but because I think it has some relevance to the subject at hand. We dare to joke about the things that are secure in our faith and love.

It is an undisputed fact that the several decisions of the first session of the council showed that there will be more regional participation of the life of the Church in the specific needs of particular cultures and nations.

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Many examples could be cited. This statement must be taken as it stands in its present context. It suggests no invidious comparison with the hierarchies of other nations, equally loyal and devoted.

The remarks above will indicate broadly the point of view from which the bishops of this country See early go sign on liturgy changes

VATICAN CITY—A persistent report from reliable sources states that the ecumenical council's draft proposal on the liturgy will be ready to be put into effect by the end of November.

A member of the Liturgy Commission, who declined to be named, said there is a possibility the proposal will be promulgated on Nov. 22, anniversary of the liturgical reforms of Pius XII.

Once the liturgy proposal is promulgated, many of its provisions will be immediately applicable. Those dealing with the use of vernacular languages, however, will have to wait for action by national hierarchies.

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will look upon any and all measures affecting their relationship with the pope. That certain changes in procedure will be approved by the council is more than likely, particularly in strengthening national conferences and in modifying requirements for recourse to the Roman Congregations by expanding the powers of local bishops.

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VATICAN CITY—Two American archbishops have been added to the Vatican Secretariat for Promoting Christian Unity, increasing the total membership to 22.

They are Archbishop Lawrence J. Shehan of Baltimore, Md., and Archbishop John F. Dearden of Detroit.

The only American member of the secretariat, headed by August Cardinal Bae, is Father James F. Cunningham, Provost General in Rome of the Society of Missionary Priests of St. Paul, the Apostle.

Another Paulist priest, Father Thomas F. Stranksy of Milwaukee, Wis., is a member of the permanent secretariat staff.

Consultants to the secretariat include four other American priests: Msgr. John M. Oesterreicher and Fathers Gustave A. Weigel, S.J., Georges Tardif, A.A., and Edward Hanahoe, S.A.

IN THE OPINION of observers here, it is up to Pope Paul VI to decide how to overcome the impasse caused by the passive resistance of a council minority.

"Two men are blocking everything," a council Father said, referring to Cardinal Ottaviani and Father Sebastian Tromp, S.J., secretary of the Theological Commission, which is supposed to report on the national synod in the name of the Church in line with the guiding principles adopted October 26.

CHICAGO—Father Thurston N. Davis, S.J., editor in chief of America magazine, said here that there has been a dramatic—and favorable—change in the attitude of non-Catholics toward Catholics.

"Two Johns"—President Kennedy and the late Pope John XXIII—have changed the public view of Catholicism in the contemporary world," Father Davis told the 35th annual meeting of the National Conference of Christians and Jews (Nov. 10).

While Pope John and the ecumenical council have been bringing about an updating of the Church, he said, Mr. Kennedy's actions as President have "scotched" the old Protestant worry that a Catholic in the White House would bring the pope in by underground from Rome.



BISHOP PURSLEY

keener sense of their solidarity as a body (certainly "E Pluribus Unum") participating in the teaching and governing office of the pope, as well as a more deeply felt realization of their significance as individual shepherds of their own flocks, I cannot believe that any notable number of bishops had left heretofore that the pope was usurping their episcopal powers.

WE ARE AWARE that the popes of our time have repeatedly emphasized the dignity and authority of the episcopal office. Pius IX, who convened the first Vatican Council, approved in 1875 a German document which

On that day the council Fathers voted by overwhelming majorities in favor of the idea of the collegiality of bishops, of the doctrine that episcopal communion is the highest grade of the Sacrament of Holy Orders and of the proposal to restore the permanent diaconate.

Cardinal Ottaviani made it clear on November 8 that he simply refuses to accept the decision of some 2,000 council Fathers and insists on precedents for the Theological Commission which would make it an arm of the Holy Office rather than what it is intended to be, a consultative agency of the council primarily entrusted with putting into acceptable theological language the decisions reached in the council hall.

Cardinal Ottaviani is understood to have called on Pope Paul on the evening of November 8.

IT IS GENERALLY agreed here that the November 8 council meeting was probably one of the most dramatic of the council so far. It is being compared to two other dates that marked council turning points—November 14, 1962, when the liturgy schema particularly overwhelmingly adopted, marking decisive progress in adapting worship to modern requirements, and November 29, when the clients of the sources of Revelation was turned down.

Once again the council is at a crossroads. But in view of the prevailing sentiment of the Fathers—which is only a reflection of the views Pope Paul himself has clearly expressed—there can be no doubt about the eventual outcome.

He said Catholics and other Christians should be more vocal in protesting anti-Semitism, including the persecution of Jews in the Soviet Union.

He said it is "most unfair" to blame all Jews for "the crusading efforts of a few individuals and organizations that have been so prominent in the fight against Jews and Bible reading in the public schools."

FATHER DAVIS referred also to the controversial play "The Deputy," by German author Rolf Hochhuth. Scheduled for Broadway production early next year, it sharply criticizes Pope Pius XII for allegedly failing to speak out against Nazi persecution of Jews.

Father Davis called the play a "calumnious attack" on Pope Pius and said American Catholics could make their own comment of Archbishop John C. Heenan of Westminster when the play is slated to open in London.

"My Jewish friends will say all that is necessary. They know the record of Pope Pius XII and I am quite happy to let them say whether or not he was their friend."

THE DEPUTY, by Rolf Hochhuth, is a play about the persecution of Jews during the Nazi era. It is being performed in London.

ated, in substance and effect, that the pope has no right to substitute himself for the local bishop.

In a letter of June 29, 1896, Leo XIII pointed out that the power of the Apostles passes on to the bishops who succeed them, so that the bishops themselves are not merely agents of the pope but exercise their authority in their own right in their proper jurisdiction. Finally, the late John XXIII could hardly have done more for the bishops of the world than that they do collaborate with the pope in directing the life and destiny of the whole Church.

The local community (diocese) is gathered around its bishop as the universal Church is gathered around the Bishop of Rome, the pope. The local bishop does not serve his people in the name of the pope but in the name of Christ.

He is to live with them, share their sorrows and joys, preserve their unity in their proper jurisdiction and thus lead them to salvation. This he cannot do, however, in independence of the pope. That would be to deny the relationship between pope and bishop which follows the principle that the good of the part and the good of the whole are served best by a unity and a division of power.

In other words, the episcopal office is designed for the good of the whole Church. It is not in the pope's office for the good of the whole Church. They are not in

contention. They are united in purposes that converge toward one supreme end, the good of all men. The head and heart have not the same function but they do not resist, each other in a sound and well-ordered body.

AGAIN, the papacy and the episcopacy are so bound up that they form together one teaching and ruling body, each deriving its authority from Christ. But in the exercise of that authority we might compare them with a father and mother in the home. Together they have authority over their children and their children are obliged to obey them. (A bit out of date, but still true.) Father and mother may differ in the way they exercise their authority but the difference must not divide the family, sending the children running from one parent to the other, playing one against the other.

On the contrary, father and mother unite to co-govern and co-serve the family. This, allowing for the limp in all analogies, is how the pope and bishops govern the children of God.

Bishops act in fellowship with the pope regularly when in their own dioceses and exceptionally when assembled in council. Regardless of special rank, Cardinal, archbishop, bishop, resident or titular, they have equal voice and vote in the council deliberations and decisions.

For obvious reasons the Press has made much of the fact that opposing groups emerged during the present council.

This should be expected as the normal development of free speech among more than two groups of men with differing backgrounds of race, place, culture and prior commitments. Whatever extremes may appear in what they say, allowing for this or ultra that, may serve to bring

issues into sharp relief and lead to wise and well-balanced decisions. The ultimate ends of the council—renewal and reform—will be understood and will ultimately be attained. That is all that ultimately matters.

Besides coming together for the general welfare of the Church, individual bishops are free to do locally whatever they consider helpful to their people. They pursue with a large measure of independence whatever courses of action may enable them to better teach, govern and sanctify the people committed to their care.

Meanwhile, the five year "ad limina" visit to the tombs of the Apostles and the five-year report to the Holy See on the status of their dioceses are made easier by modern means of travel and communication. The fact that the bonds uniting pope and bishops have been drawn closer by the momentous events of our time is



ST. JOHN BOSCO MEDAL WINNERS—The five laymen pictured here are the 1963 recipients of the CYO's most coveted award for lay volunteers—the beautiful St. John Bosco Medal at the recent CYO Banquet.

of Christ's Kingship. "The Spirit Deep below the surface of life breatheth where he will..." We and government lies the mystery must wait and see.

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THE CHURCH AND THE WORLD

'Hour of the laity'—Education bill—Aid to Congo



TEACHERS' BUFFET—One of the new features of the annual Archdiocesan Teachers' Institute this year was a buffet supper and social for secondary lay teachers in the Archdiocese. Shown above are a few of the teachers who assembled at Chartrand High School for the event. From left are: Margaret...

ISSUES APOSTOLIC LETTER

Encourage vocations, Pope urges faithful

VATICAN CITY—A strong reminder that all Catholics have a duty to help promote and encourage vocations to the priesthood and to the religious state of life...

Corresponding to the divine call, he continued, "there must necessarily be in the elect a particular suitability, not only of spiritual faculties...

"It is, therefore, unthinkable that God calls to the priesthood children or young men who, insufficiently gifted in mind and heart or with psychopathic feelings...

POPE PAUL said that although few Christians are called to the priesthood and to the religious state of life, however, have the obligation to live and reason according to the spirit of a supernatural faith...

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The Vatican

POPE PAUL VI has named 12 cardinals, including Cardinal Albert Meyer of Chicago, as new members of the seven-month-old Pontifical Commission for the Revision of the Code of Canon Law.

The Holy Father has sent his condolences to the families of victims of Japan's mine and rail disasters (Nov. 10) which together took the lives of more than 600 persons.

POPE PAUL, stating again that the present is "more than ever the hour of the laity," received a group representing the Conference of International Catholic Organizations.

The Pope has extended "expressions of condolence for his family sorrow" to Archbishop Pierre Martin Ng Dip Thut of Hanoi.

Lutheran bishops sees an end to 'polemics'

KIEL, Germany—A Lutheran bishop said here that if Pope Paul VI's Christ-centered viewpoint carries through in the ecumenical council, "we shall have to write off a good deal of our traditional polemics."

Bishop Hoffmann of Kiel, speaking before the synod of the Lutheran Church of Schleswig-Holstein, noted that the address Pope Paul gave at the opening of the ecumenical council's second session was Christocentric.

"But we must first wait and see if the Pope's acceptance of a central role in the Church was out in the most important schema of the council, the one on the nature of the Church," he added.

HE SAID IT is now evident that in the Catholic Church of today there is a strong will to return and that it "apparently has a better chance for success than general public opinion believed before the council."

Earlier, Bishop Otto Dibelius of Berlin-Brandenburg told a Reformers' Day (Oct. 27) service: "If we are asked for reciprocal forgiveness, then the Evangelical (Lutheran) Church replies with an unconditional 'yes.'"

First principal of Cathedral dies

NOTRE DAME, Ind.—Brother Bernard Gervais, C.S.C., the first principal of Cathedral High School in Indianapolis, died on October 12. The Criterion learned this week he was 82.

Brother Bernard died suddenly in Spokane, Wash., while visiting relatives there. Among several surviving brothers and sisters is Brother Benedict Gervais, C.S.C., of Notre Dame.

A native of Monmouth, Ill., Brother Bernard attended high school for many years, and later held official positions within the Catholic community.

Wants bishops to elect Pope

VATICAN CITY—A Spanish bishop—a one-time newspaperman—proposed at the Second Vatican Council that the election of Popes be a function not only of the College of Cardinals alone but of the entire body of bishops as "legitimately represented in Rome."

Auxiliary Bishop Rafael Gonzalez Moralejo of Valencia spoke at the 61st general congregation which voted to continue debate on a highly controversial schema, "Bishops and the Government of Dioceses."

ment they led in South Vietnam was overthrown. The archbishop of Saigon, who was named national French Riviera when the coup took place in Saigon, he has since returned here, where he is taking part in the Vatican Council.

Vincent Romano, a simple parish priest who lived on the shores of the Bay of Naples and is credited by his townspeople with taming the volcano Vesuvius, will be beatified in St. Peter's basilica on November 17.

At home

UNITED NATIONS, N.Y.—The United Nations Human Rights Commission has been asked to give "substantive priority" to its next session to racial discrimination instead of religious freedom.

WASHINGTON—The National Catholic Welfare Conference's administrative board has named two bishops to posts held by the late Bishop Leo R. Smith of Odessa, N.Y.

Cardinal Joseph Ritter, Rabbi Jerome W. Grollman and Rev. Dr. W. Sherman Skinner issued a joint letter that was read in churches and synagogues.

An interfaith procession and assembly for the cause of liberty and justice for all will be held in St. Louis November 25.

The board of the Conference on Religion and Race will work through its congregations to secure jobs and job training for Negroes "in the weeks immediately ahead."

THE EVANGELICAL Church, he said, "is ready to do everything in its power to stop religious discrimination, although the question of the mixed marriages stands between the viewpoints of the two churches."

But we are praying to God that there may one day be an end to that. And we do this with our making any reproach."

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board and secretary to the general meeting of U.S. Bishops. The bill was named national Route, La., was named national director of the Apostleship of the Sea.

Federal assistance for some construction exists included closed to America's public and private colleges as the House passed a five-year program of outright grants and repayable loans was sent by a 258 to 83 vote to the Senate without any opposing debate.

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An interfaith procession and assembly for the cause of liberty and justice for all will be held in St. Louis November 25.

The board of the Conference on Religion and Race will work through its congregations to secure jobs and job training for Negroes "in the weeks immediately ahead."

THE EVANGELICAL Church, he said, "is ready to do everything in its power to stop religious discrimination, although the question of the mixed marriages stands between the viewpoints of the two churches."

But we are praying to God that there may one day be an end to that. And we do this with our making any reproach."

mathematics, modern foreign languages and engineering.

PARIS — The World Union of Catholic Women's Organizations revealed here that a shipment of 60,000 published copies of Cardinal Stefan Wyszyński's sermons—a gift it was sending to the Polish Cardinal—were confiscated by the Polish government.

LEOPOLDVILLE, The Congo—Nearly half a million persons in the Congo are being fed under the relief program of U.S. Catholics.

ST. LOUIS — Direct actions to help solve racial discrimination problems were led here by the three interfaith groups in St. Louis Conference on Religion and Race.

He said the letter was designed to clear away misunderstandings and confusion about recent racial events.

He apparently referred to demonstrations at the Jefferson Bank and Trust Company and sentencing of 19 demonstrators convicted of violating a court order against harassing the bank.

This also was the aim of leaders of the prayer demonstration of some 500 Catholics at the Civil Courts building recently.

LOS ANGELES—A total of 316 students from Catholic high schools of the Los Angeles archdiocese have taken the first step toward the priestly or religious life.

schools and medical institutions have told Catholic Relief Services that without it many Congolese would have died and many of the country's welfare institutions would have closed.

SAIGON—The National Committee of Catholic Action of Vietnam has issued a statement here reminding Catholic groups of their duty to work for the common good and strengthen national unity.

BUENOS AIRES—Miguel Angel Ortiz, Minister of Foreign Relations and Worship, said here that the Argentine Government needs the cooperation of the Catholic Church and will exercise its "patronato."

STRAUSS SAYS: Downtown/Glendale



SMOKING TAKES TO COTTON CORDUROY— and becomes a new fashioned JUMPER— Straight in back, it's a zip-into for School and most young occasion HOLIDAY GIFTING in Red or Black— SHOWS GIRLS' Sizes 7 to 14, 5.98

EDITOR COMMENTS FROM ROME

Ultimate council question: Do bishops or Curia have precedence?

The Fathers of the council are busy these days talking about themselves, as they discuss the Schema on Bishops and the Government of Dioceses. They are now examining from a practical point of view their own collegiality and powers as bishops.

This may seem a selfish thing to be doing. Why should the bishops be glorifying themselves and discussing their own needs when there are so many important subjects to be considered, like Church unity and bringing the Church up to date by modernizing the inquisitorial methods of the Holy Office and eliminating the index of forbidden books?

Strange as it may seem, this is precisely what the bishops are doing. The most important step toward Church unity this council can make is to clarify the relations between the Pope and the bishops. It is no exaggeration to say that the one principal contribution this council must make is the restoration of the bishops to their rightful place within the Church. This will ultimately bring about the reform and modernization of the Curia.

The ultimate question this council faces was plainly put by Cardinal Afrink of Holland: What is the order in the Church: Pope, Curia and bishops; or Pope, bishops and Curia? The Dutch Cardinal's own answer was clear. If collegiality is by divine right—as the bishops voted by an

overwhelming majority—if, in other words, the body or college of world bishops succeeds by Christ's design to the body or college of Apostles—then the bishops of the world, as a body, precede the Roman Curia.

This appears to be something new in the Church. The bishops in the council still speak of the Curia as the organ through which the Pope directs the universal Church, and many of them tend to think that the Pope himself should alone make any changes or reforms within the Curia.

What is being forgotten is that the Curia as we have it today is largely the creature of another council, the Council of Trent.

Poorly educated and ill-equipped priests and bishops were largely the cause of the weakness and corruption within the Church that led to the Protestant Reformation. The great sixteenth century council organized the Catholic Counter-Reformation by legislating the erection of seminaries and the setting up of standards for administering the sacraments and preaching and the organization of diocesan and parochial life. To implement this the council ordered the setting up of offices or congregations in Rome to draw up these standards and enforce them.

Thus the Catholic answer to the divisions of Protestantism was to centralize and to strengthen the position of the papacy, the source of unity. This was a providential means

of restoring the Church and carrying her through the crises of the rise of nationalism, the age of enlightenment and the era of revolutions.

The Roman Curia grew in efficiency and importance. The bishops of the world looked to Rome for directives; before trying anything new or making any adaptations to their own countries they sought permission from the Curia. The position of the Pope became clear in the Christian revelation.

Vatican Council I defined that the Pope enjoys universal and supreme authority over the whole Church, including the bishops, and moreover that he is infallible when making an ultimate decision on faith or morals as the chief bishop and successor of Peter. This was not a creation of a new belief; this was a development of the understanding of Christian revelation which men arrived at by the experience of recognizing in the workings of the papacy the fulfillment of what at first was not so clearly contained in the Scriptures and tradition.

But this led to the obscuring of another part of revelation. The bishops, who at one time were all referred to as vicars of Christ and successors of the Apostles, began to be looked upon as deputies of the Pope in charge of a small portion of the Church called a diocese.

Vatican Council I was supposed to spell out clearly the position of the bishops in the Church after defining the primacy of the Pope, but the Papal States were overrun and the council never took up this important business. As a consequence since then the papacy almost completely overshadowed the episcopacy. So much so that people were surprised when Pope John XXIII called a council, for they felt that once the Pope was declared the supreme ruler and infallible there would be no need of councils.

All this created new obstacles to Church unity. For the Orthodox, who retain the ancient belief in the freedom and importance of the individual bishop, Rome seemed to be heretical, and to the Protestants Rome appeared more and more monolithic, denying all freedom, with all initiative coming from the top, and demanding strict uniformity for the sake of unity.

Perhaps this will help you see why what the bishops are discussing now is so extremely practical and important for Church unity and the reform of the Curia.

Today the position of the papacy is clear and beyond dispute. Never was the papacy more honored by the bishops and the people of the world. Now it is necessary that the position of the bishops be clarified. If the Church is not a monarchy, but a college or body in which the bishops with and under the Pope have authority over the whole Church, then this must be brought out clearly.

The sudden, almost miraculous acceptance of the idea of the collegiality of the bishops seems to many here in Rome to be the work of the Holy Spirit at work in the council. There have been other times in history when the Holy Spirit has helped men recognize clearly a truth hitherto hidden in the deposit of faith because it was necessary for the Church to meet some particular crisis.

The drastic reforming measures of the Council of Trent are no longer needed. In fact the centralization that was once essential for the preservation of the Church is now a great obstacle to the advancement of the Church.

By permitting the bishops to exercise freely the authority that is rightly theirs as bishop, by encouraging initiative to fit local and national needs, the Church can demonstrate that it is possible to have unity under one central authority without uniformity. This will help both the Orthodox and the Protestants to see in the Catholic Church the marks of the Church of Christ.

And for the Church to be truly Catholic today, the bishops of the world, successors of the college of Apostles shared with the Pope in the running of the universal Church. This is why so many bishops have asked the council to recommend that the Holy Father set up a senate or permanent commission of representative bishops that would meet with the Pope several times a year to assist him in the organizing and directing of the universal Church.

If this is voted by the council, such a commission will be above the Roman Curia, and the Roman Curia will be modernized and reformed—including the Holy Office.

QUESTION BOX

Neighbor's query puzzles reader

By MSGR. J. D. CONWAY

Q. A few days ago my non-Catholic neighbor came in and asked me if I could repeat the Athanasian Creed. I told her I could say the Apostles' Creed, but had never heard of the other.

She said a Saint Athanasius lived in 376 and died in 373 and during that time he became bishop of Alexandria. He had a very difficult life, according to my friend, and his voluminous writings were an extremely controversial treat of the mysterious doctrines of the Trinity, the Incarnation of Christ, and the divinity of the Holy Spirit. The creed which goes under his name was not written by him, but belongs to a later time.

A. Madam, you should seek other neighbors; this one is an egg-head, and the fact that she is 100 per cent correct is certainly a most inauspicious nature. If she asked me to recite the Athanasian Creed I might make a good beginning, but I could never get through it. I might have done better a few years ago, but we used to say it frequently in our Divine Office, especially on Sunday when we were busiest. But lenient Popes have restricted it to the Feast of the Holy Trinity, and the recitation a year does not sustain memory. Besides, it is long and repetitious.

I haven't verified the dates, but your neighbor is generally correct about St. Athanasius. He was a deacon in 32 when the first Ecumenical Council of the Church was held in Nicea, and he attended it as secretary to his bishop, Alexander of Alexandria. History records him considerable influence at the Council in spite of his youth and lowly status. At least he spent his life fighting for the doctrines defined at the Council regarding the Trinity and the Incarnation. The principle point was that God the Son is equal to the Father and shares the same divine nature.

Athanasius succeeded Alexander as Bishop of Alexandria, which was then the largest and wealthiest city of the Roman Empire; and he surely had a rough and difficult life, spending much of the time in exile. But his influence was great, and the doctrines for which he fought ultimately prevailed. While the Athanasian Creed was long attributed to St. Athanasius it was probably composed at least a century later. It deserves his name, however, since it sets forth with repetitious force the doctrines of the Trinity and the Incarnation which were his lifelong concern. However, it is more concerned with the Holy Ghost than Athanasius was. The original Nicene Creed, composed at the Council of Nicea did not mention the name of the Third Person of the Trinity, and there was no great concern about Him until after Athanasius was dead.

Q. I read your article in which you told the parents of adopted boys that their sons could not be priests because they were of illegitimate birth. I have two adopted daughters. Would this hold true if either of them wanted to be a nun? This is hard to believe since the children can't help how they were born.

They are changing everything in the Catholic religion today; so I don't see why the Pope couldn't change the laws on some of these things that are important. Every time at Mass we are praying for converts, and if these children wanted to go to the religious life and were refused because of the manner of their birth I think it is terrible.

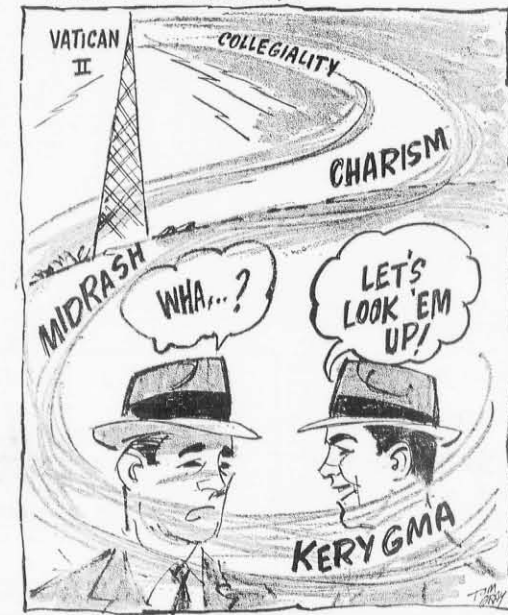
People like us are taking on a lot of responsibility, and then to be refused doesn't seem right to me.

A. I agree heartily with your three final statements. However, we must not exaggerate; nothing essential in the Catholic religion is being changed, only some outmoded man-made customs, laws and attitudes. We are waking up to the fact that the Counter Reformation of the 16th century is a thing of the past, that medieval theology does not provide answers to all modern problems, and that the social and political attitudes of a century ago are not pertinent today.

There is no general law of the Church which prevents illegitimate children from entering religious communities. However many—probably most—religious orders and congregations have their own particular laws which exclude them. The effect is much the same, except that the religious superior may be able to dispense from the particular law, whereas a dispensation must be obtained from the Holy See to admit an illegitimate boy into the seminary and ordain him.

The Pope certainly could change these laws; and I can see no reason why he should not change them, radically and immediately.

WORDS OF WISDOM



SOCIAL REFORM

The 16th century civil war is over

By WILLIAM J. SMITH, S.J.

The title of the Broadway play "Stop the World I Want to Get Off" certainly caught the attention of millions living in what is at times referred to as "The Rat Race" of modern society. It sums up in one short sentence the frustrations generated by the sweep of events and changes taking place, both internationally and at home.

The Catholic Church has not escaped the effects of modern-

day social revolution. As a matter of fact, our great and saintly Pope John XXIII plunged all of us into the midst of it. As you read the Catholic press of today, with movement piled upon movement and incident following fast upon other incidents, we might be inclined to say, "Stop the World I Want to Get ON."

Get "on" we must and "get into it" we must. Vatican Council II gives us our cue. It will mean an "agonizing re-appraisal" of our attitudes on many things. The changed relationship toward our non-Catholic brothers will, for one thing, be of utmost importance. Perhaps it would not be amiss to put it quite tersely in this way: The Catholic Civil War of the 16th Century is over!

we had been accustomed to think of the so-called Protestant Reformation as a struggle against an enemy from without. The line had been drawn between "them and us." Protestants were Protestants and Catholics were Catholics and it was considered a danger to the Faith to have anything to do with heretics unless forced by circumstances to have communication with them.

This was the attitude of churchmen, if not the Church, to avoid contact as far as possible with non-Catholics lest our own ivory-tower protected souls.

Even in the teaching of philosophy and theology it was the policy to downgrade and belittle (Continued on page 9)

FOR FOUR HUNDRED YEARS

L'L SISTERS



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THE LAST PEEPS!

By Bill O'Malley



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THE LAST PEEPS!

YOUR WORLD AND MINE

Council Fathers depend on press

By DR. GARY MACÉOIN

ROME—"Does this mean that patriarchs and heads of bishops' conferences will replace cardinals in electing the pope?" The questioner at the daily press conference with a panel of council Fathers and theologians was referring specifically to a vote affirming the supreme power of the bishops in union with the pope over the entire church, but he was asking, in effect, those who heard him, however, know that his question concerned the stalemate which threatened the council for several weeks from mid-October, and which that vote seems to have broken.

Someone noted that popes were once elected by the Roman senate and people. More formally, a panelist replied that the possibility is real, though not likely right away.

Not all are yet willing to admit that the council has just passed through a period as critical as that which climaxed the first session, and which Pope John had personally to resolve by setting up a new commission reflecting the different currents of opinion. It is nevertheless clear that a determined and powerful minority resists the change desired by the great majority; and that it continues to search for some way, if not any way, to impose its views and block change.

One of the council's continuing problems is the lack of adequate means of communication to enable individual Fathers to know what is happening. The difficulty of following the Latin speeches, whether because of the speaker's accent or the listener's rustiness, is only one element. What is said on the floor of the council has meaning only within a framework such as political parties provide in national assemblies, but which here must find a definite vehicle. Many Fathers say quite frankly that up to now, the only vehicle available to them is the press, a view recently expressed in public by Archbishop Roberts (formerly of Bombay, India) when he asserted: "I can say quite literally that almost everything I know about the council I have learned from the press."

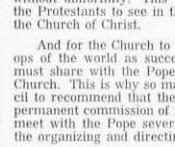
At first it was sought to give the public only the pomp and ceremony, the twentieth century mark the Church in approaching the twentieth-century man. This, reluctantly, a substantial amount of detail has been supplied, thanks largely to the initiative of the American bishops and their press organization. However, it still remains official policy, for these weeks of crisis should, to hide from the press—and consequently from many Fathers—the broad sweep and direction of events.

Why is this so? Some accept it as tradition, a tradition learned with their scholastic philosophy, canon law and drilling in "blind" obedience. Others hope by secrecy to hide methods that look less good in the light of day. Shortly before the vote on incorporating the council statement on Our Lady in that of the Church, for example, a pertinent document was distributed with the external appearance of an official schema and the imprint of the Vatican printing office. Pressures brought to bear on a country (not the United States) on recipients of their mission all were described to me by one of the latter as outrageous. Misleading statements were planted in some Roman newspapers.

Obviously, the Holy Father could end such activities. Like his predecessor, however, he seems convinced that the Church can best reach an understanding of herself, an awareness of her mind, through the slow—even bitter—confrontation of viewpoints and convictions.

This session's crisis has certainly produced a crystal-clear awareness of the Church's mind on a vital point which even a year ago lay largely below the conscious level: the bishops in union with the pope enjoy by divine right full and supreme power over the entire Church.

Some believe the Fathers' resounding call for major changes in Church organization has removed the last roadblock. Others, less optimistic, recall that the 1962 session did the same thing, that next year can bring a third round. Opinion certainly favors further streamlining of procedures to speed action by retaining free expression of views. Many would welcome a working group, perhaps 200 to 250, chosen by national and regional bishops' conferences to represent fairly the diverse currents in each part of the world. Starting next year, it would meet frequently until all projects are advanced and coordinated that a short session of the entire (Continued on page 9)



Pen them up

Maybe we ought to put all our priests in jail, or at least pen them up in their rectories.

Contrary to what you might be expecting, this is not going to be a diatribe against the clergy, but a gentle invitation to the laity to do some soul-searching.

It's this way. A missionary in a Chinese village reports that he is busy baptizing adult converts at the rate of 30 to 40 a week. And he's grateful to the Communists.

Until the Reds entered his part of China, the missionary was rather ashamed of the number of converts; he wasn't making much headway. When the Communists took over his villages, they slapped restrictions on the missionary, more or less forced him to stay home, so that the new gospel of Marx could be propagated without competition. As it turned out, this was a fatal mistake for the Communists.

Catholics of the village got together and decided they had better carry on for their pastor. They organized and conducted instruction classes; they began to sell their religion to their fellow townsmen; they even travelled to nearby villages in search of converts. Their friends and neighbors began to take notice of a religion that could generate so much zeal.

The next thing you know, these eager lay apostles were bringing fully instructed prospects to their pastor for final examination and baptism.

The pastor is busy, the Catholic laity is busy, and everybody's happy for the Communists.

There's a moral here, and we're optimistic enough to believe that our own Catholic laity will apply it—even before somebody puts the clergy out of circulation.

Dressed to kill

A lot of silly suggestions have been made about how to cure juvenile delinquency. What is far more to add another superficial solution to what is far from a superficial problem.

But we wonder if parents of "semi-delinquents"—the kind of kids who are too far gone for spanking and not gone far enough for arresting—ever consider the effects of costume upon conduct?

Adolescent boys dressed in jeans and T-shirts (or sloppy corduroys and leather jackets), seem absolutely impelled to act the way they look—i.e. like bums.

High school teachers can testify to the startling and temporary civilizing effect of coat and tie on the rare days when the students dress up for their yearbook class pictures.

The adolescents themselves are very aware of the restraining effect of civilized garb, and the ones most unwilling to grow up are the very ones most reluctant to dress up. They have a vague but well-grounded fear that garbed like gentlemen, they may be betrayed into behaving like saps.

It is not suggested that top hat and tails should be the uniform of the high school set, or even that jackets and ties be required. But somewhere the line should be drawn against the utter informality of dress affected by many teenagers. It may be easier than total collapse of dress norms, which is often hard to distinguish from real delinquency.

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

THE YARDSTICK

Freedom on the campus

By REV. ANDREW GREELLEY

The Loyola News (of Loyola University in Chicago), which has been consistently one of the best Catholic campus papers in the country, is the latest addition to a growing list of campus papers...

Without wishing to comment directly on the issues in the Loyola controversy, I think it provides an occasion for some observations about the problems of freedom on the Catholic campus.

the school that taught them how to think. This may seem like rank ingratitude on their part, but it is understandable enough. When you start to critically evaluate your society, you will turn your attention first of all to those institutions which are closest to you.

Actually a faculty ought to be flattered when the student body turns on it with criticism, because this is a certain sign that the faculty has succeeded in its purpose. On the other hand, a quiet, uncritical, docile student body is a sign either that the students are not thinking or that they are plotting revolution. In either case the school administration ought to be worried.

From this point of view the outbursts of criticism which have taken place recently on several Catholic campuses are a healthy sign for they indicate that the colleges are doing a better job than they had done before.

It can be argued that the actions of criticism which have been often impudent or unbalanced and surely such an argument is valid. Yet prudence and balance come only with the passage of the years, if indeed, they ever come.

I am not arguing that student editors or student council officers should be given complete license; and I surely sympathize with school administrators in the awkward positions in which they are more and more frequently finding themselves. Yet it seems to me that if the Catholic colleges really expect to be accepted as part of the American college system, they must concede to student governments and student papers the same rights that the average American college grants.

Indeed, one would suspect that many an administrator of a secular school could tell his Catholic colleagues that as soon as a student paper is allowed to publish a charge against the faculty, a major reason why they have a hard time recruiting is that younger Catholic students are often convinced that there is no freedom on the Catholic campus.



CONTINUE JAPANESE BIBLE PROJECT—Through the generosity of Father Thomas Fields, above left, pastor of St. Patrick's parish, Indianapolis, the seventh volume of a projected series of Japanese translations of the Bible has been completed.

WHAT OF THE DAY

U.S. role in S. Vietnam

By REV. JOHN DORAN

Remembering our sad experience in the Congo, I cannot help but wonder just what will be the results of our government's part in the overthrow of the Diem regime in Vietnam.

We seem to be setting ourselves up as king makers and king breakers in the world. Oh, not exactly overtly, but definitely by connivance.

In the flush of victory we may feel very satisfied with ourselves as we did in the Congo when "Bao" was eliminated. I just hope that a year from now we will not be carefully turning our eyes from Vietnam, as we do from the Congo, lest the results of our actions offend our eyes.

When the military junta has ruled for a year, will we still call our involvement a "felix culpa" as we do now, emphasizing the felix part and disregarding the fact that a culpa is a moral deterioration?

But it seems that we are not to look at these matters from a moral point of view. We are supposed to forget the moral element of right and wrong I guess. At least that is what the New York Tribune (November 2nd) tells us.

Thanksgiving rite for miners vowed

LENGEDE, Germany — Eight hundred persons of the parish of Lengede have vowed to have a Thanksgiving service every year on All Saint's Day for the rescue (Nov. 7) of 11 miners who were trapped 195 feet underground for two weeks.

The 11 were the last of 100 men saved from the nearby Mistlehr mine after a reservoir dam near the mine burst. (Oct. 23) and the mine was flooded by a torrent of mud and water. Eighty-six escaped shortly after the disaster and three others were brought up through a rescue shaft (Nov. 1). Another 29 are still missing and presumed dead.



NEW JUNIOR CDA OFFICERS—Newly-elected president of the Junior Catholic Daughters of America in Indianapolis is Patty Nees, shown second from right above. She attends Secunia Memorial High School.

NYC Protestant Council pays honor to President

NEW YORK — The Protestant Council of New York City, in what it called "a historic breakthrough," conferred two awards on President Kennedy.

The Protestant group presented Mr. Kennedy with its annual Distinguished Service Award—the first time a Catholic layman has received this honor—and with its first annual "Family of Man" award for promoting human rights.

Presenting the awards at a dinner in the Hilton Hotel (Nov. 8), the Rev. Arthur Lee Kinsolving, president of the Protestant Council, told the President he was "regularly in our prayers."

Hart re-elected

NEW YORK—Lake E. Hart, St. Louis, was unanimously re-elected supreme knight of the Knights of Columbus at the quarterly meeting of the K of C national board of directors.

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Lebanon: Where A Fire May Be Started

Christ's amazing work "I am come to cast fire on the earth. And what will I but that it be kindled?" are brought to us through St. Luke in his Gospel. These are no ordinary words.

JO ANNS WRITES

She is a young friend in Los Angeles. She writes: "I'm eleven and I know there are other youngsters that could use this money. Love is God and with you on my way. Your little 'red' OUR REPLY. We thank you for your generous gift of \$2. You mark it as a STRINGENT GIFT. Do you know that this type of gift enables us to help the Holy Father where he feels the need is greatest?"

CHRISTMAS CLUBS

Just about now, the Christmas Clubs are preparing to pour out money to the members, a painless way of making a gift-giving day. ... OUR MAINS' FUNK is a painless way of making deposits once in the hands of the Holy Father.

CHRISTMAS GIFT CARD

We'll send one to someone on your gift list when you send something to the missions in their name. The card will be accompanied by one with pressed flowers from the Holy Land. Some gift suggestions: JOIN OUR ASSOCIATION. SINGLE PERSON, \$1 A YEAR; FAMILY, \$3; PERPETUAL MEMBERSHIP, \$10; \$20; FAMILY, \$10.

Pupils' fund aids schoolless Negroes

CLEVELAND — Students in Catholic and public schools here have been asked to contribute to a fund for education of some 1,200 Negro children in Prince Edward County, Virginia.

Mrs. Richard E. McHale, assistant superintendent of Catholic schools and a director of the fund-raising program, said money donated will be turned over to the Prince Edward County School Association, founded last August with a \$125 million goal.

Magr. McHale said Cleveland schools will be the first outside Virginia to participate in the program.

Departure date for Pieta set

ROME—Michelangelo's famed group of the Pieta, now in St. Peter's basilica, will leave Rome April 5 and be taken aboard the Italian liner Cristoforo Colombo which will carry it to New York to the Holy See's pavilion for the 1964 World's Fair.

Oil the press

MILWAUKEE — "The Social Substituting of Indianapolis," a paperback book by Father John E. Cronin, S.S., has been published by Bruce Publishing Company here. The book is a commentary on Paeem in Terris and Mater et Magistra.

Denies Catholic schools are ready to 'phase out'

CHICAGO—The superintendent of Chicago's Catholic schools quarreled here with a statement that parochial school supporters are now willing to "phase them out."

He was asked for comment on an article in the "Saturday Evening Post" (Oct. 26). The author said that "a substantial number of Catholic parents are now clearly more if a willing to accept a phasing out of parochial schools, at least at the elementary level."

"I challenge the evidence on that 'phasing out' statement," he says. "A substantial number" of Catholics do not want to accept a phasing out of parochial schools, at least at the elementary level.

"I would not say there is an overwhelming sentiment for phasing out the elementary school when every year our enrollment goes up."

AS FOR the charge that parochial schools are obsolete, Mgr. McHale commented: "I disagree. Too many writers recently have stated at only one side of the school picture the large classes in some schools and the need for more teachers and funds to expand."

"Why do they ignore the high professional standards of the Catholic system and its strong, consistent efforts to achieve and to attain a professional excellence?"

"The whole accent in our school system is an 'aggiornamento' (update)," Mgr. McHale stated. "What we need and are getting in the Catholic schools is exactly what the Church needs."

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"WE'RE VERY flexible, you know," he said. "Public school teachers are generally aware of the flexibility of the Catholic school system. They enjoy our freedom to experiment."

"The flexibility also can be seen in the Chicago school system's understanding of the science curriculum, he said.

A committee of the best science teachers in the archdiocese spent a year reviewing science text books and courses of study on the elementary school level.

After intensive study he said, a textbook widely used in public schools was selected in preference to a so-called "Catholic" text.

Pope John tribute

LEON, Nicaragua — A Pope John XXIII Farm Housing cooperative project has been dedicated here in celebration of the fifth anniversary of the late Pope's death.

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis 6, Ind. ME1950 5-4331

2313 W. WASH. ST. ME. 2-9352 Usher Funeral Home, Inc. Anna C. Usher Wm. A. Usher Frank E. Johns

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MONSIGNOR GOOSSENS SAYS: HOW MUCH DOES A PENNY MEAN TO YOU? HOW MUCH DOES IT MEAN TO MISSIONARIES? Do not allow the enjoyment of earthly goods to render your heart insensitive to the poor, the sick, the orphans and these innumerable brothers of ours who still lack the minimum that is necessary in order to eat, to cover their naked limbs, to gather their family under a single roof. —Pope John XXIII.

FAMILY CLINIC

Wife doesn't understand him

By REV. WALTER IMBORSKI

My wife is a very good woman, but sometimes she just doesn't understand me. She had any brother and sister...

you tell her to help her understand more about men?

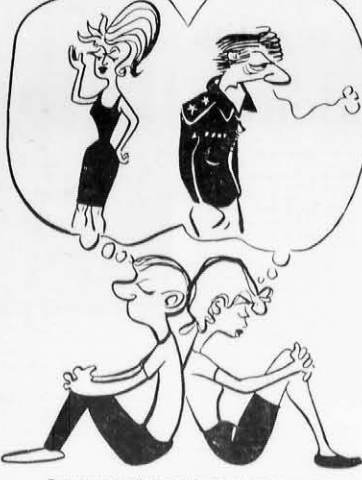
Dear Charlie: If you can get her to read this, it might start some communication...

recognition and achievement.

In a certain sense men were made by God to be creators and co-creators of the world...

charged all his duties to God, man, and society.

For eight hours he has been working with tools, or figures, or plans, but when he walks up that drive to the house...



Even teenagers dream of "hypothetical" teenagers.

IN THE WHOLE CHRIST

Love of self

By ASP. EMILE GUERRY

Each one not considering the things that are his own, but those that are other men's. For let this mind be in you, which was also in Christ Jesus...

In a body, each member lives from the vital movement imprinted on it by the head. The Christian, as a member of Christ, should find his source of life in the Life of His Head...

The facts

What rules the heart of a man who has abandoned himself to his nature, is very often an attachment to self—egoistic, sensual, proud self.

Egoism does immense harm in the human heart, which has been made for love. It breaks up marriage, paralyzes and disturbs the whole of social life...

The egoistic self is at the center of its own universe, all else being in relation with it to serve its interests.

The egoistic self seeks its satisfactions and its pleasures in created beings and created things. It demands that these should be at the service of its passions.

The proud self takes various forms. On the one hand, it is expressed in exaggerated self-esteem which makes it impose itself on others...

On the other hand, the proud self shows itself in vanity, in an exaggerated desire for the esteem of others...

The egoistic self puts in the man's mind a false sense of responsibility to monopolize—to pass everything off as his own...

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WORKING TO BEAT HELL

Rassing with reality

By JOSEPH T. MCGLOIN, S.J.

Every now and then, when I can't run enough to find myself leading a discussion among a few hundred teenagers...

their companions of the day. Teen-agers are selfish and self-centered, they said, and they chose their vocations, for instance, from purely worldly and material motives...

One great difficulty is, of course, that the members of such a group are very often unrepresentative...

And so the conclusion had to be either that these 200 teenagers were all liars, or were all essentially different from the "generality" or else that the generality would not follow the crowd slavishly either.

The session got underway with an inquiry into teenager motivation: Is the teenager materialistic or idealistic?

At this point, the kids began to see that they had been judging, not themselves, but the real teenager at all, in fact, but those they had heard of and read about...

The chief thing her husband wants from her is a feeling of self-worth, a feeling that although he may look like Mr. Peepers with nippers, he is the greatest, the smartest, the strongest, and wisest creature that God ever made...

Now these statements may have sounded like facts right from the horse's mouth, but actually there were some suspicious circumstances involved...

On the other hand the husband has no right to come home and feel depressed. The first thing he worked eight hours, he has dis-

The first question to be asked was, "Are you talking about yourself and your crowd?" And, "No, we're talking about the generality of teen-agers."

Avoid these difficulties, and a lot of good can come out of these mass discussions. Take time to get involved with the long ago with some 300 teen-agers.

The next question was, "Does this crowd here today (some 200 teen-agers) fit into the category of the generality of teen-agers?"

The session got underway with an inquiry into teenager motivation: Is the teenager materialistic or idealistic?

And the only way to answer that question was by taking something the generality of teenagers allegedly does and seeing if this crowd did the same thing...

These particular teen-agers, trying to analyze the situation honestly, looked so far beyond their own crowd that they were able to consider either themselves or

"How far would you follow the crowd" if you didn't want to in a given case? "No, I'd follow, even when you thought it wrong for you, because the crowd expected it of you?" The unanimous verdict was that no one in this crowd

On the other hand the husband has no right to come home and feel depressed. The first thing he worked eight hours, he has dis-

Here, above all, was a crowd of teen-agers who were vitally interested in Christ that they sat patiently through an hour's fumbling efforts on the part of the speaker to make Christ real and living before them.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Nov. 17 TWENTY-FOURTH SUNDAY AFTER PENTECOST. (Lessons and prayers follow from the 8th Sunday after Epiphany, rest of proper from last Sunday.)

Nov. 20 ST. FELIX OF VALOIS, CONFESSOR. The "just man" flourishes because he is planted in "the courts of the house of our God" (Entrance Hymn).

Nov. 21 PRESENTATION OF THE BLESSED VIRGIN MARY. As Virgin Mary has been hailed since the earliest ages of the Church as a symbol of the holy community whose baptismal font is the place of our rebirth.

Nov. 22 ST. CECILIA, VIRGIN, MARTYR. It is not the absence of a human and proper use of sex which makes virginity an honored vocation in the Church, but rather the fact that this vow is made out of a specific love for and dedication to God and the holy Community.

Nov. 23 ST. CLEMENT, POPE, MARTYR. "Upon this rock I will build my Church" (Gospel). So the worshiping community is only truly itself when its liturgy is presided over by the bishop or the priest who is his vicar.

Nov. 18 DEDICATION OF THE BASILICAS OF THE HOLY APOSTLES PETER & PAUL. "Here is God's tabernacle pitched among men" (First Reading). It is the church building important. Not because it signifies the local dominion or at least presence of some kind of spiritual empire, but because it tells the neighborhood (ideally in a beautiful and gentle but firm manner) that there is an assembly of believers in its midst.

Nov. 19 ST. ELIZABETH, WIDOW. Although this community is properly called the community of salvation, not all of its members will be saved. At the end of time the wicked will be separated from the just (Gospel). It is the community of

THIS IS CATHOLICISM

The role of Peter

By REV. JOHN WALSH, S.J.

Q. Besides ternaing Simon the rock, did Christ employ other expressions which still further emphasized his role as leader?

Simon, behold, Satan has desired to have you, but he may sift you as wheat. But I have prayed for thee, that thy faith may not fail, and do thou, when once thou hast turned again, strengthen thy brethren" (Lk. 22:31-32).

Christ told Peter: "I will give thee the keys of the Kingdom of heaven" (Mt. 16:19).

We do not know why Christ specified a monarchical form of government rather than another. Evidently in His infinite wisdom Christ knew that this was the best kind of government for the particular society He was organizing.

Moreover, Christ added: "And whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (Mt. 18:18).

Q. Did the other apostles and members of Christ's religious society recognize and accept Peter's leadership?

On another occasion the following incident took place: "Jesus said to Simon Peter, 'Simon, son of John, dost thou love me more than these do?'" He said to Him, "Yes, Lord, thou knowest that I love thee."

Yes, in fact it would have been inconceivable to them to have acted otherwise, since Christ had so clearly designated Peter as the leader.

Furthermore, Christ guaranteed that the permissions and prohibitions of Peter would be ratified in heaven. God Himself, that is, would back up Peter's authority so that anyone who obeyed Peter would be obeying God, whereas anyone who defied Peter would be defying God.

Q. After Christ ascended into heaven, did the apostles set out at once to preach Christ's gospel in the world?

At this point, the kids began to see that they had been judging, not themselves, but the real teenager at all, in fact, but those they had heard of and read about...

No, following the instructions of Christ, the apostles remained in Jerusalem for nine days, spent in fasting and prayer, while they waited for the coming of the Holy Ghost which Christ had promised to them at the Last Supper.

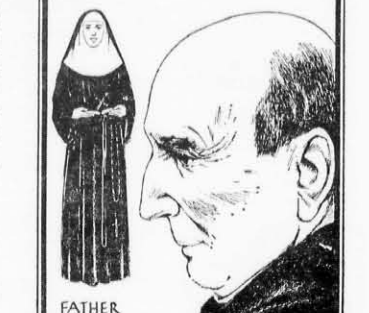
At this point, the kids began to see that they had been judging, not themselves, but the real teenager at all, in fact, but those they had heard of and read about...

From "This is Catholicism" by John J. Walsh, S.J. Copyright 1959 by World Library, Inc. Published by Doubleday and Company, Inc.

Aid the hungry

MADRID—Contributions from families who voluntarily fast from food for a day in order to help Spain's hungry resulted this year in a collection of \$78,000.

LITTLE SISTERS OF THE ASSUMPTION



FATHER ETIENNE PERNET founder

In the vineyard

THE CONGREGATION OF THE LITTLE SISTERS OF THE ASSUMPTION was founded in 1885 in France by the Augustinian Father Etienne Pernet. The Little Sisters of the Assumption offer an integrated home nursing service with a life of prayer...

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE-1429 on Your Dial—Mon.-Fri.—7:45 P.M.

FRIDAY, Nov. 15—(Tape) Rev. Paul Landweren. Requested by a member of the Apostolate for a Special Intention.

TUESDAY, Nov. 19—(Live) Rev. Wm. Pappano and members of St. Patrick's Junior Legion of Mary.

WEDNESDAY, Nov. 20—(Tape) Rev. Bernard Head and students of the Latin School.

THURSDAY, Nov. 21—(Tape) Rev. James Moriarty and guests of the Fatima Retreat House.

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Guerry, "In the Whole Christ," St. Paul Publications, 2107 Victory Blvd., Staten Island, N.Y.

VIEWING WITH ARNOLD

'Heavens Above' wastes Peter Sellers' talent

By JAMES W. ARNOLD

This year they are making at least as many movies about the spiritual life as they are about tempresses with unhappy children. A man is inclined to view the trend with mixed emotions...



per" is being served. Another time, a young boy, pumping the church organ, reads a copy of "Lolita." A sign advertises a sermon: "This Sunday, Come and Hear What Hell is Really Like."

Recently we've had "The Fall," in which the religious life is admirable and quaint but somewhat archaic. In "Winter Light," a tortured minister comes to feel the faith does not explain the world, but finds that non-faith helps even less.

One cannot take "Heavens Above" as a vehicle for the low pressure comedy of Peter Sellers, nor seriously, on the surface the movie satirizes the shallowness of religious practices on all sides.

At one inspired moment, a group of clergymen are sitting in a railway compartment. They are covered with shocked confusion when the porter raps on the door and announces that the "last sup-

per" is being served. Another time, a young boy, pumping the church organ, reads a copy of "Lolita." A sign advertises a sermon: "This Sunday, Come and Hear What Hell is Really Like."

The idea has obvious possibilities, for example, but the boutings close comedy, employing Sellers as a dogooding minister whose liberal definition of charity amounts to a gloriously universal pursuit of money and status.

The satire hits uncomparably close to home. Everyone gets

BOOKS OF THE HOUR

U.S. Catholic aymen

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

Within the past decade, at least a dozen books have appeared in English or in English translation on the position of the laity in today's Church. One of the best is Daniel Callahan's "The Mind of the Catholic Layman" (Scraper, \$4.95).



After sketching the history of American Catholics from the country's founding to their "Emergence" from the ghetto, 1917-1960 (the title of the 4th chapter) Mr. Callahan examines, in four further chapters and in some detail, the layman's most pressing present problems, his advantages over the 19th century laity, and his prospects for the future.

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In the early days of American Catholicism, among such problems as the delimitation of the powers of lay church trustees, the provision of adequate spiritual help for vast numbers of immigrants, the settling of ethnic quarrels arising within the area of religion (when, for example, the newly arrived Irish and Germans disputed for primacy of place on the American religious scene), the making of adjustments between an old Catholicism and a ramblant new American spirit, and the adjusting, also, to a mode of life that had been largely that of the Protestant founders of the country and their descendants.

Exactly 100 pages cover all these matters, but bibliographical footnotes and an appended "Selected Bibliography" enable readers to fill in Mr. Callahan's outline.

Much more original and to the point is the second half of the book, even though it begins by repeating the oft-made accusation that the 2000 odd provisions of Canon Law include only one that vaguely calls attention to lay rights. As Fr. Yves Congar and many others have pointed out, in fact, all of Canon Law may be said to contribute to the good of the laity, in proportion to how the clergy are to serve them.

Contributing to a changing picture of the U.S. laity, Mr. Callahan provides a major factor, recent papal encouragement, an increasing number of educated Catholics, a growth of the critical tendency, the attention of professional theologians to lay problems, the growth of American social and cultural freedom.

After five chapters on U.S. clergy-lay relations, and on "The Layman as Citizen," a final chapter looking to the future suggests four major goals: the development of a sense of spiritual community, the resisting of temptation to seek some sort of political role for the Church, further study on the subject of authority and clerical-lay relations, and a development by individual Catholics of personal integrity and mental maturity.

One can hardly recommend this brief book too strongly. Hastily written biographies of the newly-important are nearly always disastrous; but Msgr. John Clancy's "Apostle for One Time;

Father-Daughter observance set

INDIANAPOLIS — The Monsignor Downey Council K of C will hold its annual Father-Daughter corporate Communion at Sacred Heart Church on Sunday, Nov. 17, at 9 a.m.

Immediately following the Mass, breakfast will be served at the council auditorium, U.S. 31 and Thompson Road. Breakfast tickets may be purchased at the Council home or from George Carrio, ST 6-3485.



PLAN SCECINA FESTIVAL—Final arrangements for the Scecina Fun Day, scheduled at Scecina Memorial High School on Sunday, Nov. 24, are being made above by George Bender, general chairman, with co-chairman Mrs. Jean Blandford, and Mrs. Esther Henn. Premium beef and turkey dinners will be served in the cafeteria from 12:30 to 8 p.m. Fun and games for all ages will be available.

Plans announced for smorgasbord

of the poor is amusing, but straight out of a right-wing tract). When Sellers opens a church store with free groceries for all, the "customers" squalidly greedily over choice items. A chauffeur picks up merchandise that the wealthy employer, in the long waiting line, a man complains, "We'll have Jews before you know it." Servants quit rather than serve soup to derelicts. Even the minister's closest associate, a Negro garbageman (Brook Peters) smiles as church warden decries what unruly crowds arrive carrying signs like "We Are Against Charity" and "Go Away Yes-Give-Away."

Perhaps the zenith of cynicism comes during a high-level cabinet discussion. It is observed that the Archbishop of Canterbury is absent. "He's visiting the Pope," someone explains. "Not again," says a politician with clear distaste, "starely."

The trouble with "Heavens Above" is not in its individual jokes, many of them delightful and richly deserved, but in the sum of its moods and meanings. If the characters in "Lies of the Field" are a bit too nice, the people are too neatly nasty or absurd. At the end, when the saint has escaped his tormentors and erects the earth in a space capsule containing a hymn of glory, his triumph is less an ascent to heaven than an escape to lunacy.

Sees collective bargaining facing troubled period

CLEVELAND — Collective bargaining as it is known today is in serious trouble, Father Boniniani E. Masse, S.J., told a joint labor-management conference at St. John College here.

Father Masse, associate editor of America magazine and a national authority on labor-management relations, called (Nov. 4) for creative thinking by unions and employers to preserve the essentials of free negotiations between workers and employers. A fundamental assumption of collective bargaining during the 1930s, he explained, was the promise that forces of competition in a free market would oblige both parties to be reasonable and then government could keep hands off. He added: "Since this assumption was deemed basic to an economic system ruled by supply and demand, and was clearly in the American capitalist, no one bothered to question it."

The clash between reality and theory was bound to ensue. Father Masse added and the public is now beginning to question whether the pursuit of self-interest by unions and employers necessarily serves the public good.

Council of Nurses to meet Nov. 19th

INDIANAPOLIS — St. Bridget's parish has scheduled a smorgasbord on Sunday, Nov. 17. All manner of good things to eat will be served from 4 p.m. to 8 p.m. Turkey and ham will be featured. All you can eat privileges can be had for only \$1.25 for adults; one for children.

Following the dinner a total of \$1,000 in cash will be given away. The public is invited.

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Tic Tacker

NAMES IN THE NEWS—Fred J. Schoettle, executive director of the Archdiocesan Council of Catholic Men, is in serious condition at St. Francis Hospital, Beech Grove. No visitors. . . **Father Marcin Strange, O.S.B.**, professor of Sacred Scripture at St. Meinrad Seminary, is the author of a new book, "Couples of the Bible," published by Fides Publishers, Notre Dame. The 45-chapter work is intended mainly for married people, as well as others concerned about marriage. . . **Brother Hilary Lang, O.F.M.**, Indianapolis-born missionary in Brazil, reports that he has not been able to correspond with his friends and relatives, nor receive their mail, because the mailman leaves his job several weeks at a time. No mailman, no mail. . . **Five wishes to Mr. and Mrs. Alan Edwards of St. Mary's parish, Richmond**, who observed their 25th Wedding Anniversary on November 12. . . Members of St. Luke's parish, Indianapolis, have purchased a block of 100 seats at Clowes Memorial Hall for "A Man for All Seasons." This prompted the pastor, **Father Paul Courtney**, to make a pulpit analogy between "expensive seats in Clowes Hall and the expensive seats in the parish church during annual Forty Hours devotions. "Next year we will have 'expensive seats' for Forty Hours," he quipped. . . **Father John Scheefers**, pastor emeritus of St. Mary's parish, Indianapolis, still enjoys visits of friends and former parishioners while living in retirement at St. Paul's Hermitage, Beech Grove. He is now 80 and has been a priest for 66 years. . . **Four students at Sacred Heart School, Indianapolis**, have won contests sponsored by the Educational ABC's of Industry. **Karen Kass and John Schafer**, won in the handwriting division, while **Janet Wincel and Rita Rizzo** placed in essay competition.

OPEN HOUSES GALORE—The Latin School of Indianapolis will hold Open House for seventh and eighth grade boys and their parents from 2 to 3 p.m., Sunday, Nov. 17. On the program are tours, talks and opportunity for private conferences for faculty members. Visitors are invited from throughout the Archdiocese. . . **Out at Brebeuf Preparatory School**, an Open House for prospective freshmen and their parents is slated from 2:30 to 4:30 p.m. Sunday, Nov. 24. Representatives of the school's freshmen and sophomores will be on hand, as well as school officials and faculty members.

HERE AND THERE—St. Andrew's School, Richmond, is participating in the free tutoring program being offered by the United Organizations council in Richmond, to assist pupils needing assistance in one or more school subjects. Fifty-two Earlham College students and other adults are volunteering their services as tutors. . . **Cathedral High School band members** are ready to launch their annual task of distributing 65 tons of popcorn to aid in the maintenance and replacement of musical instruments. Saturday, Nov. 16, marks the start of the popcorn sale. It will continue until every last kernel is gone. . . Two faculty members at St. Mary-of-the-Woods College scored as exhibition winners in the sixth annual Art for Religion competition and exhibit now underway at the Bethlehem Lutheran Church, 52nd and Central, Indianapolis. **James Wynne**, art instructor at the Woods, received the coveted "Sursurus Corda" award for his print, "The Prophet." **Sister Cecilia Clare, S.P.**, music department head at the college, received an honorable mention for her organ composition of "Veni Creator Spiritus." . . **Mrs. Francis J. Reine**, Marian College president, was elected to the executive committee of the Indiana Conference on Higher Education at the group's last meeting. . . **Thirty-two 8th graders of St. Paul's School, Tall City**, made a trip to St. Meinrad recently to see a Byzantine Mass celebrated by the Benedictine monks there. Their teacher is **Sister Mary Benedict, O.S.B.**

HOST FOREIGN STUDENTS—Our Lady of the Greenwood parish, Greenwood, played host last weekend to 25 foreign students from Marian College, the U.S. Medical Center, and the Adjutant General's School at Ft. Benjamin Harrison. After noon lunch and visiting in private homes, the group were guests at a pitch-in diner Saturday evening in the school auditorium. Entertainment was provided by the chooral ensemble of Our Lady of Grace Academy, Beech Grove, and speech students of Chartrand High School.

FOR CATHOLIC ALCOHOLICS—The Cals Society, a Catholic organization for alcoholics which helps to provide "an understanding of the spiritual side of the 12 steps of the Alcoholics Anonymous program," has appointed a committee to explain their organization to pastors in the Indianapolis area. The group meets monthly on the first Thursday at Alverno Retreat House. **Father Donard Paulus, O.F.M.**, is chaplain.

Joseph Toipens to mark jubilee

INDIANAPOLIS—Mr. and Mrs. Joseph L. Toipens, of St. Roch's parish, will celebrate their silver wedding anniversary on November 27th. A Mass of Thanksgiving will be offered at St. Roch's Church at 12:15 p.m. on that date. Relatives and friends are invited to attend. Immediately following Mass, from 1 to 5 o'clock, Mr. and Mrs. Toipens are holding Open House for all their relatives and friends, including friends of their daughter, **Sister Philip Neris, O.S.F.**, who will be in attendance for their wedding celebration. No formal invitations have been sent.

Turkey dinner

INDIANAPOLIS—The women of St. Francis of Sales parish will serve their annual turkey dinner on Sunday, Nov. 17, in the parish hall, 2191 Avondale Place, beginning at 12 noon.

MacEoin

(Continued from page 4)
The committee could review them and submit them to the Holy Father. Such a procedure would cut the enormous costs now involved in free most bishops to attend to pastoral concerns plump up at home, and provide a delectable and legislative body both representative of the universal Church and of manageable proportions.

Turkey dinner set at St. Anthony's

INDIANAPOLIS—A Turkey Dinner, sponsored annually by St. Anthony's Altar Society, is scheduled Sunday, Nov. 17, in the school cafeteria, 329 N. Warren Ave. Serving begins at 11:30 a.m. and continues to 6 p.m. Adults \$1.00, children 75 cents.

PLAN HOLY NAME BENEFIT—The "Benefit Blast," a combination dance and social, will be held in the Holy Name parish hall, Beech Grove, on Saturday, Nov. 23, beginning at 8 p.m. Proceeds from the affair will benefit the parish youth program. Shows above, left to right, are: Mrs. Gerald Hall, decorations chairman; Mrs. George Duell, committee member; and Mrs. Gordon Ransdall, who is serving with Mr. Ransdall as co-chairman. (Staff photo)



Gift to Pope

VATICAN CITY—A valuable gift of the 17th century drawings of Rome has been presented to Pope Paul VI by Father Wilfredo A. Tiddell of the Worcester, Mass., diocese. Father Tiddell discovered the drawings in the United States. Many are by the famous Italian architect Gian Lorenzo Bernini and deal with the erection of the famed Bernini colonnade that rings St. Peter's Square here.

Fr. Smith

(Continued from page 4)
leaders of thought who in any way veered from traditional thinking and or the mode of thinking of the learned men in the Church. They were simply listed as "Adversaries"; their opinions often reduced to a single line in a text book; brushed off as being beneath the dignity of scholars and students to give their opinions a fair hearing. Wrong as they may have been, many of them, nevertheless, were intellectual giants.

Psychologically, this may have been necessary to protect the innocent and to safeguard the pure and the traditional of the Church. Especially so in the earlier years of the Protestant Reformation. "Error has no right to exist" he said. The individual's contribution was made between "error in the abstract" and the individual human being who, unfortunately, had fallen into error. Truth, protected by this approach, but mutual charity grew cold. Into John XXIII put all that into new perspective.

The realization is gradually dawning, also, due to the exchange of opinions of the council Fathers, that some of the practical and present-day Protestant brothers, though noted in the protests of their Protestant forbears, actually reflect the spirit and the tradition of what was good and acceptable in the Catholic Church before the 16th Century break. Some of the customs and practices, on the other hand, which have been clinging to the bark of Peter are innovations which grew up in the hot climate of content and controversy.

For instance, the direct participation of a Protestant congregation in its services and in the language of their own country is an spiritual manifestation of charity that goes back to apostolic times. Latin in the Catholic liturgy, on the other hand, is not only unscriptural, any one language, one nation.

The Church is the Church—Christ living in its baptized members, with the successors of the apostles whom Peter was given, head, teaching and governing, as well as the gospel of Christ and the knowledge of His Sacraments and services not alone to those who have already received the Faith, but to all mankind.

When we think and talk of the Protestant Reformation, we are referring to a revolt which began within the walls of the Church and then spread when the spiritual rebels leapt over that wall.

The Reformers were persecuted for themselves. They were protesting against the abuses of the day in the 16th Century. They were wrong, dead wrong, when they began tampering with the doctrine of Christ.

But let us not forget that they were Catholics. They were not a protesting satellite in space. They were sons of the Church who took the wrong road to a good road and for themselves. They are Rome today are now strenuously striving to take the right means to that right end. Unhappily, beginning with Pope John XXIII, they are thinking and talking in terms of reform and re-union—with reform coming first.

Believe, in his Characters of the Protestant Reformation, that the problem too much when he sums it all up in one word—"reformation." It is a word that would mean many men and their families, at the time of the Reformation, "turned" Protestant or "remained" Catholic. As much with the thought of extending the Kingdom of God but of seeking economic and financial gain for themselves. So that the religious issues were secondary. Uppermost in their minds was the desire to obtain power and the precious treasures in the monasteries and churches and the productive land owned by the Church at that time. It was the soldiers' gamble for the scumless robe of Christ at the foot of the cross.

With the advent of Vatican Council II, the Catholic Civil War of the 16th Century is over. A new era is dawning. The Church may have to pass through some bogs of confusion in a foggy climate as we move forward on the "reformed" slow road. We can't go wrong by imitating those who follow most, closely the altar of the sacraments. The Pope John XXIII, now so bravely exemplified by Pope Paul VI.

Presents 3d Order award to Martin Luther King

NEW YORK—An official of the Third Order of St. Francis called objections to the group's presenting its 1963 St. Francis Peace Medal to Dr. Martin Luther King a sign of "confession."

Father Philip M. Ruzard, O.F.M., of Chicago, presenting the Peace Medal to Dr. King, said the Third Order had encountered objections from "a poorly numbered people's" choice of the Negro integration leader for its honor.

Father Philip said he thought those who objected were "sane" and commented: "But this indicates what confusion exists even in the minds of upright people, and again reflects just one of the many problems Dr. King is faced with in his unselfish task."

Father Philip, a member of the executive council of the Third Order of St. Francis, Federation of the Third Order, and former director of Alverno Retreat House, Indianapolis, presented the Peace Medal to Dr. King at a luncheon (Nov. 9) attended by some 700 persons.

Dr. King, a Baptist, is president of the Southern Christian Leadership Conference. In selecting him for its 1963 Peace Medal, the Franciscan Third Order cited his "truly Christian approach to the civil rights problem through his program of non-violence."

Dr. King, accepting the award, said it signified "a new level of fellowship and concern" in the civil rights effort. He called it "the challenge to the Third Order, and said he accepted it for his companions "in the front lines of this difficult struggle."

He said the civil rights movement has reached a stage of "real crisis" in the "collision of the forces of liberation and the forces of domination."

"The crisis of our age," he declared, lies in "the challenge to make the principle of democracy a reality, to make Christian ethics a reality."

One said a successful outcome of the civil rights effort requires getting rid of certain "myths"—including the idea that, left alone, the problem will solve itself and the idea that "legislation can't solve this problem."

"It may be true that morality can't be legislated," he said, "but behavior can be regulated. It may be true that law can't make a man love me, but it can keep him from lynching me."

Dr. King urged Christians to support strong civil rights legislation and to make known their wishes to Congress, which he accused of "stalling" on the issue. He said "not involving" the U.S. State Department in the U.S. government for which the Negro provides only the appetizer.

The Negro must be prepared to suffer and sacrifice, he said, and in this struggle "non-violence is the most potent weapon."

When confronted by an opponent who hates him, Dr. King said, the Negro must be willing to support strong civil rights legislation and to make known their wishes to Congress, which he accused of "stalling" on the issue.

Turkey dinner set at St. Anthony's
INDIANAPOLIS—A Turkey Dinner, sponsored annually by St. Anthony's Altar Society, is scheduled Sunday, Nov. 17, in the school cafeteria, 329 N. Warren Ave. Serving begins at 11:30 a.m. and continues to 6 p.m. Adults \$1.00, children 75 cents.

Calendar

- FRIDAY, NOV. 15
A Card Party, sponsored by Our Lady of Hope Hospital Guild at 8 p.m. in the Cathedral High School auditorium.
- St. Rita's Social begins at 6:30 p.m. in the church hall, 19th and Arsenal.
- A Social Party at St. Christopher, 5335 W. 16th St., from 7 to 11 p.m. Adm. 25 cents.
- SATURDAY, NOV. 16
St. Bridget's Social in the school hall, 815 N. West St., begins at 6:30 p.m.
- The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 123 N. Oriental St.
- SUNDAY, NOV. 17
A Smorgasbord and Social beginning at 4 p.m. in St. Bridget's School Hall, 815 N. West St.
- TUESDAY, NOV. 19
St. Vincent's Social begins at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.
- WEDNESDAY, NOV. 20
The Card Party at St. Philip Near Hill, 559 N. Rural St., begins at 8 p.m.
- THURSDAY, NOV. 21
Holy Angels Social begins at 6:30 p.m. in the school hall, 28th and Northwestern Ave.

Catholic Daughters schedule workshop

INDIANAPOLIS—Court Chartrand, No. 1119, Catholic Daughters of America, will sponsor a State Workshop on Sunday, November 17, at Brebeuf Preparatory School, from 10 a.m. to 4 p.m.

Representatives will come from the three other courts in Indiana, Lafayette, Fowler, and Remington.

St. Vincent's

(Continued from page 1)
Charity—an order which operates some 30 hospitals in the United States.

The present hospital, on Fall Creek Parkway, is the second St. Vincent's Hospital in Indianapolis. It was completed in 1918, was located at the corner of South Street and Delaware St. After being used for various commercial purposes, the building was razed about five years ago.

The present building has 230 general hospital beds and basic ancillary services. Hospital auxiliary building that lack of area to expand and the age of the present facilities would make it unfeasible to consider any extensive modernization program at the present site.

Purpose of the present property, when and if plans for the new hospital building has started around its adaptation as a home for the elderly, Sister Mary Helen said. She stated that she had already received an inquiry from an out-of-state source about such a possibility.

Cathedral slates college briefing

INDIANAPOLIS—Representatives of a score of colleges and universities will participate in a briefing and orientation centers scheduled for 7:30 p.m., Tuesday, November 19, at Cathedral High School.

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

While the program is designed to give Cathedral students and their parents a chance to learn more about the schools of their choice, parents of lower classes are welcome to attend. Immediately following the program, there will be a social hour in the school auditorium.

Bowling party set
INDIANAPOLIS—A Bowling Club for Marian College Alumni and friends will be held at 8:30 p.m. Saturday, Nov. 16, at the Bowling Bowling Lanes, 939 N. Holmes Ave.

Study club to meet
INDIANAPOLIS—The Irvington Catholic Woman's Study Club will meet at 1 p.m. on Wednesday, Nov. 20 with Mrs. Michael F. Tamer, 853 Ellenberg Parkway, E. Drive.



IN MARIAN TRAGEDY—Sean O'Casey's tragedy, "The Shadow of a Gunman" will be presented twice this weekend by the speech and drama department of Marian College. The production, under the direction of Robert E. Moran, will be given at 8 p.m. Saturday and Sunday, Nov. 16 and 17, in the college auditorium. Holding lead roles, above, are: Marie Joseph of Evansville, Tom Wither, center, and Mike Carrillo, both of Indianapolis. (Staff photo)

Two cardinals clash

(Continued from page 1)
international body of bishops to help the pope govern the Church and of giving jurisdictional powers to national conferences of bishops.

Discussion therefore involved the idea of the collegiality of bishops. This idea—which maintains that the bishops of the world as a body, led by the pope, have supreme power over the universal Church—was a major topic in the debate on the previous schema on the nature of the Church. An advisory ballot on October 30, in which the Fathers voted overwhelmingly in favor of the principle of collegiality, was a concrete turning point.

Those favoring the idea in the debate on the schema on bishops and diocesan government argued that it does not affect the primacy of the pope. Fathers opposing it warned that it does.

The first speaker on the new schema, Cardinal Achille Liénart of Lille, France, said that its text is not clear. He cited a paragraph on the relationship between the pope and the college of bishops. He said that the bishops have and exercise their power without infringing in any way on the primacy of the pope. The text would be much more acceptable.

At the November 6 meeting, Cardinal Ernesto Ruffini of Palermo, Italy, stated that objections that the schema does not mention the role of the episcopate as a special council of the pope, are unfounded. He said that the question is settled. This is not so, he declared. A similar point was made by Cardinal Michele Giordano, O.F.M., of Catania.

Cardinal Ruffini also supported the stand taken the day before by Cardinal James Francis McIntyre of Los Angeles, saying that "the discussion of the proposed national conferences of bishops can lead to dangerous waters if not handled with great care and authority to carry out their decisions."

Cardinal Franziskus Koenig of Vienna noted that "the long experience of the Second Vatican Council Conference in the United States and the Conference of German Bishops show that a very fruitful exchange can be obtained even moral and not juridical authority over its own members."

During the day Cardinal Augustin Bea, President of the Secretariat for Promoting Christian Unity, urged that "bishops should be consulted and not brought to Rome to work with the pope in the way determined by himself."

MELKITE RITE Patriarch Maximos V. Sarramis suggested that the pope's discussion with a call for radical reform of the Holy See, he said:

To assist the pope, the schema offers only the Curia in its present structure. It adds a timid suggestion that some bishops of the world be given a share in the government of the Church. This does not answer the needs of today nor does it reflect collegiality. It is a timid suggestion that some bishops of the world be given a share in the government of the Church. This does not answer the needs of today nor does it reflect collegiality.

"To assist the Holy Father in his government, the schema offers only the Curia in its present structure. It adds a timid suggestion that some bishops of the world be given a share in the government of the Church. This does not answer the needs of today nor does it reflect collegiality.

THE FOLLOWING DAY (Nov. 7) Armenian Rite Patriarch Bedrossin XVI Babikian of Cilicia came to the Curia's defense. He stated:

"From the First Vatican Council we know that the pope has the fullness of jurisdiction, that his power is directly from God and is not subject to limitation by any human authority. Consequently, he has the right to organize the Curia as he wishes. Since a tree is judged by its fruits and the general state of the Church today is such, we must conclude that the Roman Curia, which has had such a great role in the expansion of the Church, has done its duty satisfactorily.

"Every institution has its weaknesses and we should try to correct them wisely and prudently. This does not mean publishing them and bringing them to the attention of everyone with the risk of scandalizing or shocking certain souls. It is not right to force all the services rendered by the Curia and to concentrate only on its weaknesses."

At the same meeting Cardinal Joseph Ritter of St. Louis called for the restoration of powers which are basically of "divine origin" to the bishops.

Cardinal Ritter also asked that the schema's chapter entitled "The Relationship of Bishops with the Roman Curia" be changed because "this organ (the Curia) does not exist except as a delegate of the pope and does not have an autonomous existence."

In HIS NOVEMBER 8 speech, Cardinal Ottaviani criticized the idea of collegiality. He said:

"Those who propose the collegiality of bishops do not seem to be aware of a vicious circle since they presume that the Apostles existed and acted as a collegial body. From the ecclesiastical tradition of the Apostolic College they deduce the collegial character of the body of bishops. But even learned and experienced professors of Sacred Scripture will admit that this thesis has no solid foundation. It is a theological fiction. Defending collegiality entails some limitation of at least the exercise of the universal primacy of the Roman pontiff."

During the day's debate opposing views on bringing bishops to Rome to aid in governing the Church were expressed by two cardinals.

Cardinal Laurent Rugambwa of Bukoba, Tanganyika, declared:

"The establishment of a permanent body of bishops in Rome would be a serious danger to the structure of modern times and particularly by a genuinely 'redemptive' vision of the entire world. It is not only the right but also the duty of the council to make this possible."

Cardinal Browne answered that "the question of bringing bishops to Rome to assist the Holy Father no objection can be raised to the proposal. But the congregations constitute the Curia and the Curia belongs to the pope. Its cardinals, major officials, consultants and so on, are appointed not by the Holy See but by the pope personally.

"If collegiality confers on all bishops a right to govern the world, the pope, then he in turn has an obligation to recognize the right of all bishops to govern the world. This would mean totally to enfeeble the power of the pope who would no longer have full jurisdiction."

JFK urges prayers on Thanksgiving

WASHINGTON—President Kennedy called upon Americans to pray for guidance to "sustain us in the great unfinished tasks of peace, justice and understanding among all men and nations."

He made the appeal in his proclamation setting aside November 28 as the day of national Thanksgiving.

"I call upon Americans on that day to thank God for their ' manifold blessings' and to resolve to strive to give thanks to God for the good things which he has given them."

"On that day," the President urged, "let us gather in our families dedicated to worship and in homes blessed by family affection to express our gratitude for the glorious gifts of God."

Men's card party set at Speedway
A Men's Card Party will be held Saturday night, Nov. 23, from 8:30 to 11:30 p.m., at St. Christopher parish, Speedway.

Twelve turkey dinners will be given at the end of the door prize. Art Armin, chairman, will be assisted by Kenneth Carter, Maurice Theising and Howard Peters.

Arms race not ended, Jesuit Institute told

WEST BADEN SPRINGS, Ind. —A Russian Embassy secretary, a Pentagon official and a strategic analyst shared the rostrum with noted moral theologians and philosophers at the Nuclear War Institute at West Baden College here last week-end.

Victor Karpov, First Secretary of the Washington Embassy of the Soviet Union recently reminded his audience of 450 Jesuit seminarians, faculty and specialist in nuclear physics and socially destructive power of Sovietly-aimed atomic and megaton bombs.

"The nuclear test ban treaty cannot and will not eliminate the arms race itself," he assured them. "As we Soviet people view the existing situation, the most important thing now is not to rest content, not to stop the struggle against the threat of nuclear war."

DR. ALAIN C. ENLHAVEN, Deputy Assistant Secretary of Defense, shared Karpov's realization of the tremendous power of nuclear weapons, but insisted that disarmament is not feasible in the near future.

"Unilateral nuclear disarmament would mean leaving control of the world to the Communists. Even controlled nuclear disarmament does not appear to be promising now," Enlhaven said.

"The problem of control which is difficult in and of itself is further complicated by the fact that the Soviet Union is reluctant to accept what we consider to be effective verification arrangements. Therefore, I believe we must base our moral thought on the full realization that for all practical purposes, for the foreseeable future, nuclear weapons are here to stay."

In a two-hour session with slides and charts, Herman Kahn, director of the central nervous system of the Hudson Institute, a New York research corporation, presented some of the hard facts of nuclear reality. A modern war will last from two to 30 days, Kahn pointed out, and closer to two than to 30.

Kahn called for the type of unpopular but necessary thinking

which recognizes that to reduce war casualties from 40 million to 10 million will be as valuable as to reduce casualties from 20 million to zero.

AMONG THE most important among the moral statements presented at the Institute was that of Methodist Paul Ramsey, Chairman of the Department of Religion at Princeton University. Dr. Ramsey analyzed the latest teaching of Pius XII and John XXIII on warfare in an age which "glories in its atomic power."

He stated that in his opinion "Peace on Earth" allows for a just use of nuclear weaponry. In fact, when correctly interpreted, it is a *no-yea* maintained, "Peace on Earth" reasserts the principle that Christian charity might sometime be called to express itself in just war.

The pacifist position was not unspoken at the Institute. Dr. Gordon Zahn of Loyola University (Chicago) returned University, Dr. Zahn stated that United States defense policy seeks to present to the President options between arms of all types.

Zahn suggested that "the extent to which we might be prepared to accept suffering, even death, in preference to collaboration with evil" be considered one of the options open to the President.

Guests at the Nuclear War Institute came from universities and seminaries of many denominations throughout the country, from the United States Army, Navy and Air Force Academies, and from such organizations as The Independent Political Forum in Rochester, the Chicago World Peace Center, the Fund for Education Concerning World Peace Through World Law, and the Church Peace Mission.

Brother Rembert dies at archabbey at the age of 86

ST. MEINRAD, Ind. — Brother Rembert Ringle O.S.B., 86, a monk of St. Meinrad Archabbey and master cabinetmaker, died of a stroke at the Archabbey Tuesday, Nov. 12.

Monastic funeral services were held at St. Meinrad on November 14. Feast of All Souls of the Benedictine Order. Burial was in the community cemetery.

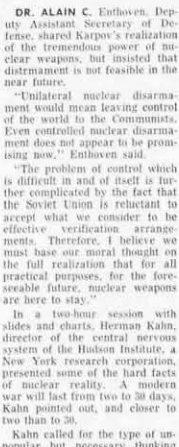
A native of Germany, Brother Rembert (Patrick Joseph) was born in Gruenbach, State of Wuertemberg, on March 18, 1877. Entered the Benedictine Archabbey, Hohenzollern, in 1903. Brother Rembert became a Benedictine Novice in 1904 and made his profession of vows as a Benedictine monk in 1906.

In 1928 Brother Rembert volunteered to come to the United States in answer to an appeal for Brothers to assist in the work of St. Meinrad Abbey. Several years later he became a member of St. Meinrad Abbey.

An expert cabinetmaker, Brother Rembert worked in the Archabbey Carpenter Shop for over thirty years.

CONTRIBUTORS: THE CRITERION will carry a list of parish and association contributions and others who have registered now for the current issue. The following persons submitted lists for this week:

MRS. LILIA OVERBERG, Sellersburg, Ind. 411-1111.



BREAKFAST SPEAKER — Father Ralph Larson, of Ft. Wayne, past national moderator of the Laymen's Retreat Movement, will be guest speaker at the annual Community Breakfast sponsored by Our Lady of Fatima Retreat League. The event will take place Sunday, Nov. 24, in the Severin Hotel after 9 a.m. Mass in St. John's Church. For reservations, contact Miss Pat Cronin, WA 4-5855 (days), AT 3-8855 (evenings), or Miss Amelia Pieckler, ME 8-4058.

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Assumption plans dual card party

INDIANAPOLIS—Two card parties will be held Sunday, Nov. 17 in the Assumption School Hall, 1106 Blaine Ave., starting at 2 p.m. and at 7 p.m. The evening will be a Formal coffee table. Co-chairmen for the party are Mrs. Robert Dorney and Mrs. Walter Myers.

St. Monica's plans Thanksgiving Ball

INDIANAPOLIS—The Thanksgiving Dance sponsored annually by the Women's Club of St. Monica's parish, is slated on Friday, Nov. 29, from 9 p.m. in the Knights of Columbus hall, 713 and Keystone Ave. Decorations will reflect the theme "Days of Wine and Roses." Chuck Baldwin's orchestra will play for the affair.

A midnight snack will be served following the dance and door prizes will be given away. Mrs. Doyle Ron and Mrs. Donald Myers are co-chairmen.



PLAN CARD PARTY—The Madonna Circle of Our Lady of Perpetual Help parish, New Albany, will sponsor their annual "Happy Day Card Party" Thursday, Nov. 21, at 7:30 p.m. in the school hall. Committee members polishing final plans for the party shown left to right above are: Mrs. H. C. Gettlinger, Mrs. Fred McCarlin, Jr., and Mrs. Chester Hughes.

Remember them in your prayers

INDIANAPOLIS

HELEN H. ARMSTRONG, 65, St. Catherine's Church, Nov. 12, Holy Cross Cemetery, Sellersburg, Ind.

MARY H. BARNETT, 82, St. Elizabeth's Church, Nov. 12, Holy Cross Cemetery, Sellersburg, Ind.

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Open house

OSGOOD, Ind. — Past and present members of St. John's parish and many non-Catholics are expected to attend the Open House at the church celebrating the completion of a renovation project including the installation of new altars. The 50-year-old structure will be open to the public from 2 to 4 p.m. on Sunday, Nov. 17. Father Ralph Schweitzer is pastor.

Dance scheduled

INDIANAPOLIS—Jack Archer's Blue Notes will furnish the music for the Pro-Thanksgiving dance sponsored by St. Patrick's Goodwill Club on Saturday, Nov. 23. The affair will be held at the Southside Turners hall, 306 Prospect St., starting at 9 p.m. The public is invited.

St. Patrick parish slates card party

INDIANAPOLIS—St. Patrick's Christian Mothers Society has completed plans for a Pottery Card Party slated Friday, Nov. 22, in the school hall, 500 Prospect St. Playing begins at 8 p.m. The public is invited.

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FARMER'S VIEW

High charity

By DANA C. JENNINGS

We have noted before that it is fine Christian charity to give a hungry man a meal, but that it is far higher charity to help him to become self-supporting so that he need no longer depend on hand-outs.

That is what the best forms of foreign aid are doing. "Unwanted" American wheat is not only helping restore people to strength and hope and health, but is being transformed into hospitals, schools, roads, irrigation projects, etc.

For example, in Jordan, 40 people who formerly roamed the deserts searching out grass for their sheep now are building a clinic and a road. For each year's work they receive 15 piasters cash, one baby chick, and 11 pounds of wheat. (The chicks are not delivered day by day, of course, but fortnightly.)

Similar examples are plentiful throughout the world's developing areas where "unneeded" surplus foods along with seeds, breeding stock, and technical guidance are helping people to the point of giving help to others less fortunate than themselves. Thus, they have progressed through the status of charity cases to self-sufficiency to charity givers.

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Clarke tells the facets of the mystery of sexuality in marriage, masculinity, and immaturity in marriage could take a lifetime to explore. But I hope some of these remarks may be useful.

(Fr. Imbiorski will be unable to give personal replies.)

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Cardinal speaks out

VATICAN CITY—The Primate of communist-ruled Poland warned here against those who want to make priests the chaplains of a political party or servants of the state.

Cardinal Stefan Wyszyński spoke in St. Peter's basilica at the first ceremony of celebrations marking the fourth centenary of the Council of Trent. He spoke in the presence of Pope Paul VI on the role of seminaries, which were instituted by the Council of Trent. Before speaking he had sent a protest to the Polish government against its recent order to draft seminarians into the army.

Before leaving Poland, Cardinal Wyszyński had been outspoken in criticizing the Polish government for its activities against the Church.

The cardinal warned that there are those who would like to make priests the chaplains of a party or of a certain political orientation. Others want to make priests the servants of state policy.

"It seldom happens that the state, when modifying the social and transcendental value of the law, gives the Church the security and the freedom to utilize her methods of action. From this derives a struggle between transient political programs and the Church's eternal vision."

Discontent experiences have given Christians a "healthy religious instinct" against the dependence of priests on the state, he said.

"The people are afraid of any nationalization of the priest," he added. "It happens in such situations that the Church retains

Cites basic problem in U.S. race crisis

MINNEAPOLIS — A Negro priest here said that the key to solving the race crisis in this country is to get the Negro man enough to prevent widespread violence.

"Violence is very probably the next step, and we must work fast, as possible, to remove the fuse before the bomb goes off," said Father Clarence Rivers in a talk at the Minneapolis Catholic Youth Center. A native of Selma, Ala., Father Rivers has served as an assistant pastor at two parishes in Cincinnati and is now doing graduate work at the Catholic University of America in Washington, D.C.

He said that because American Negroes have no wish to be inferior the majority of them "have at some time in their lives gone through the frustrating experience of wishing to be what they are not."

"The Negro, as any man, is a dreamer," he stated, "and he longs for success. But if a man's political position, but loses society."

MODERN states, Cardinal Wyszyński said, have taken on themselves too many commitments to avoid coming into conflict with society, and the interests of society are often sacrificed to the demands of the authority of the state.

"In view of the democratic progress of society and the development of the world of labor, in view of the awareness of each regarding his rights within the economic organization, and in view of the social leveling that comes from the development of science, the people do not ask the priest to occupy himself with economic matters, but want the modern priest to be able to understand the people, to recognize their rights and their desire to be respected and free, and to have the priests at their side."

her political position, but loses society."

RYUJIN, Japan — The mountain folk around here, accustomed to squatting on the floor beside the priest when they go to confession, were baffled by the standard confessional in their new church.

A typical parishioner approached it and opened one door, but didn't go in. Then he tried the opposite door, saw the pastor, Father Kevin Flinn, S.S.C., and attempted to enter.

The Columbian missionary told him to go into the other compartment. "But I did go there," said the confused man, "and there is no one in there!"

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PRO AND CON

Council query: Should bishops retire?

By MSGR. JAMES TUCEK

VATICAN CITY — Should there be a compulsory retirement age for bishops?

This was the chief point at issue in the ecclesial council's meeting on November 12. Twelve out of 18 speakers spoke out on the pros and cons of the question.

The heated exchange regarding the Roman Curia during the previous assembly (Nov. 8) was almost completely renewed. Only two speakers, Cardinal Francis Spellman of New York and Cardinal Julius Döpfner of Munich, referred to it.

Cardinal Spellman, the first of the day's speakers, said:

"Not a few indications lead us to believe that there are many novel ideas being set forth on such questions as the collegiality of the bishops of the Church. The theology we all learned in the seminary teaches us that the Pope alone has full power over the entire Church. He does not need the help of others. As far as the Roman Curia is concerned, it is only an executive organ of the Holy Father. Consequently it is not up to us to try to reform or correct it. We can only offer suggestions and recommendations."

outside than inside the Council—were not in complete disagreement with the Cardinal. On the first point, some were sure that the proposed international body of bishops in Rome should be consultative and not deliberative. On the second point, it was being said by many that although reform of the Curia belongs only to the Pope, certain parts of the Curia in the council could be made in a form of "suggestions and recommendations."

Cardinal Döpfner supported the remarks made by Cardinal Joseph Frings of Cologne at the previous Friday's assembly. The special proposal on the collegiality of bishops—the five points of which were approved overwhelmingly in balloting on October 30—was formulated, he said, in terms which reproduced, if not in actual words, at least the substance of passages drawn from the schema prepared by the council's Theological Commission. This seemed to be a direct reply to Cardinal Alfredo Ottaviani, the commission chairman, who said that the "five points" should have been submitted to the Theological Commission before being voted upon.

As for Cardinal Frings's remarks about reducing the number of bishops in the Curia, Cardinal Döpfner observed, this would be in line with the schema's

suggestion that there be a reduction of "a multiplicity of auxiliary bishops in a diocese."

ALL THE OTHER speakers, with the exception of five spoke out in favor of a compulsory retirement age for bishops. Seven favored it and five opposed it.

The most significant of the remarks in favor of retirement came from Cardinal Carlo Confalonieri, Secretary of the Sacred Consistorial Congregation. It is his congregation which is chiefly concerned with the disposition of bishops and dioceses. He said:

"It is a known fact that the powers granted to coadjutor bishops by those whom they are appointed to assist are altogether inadequate to insure the proper care of souls and the government of the dioceses. It is often necessary for the Holy See to intervene in order to extend these faculties or even to appoint an apostolic administrator. In such cases the most feasible solution is for the incumbent to resign of his own accord. Since, besides safeguarding the proper care of souls and ecclesiastical administration, this generous gesture would provide him with great peace of soul and would be a new claim to dignity."

Others to speak of mandatory retirement were Archbishop Corrado Almonici of Almonici, Italy; Bishop Antonio de Carvalho of Angra, Portugal; Coadjutor Bishop of Antonio Amovrus of Atam of Cadix, Spain; Coadjutor Bishop Edmund Nowicki of Gdansk, Poland; and Coadjutor Abbot Eudino Gavazzi, O.S.B., of Subiaco Abbey in Rome.

ARCHBISHOP Mingozzi said that "many of the council members have an obligation to resign in special circumstances, its directives will be so much the more the more of a coadjutor or an auxiliary does not automatically solve the problem. Old age tends to be a man still more to his office and authority, and there is great danger of self-deception. It is true that there are many men who can still govern a diocese after the age of 75, but there are many more men who cannot."

Bishop de Carvalho, 51, merely asked for modifications in the text to clarify the position of coadjutors and auxiliaries during the vacancy in a diocese.

Bishop Amovrus, 54, coadjutor with right of succession to the 83-year-old Bishop of Cadix, suggested that the schema "lay down concrete juridical norms clarifying the reasons for resignation."

A concrete suggestion of procedure was offered by Bishop Nowicki, 63, speaking in the name of the Polish bishops present at the council. He said, "A procedure could be that national conferences of bishops would be notified of a bishop's resignation and he would then be under obligation to resign if there were a majority vote of the national conference."

THOSE NOT in favor of a set retirement age for bishops were led by Cardinal Fernando Cento, the Major Penitentiary who is 80. He was joined by Archbishop Michele Gozzi of Malta; Bishop Albert de Vito, O.F.M. Cap. of Lucknow, India; Archbishop Benedict Beetz, O.S.B., of Buxton, Germany; and Bishop Pregrin de la Fuente, O.P., Prelate Nullius of the Marian and Babuyan Islands in the Philippines. Cardinal Cento said: "One consideration which often dissuades an aged or aging bishop from resigning is consideration for his material needs. Some may fear that resignation will leave them with no place to go and no means of support. This situation can be provided for if a common fund

were set up by the bishops of the world to be a source of pensions for retired bishops. The organization and maintenance of such a fund would be an effective manifestation of the collegiality of the episcopal body."

According to Archbishop Gozzi, 78, "many persons feel that imposing an obligatory retirement age on bishops would put them in the same category as civil service officials. This would be an affront to their dignity."

"Residential bishops should never be forced to resign," 54-year-old Bishop de Vito said flatly. "If bishops can be forced to resign, then they are much worse off than irreconcilable pastors."

Archbishop Rietz said that there is a "quasi-marital bond" between bishops and their dioceses and abbots and their communities, both of which are created for life. This principle, he said, should be enunciated clearly in the schema.

Bishop de la Fuente, 61, complained that the text "fails to make any provision for bishops expelled from their dioceses." He urged that such practice be "either made auxiliaries of large dioceses or assigned to some other suitable office."



MILES AND MILES TO GO—Trading stamps have changed the face of America. And they will also help Holy Angels School, Indianapolis, secure a new school bus. A drive is currently underway for trading stamps of any kind. Shown above are: Father Joseph Grothaus, pastor; Mrs. Margaret Taylor and Sister Mary Cornelius, C.S.J., principal. The youngsters, from left, are: Keith Thompson, Estelle Coe, Ann Therese Douglas, Jeanie Harrell, Kenneth Thompson and Michelle Winfrey. Keith and Kenneth Thompson are twins. Books of trading stamps may be mailed to the parish rectory, 740 W. 28th St., Indianapolis. (Staff photo)

CONVERSATIONS heard among some bishops—more vocal

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Pontiff takes possession of his cathedral church

ROME—Pope Paul VI, on taking possession of his cathedral church, the Archbasilica of St. John Lateran, said he hopes to give "new vitality" to the parishes of his See of Rome.

The 65-year-old Pontiff also told the people of Rome (Nov. 10) he intends to make "pastoral visits" to encourage them.

Fifty cardinals and 1,200 patriarchs, archbishops and bishops were among the more than 20,000 at the stately rites which lasted more than four hours.

Thousands lined the route the Pope took across Rome from Vatican City to the Lateran.

THE POPE received the keys to the basilica, symbolizing his assumption of full powers as Bishop of Rome, when he reached the entrance. He himself offered Mass at the basilica's main altar.

In a discourse after the Gospel, the Pope recalled that the Lateran basilica had been the scene of five ecumenical councils and that its history mirrored the progress "sometimes slow and painful, sometimes free and victorious" of the mysterious passage of Christ through time.

"Today," he said, "this basilica, as never before in the long centuries of its existence, holds almost all the world's episcopate to receive splendidly and solemnly the latest of her pontiffs, the lowliest and most humble" in the whole line of popes.

"He has no right to enter here as lord and master," he said, "other than the irrefutable right of having been canonically elected Bishop of Rome."

SPEAKING to the cardinals, patriarchs and bishops, the Pope said:

"Brothers, it seems to us that no other place in the world, no other hour than the present one, gives us the happiness to collaborate, to experience in a practical way, this living charity, this mystical presence of Christ in

manhood. 'I am with you.' He is here with us and for us."

Then, speaking of Rome, he said: "We realize that our relations with the city are different from those of past centuries. We no longer have temporal sovereignty over the city, but we remain spiritual sovereignty. This does not mean a lessening of our love for Rome. On the contrary, we love her with a more open heart, with more obvious interest and with more dutiful diligence. Our pastoral relationship with Rome must become even more vigilant and effective because of the greater needs and because of the new problems which this immense metropolis is now posing for religious life."

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