

Asks faithful join unity observance

Archbishop Schulte urged the faithful of the Archdiocese to "pray fervently" for Church Unity during the annual Chair of Unity Octave observance, which opens today, January 18, and extends through January 25.

This year's observance, the Archbishop pointed out, takes on a special meaning because of the



Most Holy Father

Thé Most Reverend Paul J. Schulte, D.D., humbly prostrate at the feet of Your Holiness begs the Apostolic Blessing as a pledge of abundant Divine Favors and Graces for all donors to the Catholic High Schools Fund of Indianapolis

Thinks me a long time a most pious man, and a most devoted to the Holy Roman Church.

J. P. Schulte

SPECIAL BLESSING—Archbishop Schulte during his recent stay in Rome obtained a special blessing from His Holiness Pope John XXIII for all donors to the Marian County High School Fund Campaign. A copy of the blessing, suitable for framing, is being mailed to those who have paid up their campaign pledges in full.

Protestant churchman, bishop discuss council

OWA CITY, Iowa.—A Protestant delegate-observer to the Second Vatican Council said here that the observers had been taken into the deliberations of the Council to such an extent that they were "almost unofficial consultants."

Dr. James H. Nichols of Princeton (N.J.) Theological Seminary, a Presbyterian observer at the Council, made this statement during a discussion here with Catholic Bishop Robert E. Tracy of Baton Rouge, La.

The two churchmen participated in "A Report and Dialogue on the Vatican Council" sponsored by the State University of Iowa's Committee on Lectures and Vespers.

Bishop Tracy said the council Fathers "are a lot more willing to entertain change than people expected them to be."

As an example of this attitude, the bishop said the schema on the liturgy, which he called "a very liberal document," drew only 11 votes in opposition.

"My question is, where are all the conservatives?" he asked.

DR. NICHOLS said the non-Catholic observers at the Council were "treated with courtesy that could not have been surpassed" and were informed about proposals that were to go before the Council and then asked to comment on them.

The most striking impression that Dr. Nichols gained at the Vatican was of "the maturity, depth, intellectual grasp and spiritual discipline" of the Catholic theologians assigned to brief the observers.

"I hadn't realized that anybody

like this existed," Dr. Nichols said. "I thought the Roman Catholic Church was a very closed, compartment and sectarian body that had nothing to learn from anybody else. I know now that this is no longer accurate, if it ever was."

Dr. Nichols added: "In two months of speeches at the Council, there was not one single phrase calculated to affront or humiliate Protestant or Orthodox Christians. All the dit-

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ECUMENIST'S REPORT:

Observers 'genuinely happy' with their treatment at council

BALTIMORE.—The non-Catholic delegate-observers at the ecumenical council were "genuinely and sincerely happy" with their treatment, a prominent ecumenist who translated for them said here.

Father Gustave Weigel, S.J., a professor at Woodstock (Md.) College, a Jesuit seminary, also said that the observers' presence and the actions of the assembled bishops "have made it clear that ecumenical action is something essentially Catholic."

In an interview, Father Weigel added: "The Catholic Church, formally and fully, accepted the ecumenical drive as something proper to Catholics. Within Catholicism, therefore, ecumenism is no longer under any kind of question."

FATHER WEIGEL, who spent the first session of the Second Vatican Council translating the Latin proceedings

Eradicate racial prejudice, U.S. interfaith leaders urge

By CARL A. BALCERAK

CHICAGO—A cardinal, a rabbi and a leading Protestant layman called here for coordinated efforts by the three major religious faiths to eradicate racial prejudice in this country.

Cardinal Albert Meyer, Rabbi Julius Mark and J. Irwin Miller told delegates to the National Conference on Religion and Race that religion must be in the forefront of the battle against racial discrimination.

All three spoke at an evening session on the opening day (Jan. 14) of the conference, the first national meeting to be convened by the major faith groups in the U.S. More than 600 voting dele-

gates participated in the sessions, and some 500 persons from the Chicago area attended as observers.

Cardinal Meyer, Archbishop of Chicago, called the race issue the "nation's unfinished business," and said that "our whole future as a nation and as a religious people may be determined by what we do about the race problem in the next few years."

RABBI MARK, president of the Synagogue Council of America, said the conference is an effort "to impress the entire American people with the urgent necessity of translating into daily practice the noble concepts of human equality" proclaimed by religion.

Miller, of Columbus, Ind., president of the National Council of Churches, asserted that "this nation cannot continue to preach to the whole world . . . the brotherhood of man and equal opportunity" while at the same time denying these things "wherever it is convenient and pleasing to the majority to do so."

Cardinal Meyer warned first of "mistaken or misguided attempts" to deal with such issues as racial discrimination.

"In the field of interracial relations," he stated, "White Citizens' Councils, Black Muslim movements, and all such separatist efforts lead not to man discovering his own true nobility, not to man raising his head in equality, but rather man raising

his fist in inequality, in terror, in demoralizing antagonism."

DECLARING that "the great work" of the conference is to lay the foundation for "lasting benefits," he added that this requires "the cooperation of the different racial groups quite as well as of the different faiths."

"The unfinished business of the Emancipation Proclamation," said the Cardinal, "demands that we remove the last vestiges of injustice, legal inequality and discrimination from our communities, our parishes, our schools and other public institutions."

"We shall not relax in that task until the work is completed, and the stain of racial inequality removed from our nation and our cities."

Rabbi Mark said that if the conference is to succeed in achieving its objectives, members of the three major faiths must affirm that "no man is racially superior or inferior to his fellow-man."

In the effort to build a better world, he stated, "the forces of religion . . . must, both by precept and example, be in the forefront—leading and not following, courageously fulfilling their prophetic mission of being the conscience of humankind."

Miller declared that the religious institutions of this country are generally committed to support programs against discrimination, but this is not enough, even if it involves actions as well as words.

These institutions, he added, "must also minister with love and understanding to those very individuals whose practices and ideas they reject and seek to destroy."

"It is not enough to win the battle in the law courts," he said. "Unless we are able also to win over the hearts and minds of those who stand on the other side, we have accomplished nothing for certain. No one stands in greater

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'THE COMMON TOUCH'

Pope warmly praised by Methodist bishop

ATLANTIC CITY, N.J.—A Methodist bishop characterized His Holiness Pope John XXIII as "the No. 1 public relations man for the church in the world."

Bishop Fred P. Corson of Philadelphia, president of the World Methodist Council, speaking before the national board of education of the Methodist church, (Jan. 8) in the Traymore hotel, said: "There is no doubt in my mind that the Pope is the No. 1 public relations man for the church of the world. Pope John is the people's Pope. He has the common touch."

"He's very expressive, just the kind you love to be with," Bishop Corson said as he detailed to 300 board members his October audience with the Pope.

"Whenever he wanted to say something to me he would pat me on the arm. And really, I had

all I could do to keep from patting him back," the Bishop said.

BISHOP Corson was one of the three Methodist observers at the Second Vatican Council. He said he told the Pope that he hoped the council's atmosphere of fellowship and exchange of ideas with Protestants and others would get down to the diocesan level. The Pope said he hoped so too, Bishop Corson added.

"You have to understand the personality of the Pope to understand the ecumenical council," Bishop Corson said.

The Pope hopes that one result of the council will be that it eventually might lead to a closer relationship between Catholics and Protestants, the Bishop declared.

In an earlier address in Baltimore, Bishop Corson attributed to Cardinal Augustin Bea, S.J., "perhaps the most significant statement I heard in Rome." He said the statement was: "All those validly baptized in Christ, whether by a priest or a minister, are originally bound to Christ in His Mystical Body. They belong to the Church."

BISHOP Corson had been asked whether he noted any change in the "traditional belief that the Catholic Church is the one true Church," and in reply said Cardinal Bea's statement "just simply expanded the Church and brought us in."

"The power of criticism is strong in the Roman Catholic Church. They did not spare themselves in the discussions at the council. They frankly say many bases of Church life need reform," Bishop Corson told a Baltimore ministers' luncheon.

"We had complete freedom in expressing the points of view that are distinctly our own. The Pope looked on us not so much as a group to be 'brought in' but rather as a body whose fellowship needed to be restored," he asserted.

Bishop Corson cautioned Protestant ministers: "Don't expect too much from the council. One

swallow doesn't make a spring, but doors have been opened."

The Methodist Bishop said he is interested particularly in the "theology of the laity" developing in the Catholic Church. He commented: "I thought that Protestants had a monopoly on this but I got a surprise in Rome. The Roman Catholic Church is not only concerned with the activity of laymen, but with giving the laity a theology and developing in them a sense of meaning and belonging to the Church. The lay state is looked upon as a vocation."

THE METHODIST prelate, chosen by World Outlook magazine as the Methodist of the Year, has these comments on other topics:

• Scripture, "I think there is hope that a joint commission will be appointed to prepare a Bible both Protestants and Catholics can use." Later, in response to a question from the audience, he said Cardinal Bea had expressed

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Official

The following priests are hereby appointed to the Archdiocesan Board of Charities: the Very Rev. Richard Kavanaugh, V.F., and the Very Rev. Leo Schafer, V.F.

—The Chancery Office
By order of the Most Rev. Archbishop



Use same services

for Unity Octave

COLUMBUS, Ohio.—Catholics and Protestants here are aiming to observe the Chair of Unity Octave from January 18 to 25.

Identical services will be held during the eight-day period at St. Joseph cathedral and in 12 Protestant churches throughout the city.

The services—known as a Bible-Vigil—consists of readings from Scripture and recitation of the Apostles' Creed, a litany for Christian Unity, the Our Father and a prayer for the day.



AT SPECIAL SESSION FOR COUNCIL OBSERVERS—Non-Catholic observers are shown above at a special briefing held for them during the first session of Vatican Council II. At the microphone is Cardinal Augustin Bea, head of the Secretariat for Christian Unity. Pope John XXIII and his aides are at the extreme right.

THE RIGHT TO KNOW

Latin American 'black-out'

BY SHIRLEY DE LEON

WHEN the bishops of Chile announced their plan to distribute church lands, North Americans praised the decision. An arm of the Catholic Church in Latin America, long considered sluggish in social reform, was beginning a revolutionary project.

One would expect such a decision to cause even more such comment in its place of origin: traditions of centuries could not be pried under without protest. But I was in Chile at the time of the announcement, and the fact is that I barely heard a whisper of comment.

There was a front page story about the project in La Ultima Hora, one of Santiago's socialist papers.

Radio broadcasts mentioned it, and El Mercurio (regarded as the New York Times of Chile) discussed it briefly.

Generally, however, the decision was like a scandal in the family: those close to it said little while the message spread abroad.

One priest thought the announcement a "public relations" declaration which never would be practiced. Although this probably is untrue, it illustrates the cynicism and indifference which meets the statements of leaders in Latin America.

When Archbishop Joseph Rumeau announced the end of segregation in the Catholic schools of the New Orleans archdiocese, few doubted he intended to do it.

Why was the Chilean bishops' statement met with cynicism in their country, while a similar revolution in a far-off country here brought no such reaction?

Why did the Argentines apathetically accept the government's decrees silencing radio and news discussion of the overthrow of Dr. Arturo Frondizi? During the height of the crisis, they hardly bothered to read news bulletins posted on the streets.

Why is it that most people in northeast Brazil, which is getting huge Alliance for Progress grants, do not know what the Alliance for Progress is, nor that it has any revolutionary aims in social justice?

Why do most Latin Americans know little about the curtailment of personal liberties in Cuba, or food rationing, or other well-known problems often discussed in the United States?

THE ONE ANSWER to all these related questions, it seems, is that the "right to know" has been so violated and twisted for so long a time that South Americans do not know what to believe.

The erosion of truth through the centuries gives Latin Americans no basis for judging whether statements of leaders are true or false.

Like a wrecked automobile, the right to know the truth has been twisted until it cannot function. Knowledge no longer moves—it has collapsed in a static heap on the side of the road.

This habitual tampering with the truth may go back to the time of the conquistadors. The Indians of South America were trusting people, whose world was shattered by the wholesale deception of the Spanish. Perhaps the continent has never recovered from the lies which civilized it.

Whatever caused this general acceptance of distortion, its effect today is a paralysis of communication. Latin America's problems are too complex to lend themselves to glib solutions, but after living with them for a while, I think that many remain invisible because people are not told the truth about events around them.

Leaders and publications share responsibility for maintaining a climate of mistrust. They gloss over the poverty, the poor distribution of land, the outmoded systems of agriculture. Leaders refuse to reform; newspapers and magazines simply do not print stories contradicting this blindness to reality.

Since the publications usually are controlled by the business or political leaders of a country, or by those who want leadership, they represent political lines which cut out or minimize at the point where truth might hurt the party. Unlike our newspapers and magazines, which are independent of state control (though not free of business coercion), South American publications frequently are rubber stamps to pass along the state's image of itself.

EVEN AUTHENTIC voices of reform can be silenced by this suppression. When President Kennedy made his Latin American trip last year, I watched a cable which was a frank and reactionary one. It has nothing in common with the ordinary National Review wisecracks about the Church, which spring from economic individualism. It comes rather from a deeply Catholic tradition of entrenched conservatism that is abnormally fearful of change.

As the President's trip started, it appeared to be just another goodwill visit. El Mercurio

glowed at his picture of Senor Kennedy smiling off page one. But as the President moved through Venezuela and Colombia, South American news was he was there to congratulate land and social reform leaders. The story, from then on, was buried on page 37 without pictures.

A Chilean reader would have to be most discerning to know that the President is not the great patron of vested interests which the vested interests pretend he is.

On another occasion, the international edition of Time magazine cracked through the government facade. The magazine carried several stories on the poverty of the "little north," a once fertile region in Chile now barren.

Evelyn Waugh versus the ecumenical council

BY JOHN LEO (Reprinted from the Catholic Messenger, Dayton)

Evelyn Waugh's reputation will probably survive it, but the article he wrote recently for National Review is really a disappointing performance for a man of his sophistication and intellect.

The title of the article tells the whole story: "The Same Again Please: A Layman's Hopes for the Vatican Council."

While he cannot be blamed for the headline, or for the bad editing of the article, which springs the implication: Mr. Waugh's hopes for the council are that the council fathers will avoid tinkering with the Church.

He is willing to accept minor organizational changes, and even an updating of the index, but he makes it clear that he wants no significant change that would affect his life as a Catholic.

Waugh argued strongly for tradition, interminably called attention to the hell. There is no apparent "otherness." Only in heaven will be recognizable as the united body we are.

THROUGHOUT the article, I had the feeling that when Mr. Waugh argued strongly for tradition, he was really talking about nostalgia. Here he is describing the kind of Mass he was brought up on.

"As the service proceeded in its familiar way I wondered how long it would be before any change. The church is rather dark. The priest stood rather far away. His voice was not clear and the language he spoke was not that of everyday use. This was the Mass for whose restoration the Elizabethan martyrs had gone to the scaffold. St. Augustine, St. Thomas a Becket, St. Thomas More, Challoner and Newman had all had been persecuted for their faith in the Mass. Their presence would not have been more palpable had he been making the responses aloud in the modern fashion."

This passage, complete with the unworldly rhetorical device aimed at discrediting the dialogue Mass, seems to imply that the proposed changes in the Mass are a betrayal of tradition, or at least a slur on the memory of the English saints.

But a vague appeal to tradition won't serve here, because the argument for change in the Mass is based on tradition too. To take the outstanding example, the Mass as we know it is vernacular (Latin) and understood by all, is no longer in the vernacular. Here the vernacularist has as good a claim as the Latinist, if not a better one.

WAUGH has an answer here too, for those "progressives" who point back to an earlier Christianity. "The Church has rejected the development of dogma," he writes, "why does it not admit the development of liturgy?"

The message that I found most objectionable was the one that National Review chose to excerpt for its ordinary bluffs. For this reason I am sure I cannot read more than ordinary confusion.

The section follows: "The Priesthood of the Laity" is a cant phrase of the decade and abhorrent to those of us who have met it. We claim no equality with our priests, whose personal feelings and inferiorities (where they exist) serve only to emphasize the mystery of their unique calling. A man who grudges a special and higher position to another is very far from being a Christian."

What is surprising here is that Mr. Waugh should insist on looking at the "Priesthood of the Laity" as an attempt to usurp the place of the priest (the word "usurp" is his, by the way).

What it means to me, as a layman, is that the laity, no less than priests are a "sent" people with a unique mission. Saying this does not detract from the unique powers and higher order of the priest. From what I have read, far from being a can phrase, the "Priesthood of the Laity" is the developing foundation for an active, responsible laity.

It's only when the term is half-digested that it is dangerous, and we need look no further than Mr. Waugh's article for the proof of that.

because of land erosion and poor use of the soil. The starvation had become so serious one child died from eating weeds. I did not doubt this since we regularly saw people picking weeds for their meals just beyond the plush El Golf section of Santiago.)

Other Time stories described evasion of taxes by the rich in Chile and an incident in which the president's brother, a senator, shouted angrily at a crowd marching outside a government house with signs saying "We Want Bread." He then went in to discuss another proposal for social reform.

Time's correspondent, a journalism professor at the University of Chile, was arrested. The government charged him with "disgracing the fatherland" and "insulting the president."

They also had developed the same kind of political address in Peru's general election a few years ago all the candidates proposed additional land reform programs: none is near reality. Recently, the Peruvian police beat down riots of Indian peasants who had lost part of their land with the lies and failure to reform.

Of course, honest publications and leaders are scattered throughout Latin America. In Argentina, magazines and newspapers in Buenos Aires could rely on La Prensa, a good newspaper.

A few more publications—often those of the Christian Democratic party—manage to sift truth through the continental mesh of distortion. But they are exceptions.

Besides newspapers, other means of communication have a propaganda pitch and a political line to follow: radio and television, magazines and leaflets scream for converts to their version of the truth.

IN THE UNITED STATES, we are accustomed to a newspaper's slant on a national program's expanse; but we have not been exposed to such distortion that we assume our bishops have had nothing to do with the country.

We still expect that if half the population is starving or a food riot erupts in Times Square, the news media will tell us about it. In South America, one might have to read the socialist or communist papers to find such news.

As long as this widespread suppression of truth continues, there is little hope of progress, chiefly, only a country's educational system cannot be reformed when most of the population is unaware that anything is wrong. In some countries, people do not know that problems they are struggling to solve were solved decades ago in the neighboring country.

The communists probably are more truthful about the need for reform than others in Latin America, but they distort knowledge to their own advantage.

El Siglo, Santiago's communist paper, has exposed and described suffering people—families with children dying of starvation—while other publications have as good a claim as it had never been better.

But El Siglo's crusades are always subject to communist discipline, which perverts their search for truth. The paper attempted to whip up support for the Cuban revolution in Goa, supporting an aggression which many of Chile's peasant communists must have deplored.

The international party system took precedence over truth.

THE UNITED STATES, still unable to break up the alliance between our businessmen and their conservative powers—a stronger union than the Alliance for Progress—presents the truth only occasionally.

Since Castro, we have aimed a propaganda barrage at South America but we sound rather hypocritical. While we condemn the lack of a free press and free elections in Cuba, we support governments elected through bribery and maintained in power by a stifled press—as long as they do not step on United States business interests.

Our recent ambassador to Peru antagonized Peruvian conservatives and United States businessmen with his forthright statements against last summer's military junta. A few days ago, he was transferred from Peru.

The international press has published some of the most objective studies of Latin America in existence, free of propaganda and penetrating in their discoveries. But the world group lacks personal contact among the people. And certainly, it was not set up to foment revolution.

In some places, the Church is attempting to spread the truth—perhaps Brazil; it has resorted to circulating simple handbills of facts to the poor.

But frequently, the Church and the conservatives remain paralytic in confusion, and their publications are amazingly dishonest. More by evading their responsibility to inform, than by open

accused him of discouraging foreign investments in Chile with his stories. The courts upheld the outrageous charge. His sentence was lenient, but damage to the right to know the truth in Chile was permanent. (And, as in the "Der Spiegel" case in Germany, the population blindly accepted this suppression.)

THE EDITOR of Santiago's only English-language newspaper, apparently tired of continuing the government lie, blasted the social injustices of the current administration. A few weeks later, a brief story reported that he had sold the paper and was moving to Australia.

In Peru and Ecuador, people complained to us that their papers only printed what the Yampel Associated Press held them—unaware that much material on social reform carried by the wire services never appeared in their papers.

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NEW HOLY NAME OFFICERS—Father Cyril J. Conen, pastor of St. Lawrence parish, Indianapolis, presents the official register to new Holy Name Society officers after their installation ceremonies. The new officers include: Wallace E. Barker, president; Gerald S. Dalley, vice-president; Randall E. Harnish, secretary; William B. Scanlon, treasurer; and William E. Pazde, marshal.

ing). El Diario Ilustrado, the official voice of the Catholic Church and Conservative party in Chile, saw the world through rose-colored editorial columns, although starving children begged on the street in front of its office.

THIS DISTORTION only complicates the Church's problems in Latin America. In one country, Catholicism had become so weak that non-Protestant denominations and communism made overwhelming inroads into the population.

Preists surveyed the causes and came up with critical studies. When these results were published, the country's hierarchy nearly expelled the offending priests and appealed to Rome to stop such slander.

We read that Russian students today often ask "What is truth?" But until one has lived with a government propaganda machine, such as exists in Russia and many Latin American countries, one does not realize the sadness of this question.

The vast anonymous voice of the poor in Latin America speaks the truth. They cannot read their papers to know that life is better than ever. They do not go to church to hear that the Church is stronger than ever. They have never read that "the truth shall make you free."

They are not free. They live in the victims of paralyzed communism, suffering with truth as munition.



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THE CHURCH AND THE WORLD

Named first bishop — Education bills — ACLU objects

The Vatican

◆ Pope John XXIII stressed the need for the simplicity of the general council at his regular general audience here. He said that simplicity should regulate social relations so that people do not weigh what they give to others. He stated that men must do each thing at the right time carefully and bear whatever discomforts they encounter without showing a "frivolous" expression. The secret of serenity, he added, is to be found in the peace of God, in the practice of justice and in respect for the rights of others.

◆ The Pontiff contrasted the openings of the First and Second Vatican Councils for the annual Ecumenical Councils at his annual audience for Rome's nobility. The nobles were led by Prince Arturo Colonna, Prince Assistant at the Papal Throne, Pope John noted that the opening of the Second Vatican Council was greeted with respect by all levels of society throughout the world and with a spontaneity and cordiality that he called truly exceptional. He recalled that the beginning of the First Vatican Council was marked by many governments who were hostile to the summoning of that council.

◆ Miracles attributed to the intercession of an 18-year-old Italian layman who died in 1836 have been examined by the Sacred Congregation of Rites. He is Nunzio Sulprizio, known for his constant piety and good example by his purity and blameless life.

◆ An American Redemptorist missionary has been named the first bishop of the newly created Brazilian diocese of Paranaíta. The Rev. Joseph J. Keller, C.S.S.R., a native of Baltimore, has spent all 23 years of his priestly life in the Brazil missions. He was the founder and rector of the Redemptorist minor seminary at Ponta Grossa, Brazil.

At home

◆ WASHINGTON — President Johnson did not spell out his proposals for Federal aid to education in his State of the Union message. Chief Executive is expected to detail his hopes on the controversial subject in a special message on education to be sent Congress at a later, unspecified date.

◆ Rep. James J. Delaney of New York again has introduced his bill to give each school child a Federal grant which could be spent at any school or college. Identical to a measure he sponsored in the 87th Congress, the bill proposes that a flat \$20 be paid to each grade-level school pupil. The program would cost \$1.7 billion over a two-year period.

◆ Six congressmen have proposed on the first day of the 88th Congress constitutional amendments to continue public school prayer and Bible reading. The resolutions all were referred to the House Judiciary Committee.

◆ Archbishop Joseph P. Hurley, Bishop of St. Augustine, Fla., has been named by President Kennedy to a six-man commission to prepare for the 40th anniversary observance of St. Augustine. The commemorative observance of the founding of St. Augustine's first permanent Christian settlement in what is now the United States, will take place in 1966.

◆ PROVIDENCE, R.I. — The Rhode Island unit of the American Civil Liberties Union has announced opposition to a state commission's recommendation that tax-paid textbooks be loaned to pupils of private schools. Milton Stanzler, ACLU counsel here, said that although the commission's study "carries no actual weight" legally, the ACLU would back a court case on the issue if the recommendation is enacted into law.

◆ SPRINGFIELD, Ill. — Among the first measures introduced in the Illinois Legislature were bills to prevent the use of tax funds to support birth control programs. The legislation is designed to stop the Illinois Public Health Commission from carrying out its recently adopted policy of giving birth control information, devices and related medical care to public school children.

◆ TRENTON, N.J.-Gov. Richard J. Hughes said he plans to appoint an impartial board to study "all college resources, public and private" in New Jersey. A particular feature of the governor's annual message to the Legislature was the inclusion of private colleges in the plan because a recent state-sponsored study was limited to public institutions.

◆ LANDSDALE, Pa. — Should nuns swear to poverty be taxed?

as individuals to support the public school system in which they work and live? This question has spurred controversy in the Landsdale School District which holds that the Sisters must pay the \$10-a-head tax assessed against residents. Board members, however, have agreed to submit the question to the Pennsylvania State Board of Education after some taxpayers had assailed the tax assessments as "inequitable."

◆ HAVERTOWN, Pa. — More than 5,000 signatures have been gathered in a petition to repeal a referendum which would amend that has forced the Grey Nuns of the Sacred Heart to leave a valuable estate going to them. The newly-formed Citizens Non-Partisan Committee, which is circulating the petitions, hopes to have 10,000 signatures by January 22, when it will ask the township's board of commissioners to consider the repeal.

◆ DETROIT — Michigan high schools and colleges, public and private, must add a four per cent sales tax to the cost of printing their yearbooks, according to a Michigan Supreme Court decision since the volume does not fall into the classification of textbooks which are exempt, they must be taxed. Michigan has had a sales tax law since 1933.

Abroad

◆ LONDON — An African archbishop and a British labor leader were among the Catholics on Queen Elizabeth's New Year's honors list of Commonwealth leaders. Archbishop Emmanuel Mbatia, O.M.I., of Maseru in the British protectorate of Basutoland was named a Commander of the Order of the British Empire. William J. Carron, K.S.G., president of the Amalgamated Engineering Union, one of this country's largest labor organizations with close to a million members, was awarded a knighthood.

◆ REDCAR, England — Charles Shull, general secretary of the Catholic Teachers' Federation, Michigan, said that much of the pornography published in English schools comes from a belief that some of it is produced behind the Iron Curtain and

deliberately sent to the West to corrupt western countries, he said.

◆ JERUSALEM — Police have been put on guard duty outside all Christian institutions in Israel Jerusalem in the wake of demonstrations in which windows of a Protestant school were broken and Catholics nuns were spat at. The demonstrations were attributed to a group of young Orthodox Jewish fanatics. Three Sisters of Charity who were walking in the vicinity with their pupils at the time were spat at and jeered by some of the demonstrators. Stones were thrown at them, but without serious injury.

◆ LAGOS, Nigeria — Ghana's President Kwame Nkrumah, whose regime was accused of trying to destroy the churches in Ghana last year, began 1963 by having a dinner for some of his country's major religious leaders. It was learned here that the guests included Catholic Archbishop John K. Amisah of Cape Coast (a native to Indianaapolis) and Anglican Bishop Richard Rosevear of Accra.

◆ DAR ES SALAAM, Tanganyika — A message explaining the ecumenical council to the people of Africa has been issued by the body of African Bishops that was set up at the council. Of special interest on this multiracial continent, the unity of the council Fathers despite a great diversity in nationality, race and opinion was stressed in the message. The Bishops also told Africans that local language can now be ex-

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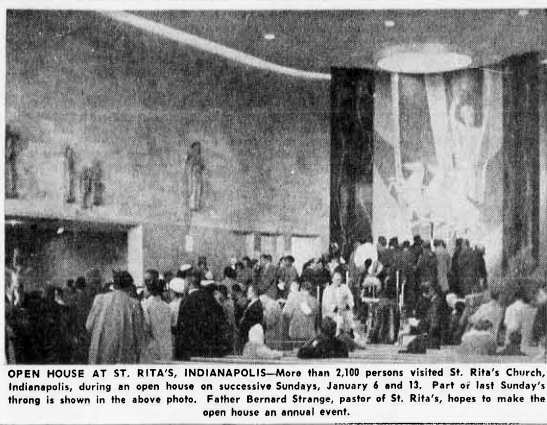
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OPEN HOUSE AT ST. RITA'S, INDIANAPOLIS—More than 2,100 persons visited St. Rita's Church, Indianapolis, during an open house on successive Sundays, January 6 and 13. Part of last Sunday's throng is shown in the above photo. Father Bernard Strang, pastor of St. Rita's, hopes to make the open house an annual event.

NO HELP TO LEARNING

Hutchins sees no future for 'wall of separation'

CHICAGO — Robert M. Hutchins, president of the Fund for the Republic, said here that the "wall of separation" between Church and State "has no future" in the United States.

But just the same, Hutchins added, almost every justice of the Supreme Court "feels constrained to bow before it."

"The wall builders of the court may be accused of misplaced piety," he commented in talk at a conference on Church and State, sponsored by the University of Chicago law school.

Hutchins, a former chancellor of the University of Chicago, stated flatly that "the wall of separation" has no future.

"WHAT HAS A future is the rational, non-metaphorical discussion, in the light of all the provisions of the First Amendment, of the methods by which we may guarantee and promote religious freedom, and the methods by which we may obtain an educational system worthy of the po-

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tentatives and responsibilities of our people," he said.

"He described the First Amendment as "a charter of learning," which "confirms empowerments as well as immunities."

"If we are going to be metaphorical," he said, "let us recognize that the First Amendment is not intended as a fence or wall around a vacant lot. Something is supposed to be going on inside."

"What is supposed to be going on is learning. A political community is an educational life in process."

"The wall has no future because it cannot help us learn. If taken literally, it is arbitrary and unreasonable, pretending to separate things that are not in all respects separable, thwarting efforts to understand what education and freedom of—and from—religion demand, hampering us in our search for what we need above everything else: a national idea of education and a national program to carry it out."

Hutchins declared that the future in the West lies in being "the school-master of the world."

"If democracy has a future," he said, "it lies in struggling to be what no big, advanced industrial country has succeeded in becoming—a community learning together to govern itself and to achieve the common good."

"American participation in these great enterprises should not be obstructed by a figure of speech," he said.

DR. HAROLD B. Fey, editor of the non-denominational Protestant magazine the Christian Century, said the opposing sides in the dispute over public aid to church and parochial schools are "reasonable" and to "carry on the contest within the rules of democratic decision-making."

Dr. Fey said the view shared by many Protestants and Jews is that "in this land the religious and the political concerns are and should be kept separated and that this separation should extend to the institutions of Church and State and their means of support."

"Since we believe that the First Amendment and its corollary statements in the state constitutions are necessary for a pluralistic society, we intend to defend them," he said.

"The dominant view among Catholics and their allies," he added, is that these laws are the product of earlier Protestant domination and may and should be changed."

PRIEST SHORTAGE

SANTIAGO, Chile—Chile has only one priest for every 1,000 people, it was reported here in the first edition of the "Yearbook of the Church in Chile, 1962-1963, Year of the Council." By comparison, the U.S. has a priest for every 770 Catholics.

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GOODBYE, TWIST!

LINCOLN, Neb.—Mrs. Thomas Fox of St. John's parish here reports her six-year-old daughter rushed home from school. She excitedly said she had lots of homework. Most important, she had to learn the "Apostles' Creed."

Comment

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

Up in the air

Being up in the air—in a plane—helps marvelously in producing down-to-earth thinking. There's nothing like a fire in the number two engine, or a heavy fog on the mountainside airport, to clarify one's view of life and its problems.

That's why we find a recent case of alleged racial discrimination—secularly interesting. It involves a Negro allegedly refused a co-pilot's job by the Continental Airlines because of his skin color. At least the State Anti-Discrimination Commission has found plaintiff, Marlon D. Green, "better qualified for the position than any applicant interviewed."

The Supreme Court of Colorado is going to hear the case, and we have a suggestion for the trial. Let it take place in a high-flying plane with the Negro applicant and his "less qualified" white competitors taking turns piloting the court-room.

We have a feeling that even the most ardent discriminator would turn color-blind if an emergency arose and demand that the best qualified take the controls. Job discrimination at this point would seem not so much unfair—just real stupid. Which it is—not or foot.

Unity Octave

Some people with strong faith and much zeal have been really praying for the re-union of Christendom for a score or more of years. Not merely "observing" the Church Unity Octave with formal public prayer, but ardently beseeching God to give Christians the grace to heal the scandal of dis-union.

Suddenly their petition doesn't sound so impossible of fulfillment. Not that re-union is at hand. Certainly it isn't. But the Second Vatican Council with its marvelously ironic attitude towards our separated brethren has made re-union seem a possible goal. Behind the Council and almost solely responsible for the world-wide change of climate stands the attractive personality of the pastoral Pope XXIII.

He will be praying for the re-union of Christendom during the Church Unity Octave (Jan. 18-25) and Pope John wants us to join him in that prayer. It's an intention bigger than our own personal concerns. It's an intention that we share with Christ—"that there may be one fold and one shepherd." It's an intention that will be achieved only by God's grace—and one that our own simple prayers can actually help to attain.

Man is heroic

The great menace to this country is not what Americans think it is.

It is not the Communists who may worm their way into influential positions in government, in labor unions or into radio and the press.

It is something that is so familiar that it has no fascination whatever. There is none of the glamour of intrigue or plot thrown around it. It is something that is expected and expected periodically from their pulpits. Good people devote their lives to exterminating it, but even they hold it to be more of a danger to individual souls than to the menace to their nations.

It's as common as sin; in fact, it's the worst form of sin—irreligion.

If Catholics would only realize the social implication of irreligion, the energy they now expend in crusading against Communists might be used to avert another and really more imminent disaster that threatens us. We can and will stop the invasion of the foreign system that is Communism, but all the while there may be developing within us the American brand of totalitarian slavery.

Man is incurably heroic. He has an inborn, insatiable craving to become something greater than he is. This is another way of saying that man is by nature religious. The God who designed man to His own image and likeness placed in man the desire to be something greater than he is.

The craving is there. If man knows nothing about the greatness of dignity that can be his as a child of God, that greatness will eventually be his anyway. If he cannot become something greater than he is, man will sacrifice himself to advance the human race, or his nation or his class. Man will be heroic if he has half a chance. The Communists know this and that is the source of their power.

Communism appeals to the heroic instinct in man. It makes demands of him—incalculable demands of money, of time, of obedience to orders. It grips man, body and soul, because it creates in him delusions of grandeur, convincing him that he shares in the greatness of the glorious new human race he is helping to form.

Communism is the worship of man, the religion of the atheist.

The worship of man in this country may take a different form, but it will be an ugly enslaving thing.

Man is incurably heroic. If Americans do not reach the greatness that God has to offer them, then they will attempt to find greatness by sacrificing themselves to the advancement of technocracy, democracy or the nation.

An American Hitler will ignite the fire that is already being kindled by those secularistic educators—and they are considerable—who want all the children of the nation in a uniform school system that can turn out like an assembly line the glorious new democratic man of the future.

"It is not necessary that any of us should live. It is only necessary that Germany should live."

The American Hitler, of course, will say: "It is only necessary that democracy should live."

UnAmericanism

Liberty, equality, and fraternity have long been the byword of democratic societies. And they're pretty decent things to have around. Our forefathers shed their blood to secure these prize possessions for us.

But the U.S. concoction of these valued qualities seems to have resulted in a strange by-product—tyranny, the tyranny of popular opinion.

Our society has evolved standardized American ways of looking at things, of doing things. Nearly everyone is

subjected to the same type of education. The mass media of modern communications bemburbs our brains with the same "party-line." We're being brainwashed. Anyone failing to fit into this accepted pattern of behavior is branded "unAmerican."

So, if variety is the spice of life, the American way of life is in danger of becoming rather tasteless.

But the dangers in this attitude extend beyond our national frontiers. The other members of the world community are rather reluctant to admit that the only right way to do things is the American way. After all, the human race occasionally managed to come up with an accomplishment or two prior to 1776.

QUESTION BOX

How does a priest keep busy all day?

By MSGR. J. D. CONWAY

Q. We ask with no rancor, only curiosity, what does a parish priest and his assistants do all day. How about giving us a job analysis?

This question is prompted by the fact that every year you were welcome with open arms at every rectory, made to sit down for an enjoyable chat for several minutes, at least. Now the only chance you have to talk to a priest is in the confessional, or to be fortunate enough to share a seat with one on a plane or train.

A. This is a difficult question to answer, because there are many variables to be taken into account. I might say, with considerable truth that it all depends on the parish and the priest.

There is a world of difference between a small country parish and a big, fast-moving city parish. And as regards the priest, his profession is one which presents no ceiling or floor to his activities and accomplishments. The zealous priest will keep constantly busy in any situation; and one who is inclined to loaf can find time for his hobby even in a busy parish.

I don't doubt that there is any other profession in which you can do so much, or get by with so little—and still draw the same \$100 per month... or maybe only \$50 if you are an assistant, in some dioceses.

To start with, wherever you are and wherever you are there is the Mass and the Divine Office each day. Those take an hour and a half for the average priest—maybe even more for some of our older ones who are trying to get used to the new translation of the Psalms.

THEN THERE is meditation—usually about a half hour before Mass. And there should be reading of the Scripture, or of some spiritual book for 15 minutes or a half hour during the day.

We won't count the Rosary, or other private devotions. But at least our total should be at 2 1/2 hours. And we haven't allowed for thanksgiving after Mass; that is usually interrupted anyway by some calling in the sacristy, or by duties about the church.

Most priests give a bit of time to the morning paper, at breakfast. There may be a bit of group conversation between pastor and assistants—a bit of casual planning of assignments. At least another 20 minutes slot.

For someone, in a large parish—usually an assistant, of course—there are Communion calls. Possibly for half an hour.

Some parishes have confessions before or after the morning Masses.

In larger parishes there is apt to be a funeral or a wedding almost any day. That can kill a whole morning.

If the mail comes early, the pastor can easily spend a morning hour with it, especially when there are bills to be paid and various certificates to require.

THEN THERE are the two banes of the pastor's life: the doorknob and the telephone. Who has ever kept track of the number of times they ring during the day—sometimes both at once. And who has ever counted the foolish questions or the obnoxious callers—especially salesmen. Tramps we take in stride!

There are books to be kept. Many pastors keep their own financial accounts. Others make an assistant do it. The more affluent hire a bookkeeper—secretary, who may also answer the telephone—much more sweetly than the pastor would otherwise.

There are the parish record books: baptisms, confirmations, first communions, deaths—and far from least, the parish census book, always changing. And those books suppose time for baptizing, for preparing classes for Holy Communion and Confirmation, and for funerals—to say nothing of visiting the sick and giving the last sacraments.

Calls for these purposes may come at any hour—but of course the assistant takes them. But I know some parishes which have large hospitals within their borders. Calls come most every night.

We seem to be getting into the higher brackets. I know some pastors who spend eight hours a day with hammer and saw, with trowel and ruler, or with hoe and rake and mower.

There are such things as parish visitations and census calls. I would judge that you have not had a priest call on you recently, but really many of them do spend hours each day pounding the pavement, ringing door bells, and listening to problems.

The information they take back to the rectory helps to complete the parish list—used for many purposes: subscriptions to the diocesan paper, Sunday envelopes, bazaar tickets, committees, and various parish activities.

IN MANY PARISHES organizations alone are a full time job: study clubs, PTA, CFM, CYO, and the rest of the alphabet—with some meeting every night. Besides there are civic affairs, invocations, lectures. And some priests even spend a few hours preparing Sunday's sermon.

Nearly always there is an inquiry class, or an instruction group. Very often there are many hours of private instructions—sometimes for conversions—sometimes in preparation for marriage.

Every week, if not every day, there are marital (Continued on page 9)



OPINIONS

Give teen-agers chance, reader urges

To the Editor: The articles contained in your paper are good. For the most part they deal with items of genuine interest to the Catholic public. But what of the young people? Must they be forever restricted to the infancy of an advice column? Must they always have problems? Is it not possible for them to have a small voice, even a whisper, in our world?

Senior and junior high school students are on the threshold of adulthood; they must, by the very necessity of nature, have questions and opinions. For the most part the opinions are not by any stretch of the imagination confined to bubble gum and dating agencies.

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(Rev.) James H. Ellerbrook, Tabernacle Christian Church, Franklin, Ind.

Impressed

To the Editor: I was deeply impressed to read in last week's Criterion about the Protestant community of monks in France who are working for religious unity. It is comforting to know that our non-Catholic brethren are striving too for the goal of unity in Christ. During the coming Year of Unity Octave it would be nice to have Catholics to pray with special fervor that true Christian unity may some day be a reality.

Indianapolis K. L. Frank was strong, but gentle. Always had a smile. Encouraging words came easily. He was loved by every child. He could build most anything. Even fix broken stuff. I know God needed a handyman. And thought we'd had Frank long enough.

Mrs. Louise Habig, Indianapolis

Katanga

In answer to Rev. John Duran's article in The Criterion of January 11—yes, we are all wondering about Katanga, wondering

Mrs. Halden H. Hungate, Indianapolis

L'I L SISTERS



Mrs. Halden H. Hungate, Indianapolis

Minister writes

To the Editor: I want to express my appreciation to you for the fine editorial entitled "Infamy" which was included in the issue of The Criterion for January 4. Even though I, too, have become somewhat "hardened" as you say, to the editorial policy of the Indianapolis Star, it was still something of a shock to see the editorial you referred to on the front page of a recent issue.

It is had enough to completely misinterpret the Katanga situation, but to make the odious

Catholics, particularly, find themselves in a position to remedy this situation. Through their own schools they've escaped some of the party-line in education. They have close religious ties with their spiritual brothers all around the globe. The true Catholic mentality includes a genuine interest in and sympathy for peoples.

This presents our educated Catholic laity with a task worth performing: persuading other Americans that there are "unAmerican" solutions to world problems that are altogether acceptable. They can help our society to realize not only that other peoples are different but also that they have a right to be different, that the human race can profit from these differences.

CONTROVERSY

Some harsh words for 'Going My Way'

By JAMES O'GARA (Reprinted from Commonsense)

Back in the days when "Going My Way" was a Hollywood movie with Bing Crosby and Barry Fitzgerald, it became a handy symbol, if not for telling the sheep from the goats at least for telling the conservatives from the liberals.

Conservatives by and large hailed the movie as a wonderful public relations boon to the Church; liberals felt it distorted the basic concept of the priesthood, and Father H. A. Reinhold wrote a great column in Worship along these lines.

Now that "Going My Way" is a weekly television series, I've seen only one comment on it in the Catholic press—that by Father John Reedy in Ave Maria. Maybe I've missed some, but I suspect that "Going My Way" just doesn't have the ability to raise partisan hackles the way it once did.

If Father Reedy is alone, however, he is vigorous enough, even citing television's "Going My Way" as prime evidence of the existence of anti-clericalism in America. He is, Father Reedy says, all in favor of laymen on diocesan boards of education; he thinks that bishops make a mistake when they fail to consult qualified laymen on important decisions; he doesn't even get excited about the suggestion that laymen might vote on candidates for the Bishopric. But "Going My Way" is just too much for him.

"It's real anti-clericalism," he writes, "to make all priests appear to be benevolent boobies who don't know why they're doing what they're doing. There's a profound—if unintended—insult involved in portraying the priesthood itself as irrelevant and insignificant. The men of God in 'Going My Way' could just as well be scout leaders in search of their good deeds."

HARSH WORDS, perhaps, but heaven knows "Going My Way" invites them. All or almost all of the pros of the Hollywood version are here, and television has added a few of its own.

Gene Kelly, as everyone knows, is in Bing Crosby's role as Father O'Malley. A nice man, I am sure, but his Father O'Malley is at least twice as scholastic as Crosby's. Who could say more?

Then there is his pastor, Father Fitzgibbon ("Father Fitz," of course) played by Leo G. Carroll. Father Fitz is from the Old Country, and he don't know one. What pastors will make of him I don't know, but I'm sure most curates will have a hard time seeing their personal experience with reality as it is found on TV.

Then there is the housekeeper—not a big part but one with lots of possibilities. Her TV character consists of two clichés out of Catholic life—the gorgon who runs things with a whip hand, terrifying priest and parishioner alike; or the kindly, definitely unsexy type who is a bit of a Mom to her charges. Television settled for the latter, and, all in all, I guess I'm glad of the choice.

Finally, for the Protestants—they watch television too, you know—their Dick York, the head of a settlement house in the neighborhood. Although I don't think he is an ordained minister, he is definitely a Protestant, and he works closely with Father O'Malley, even to the point of calling him "Chuck" in private. What a mess. What a mess. What a regular fellow we Catholics really are, even priests.

SO FAR I HAVEN'T seen any lovely ravish on "Going My Way" but I fear the worst—the way things are on the show, one will probably turn up on St. Patrick's Day with an Irish brogue and a shamrock. In fact, he may very well arrive at the altar with Barry Fitzgerald's mother-in-law, the old lady who made her way slowly up the church aisle toward her son the pastor while Ring sang "Toora-Loora-Loora" in the background? Wait, Father Reedy, wait—great things are still in store for us.

Father Reedy is quite right, of course. The priests in "Going My Way" are essentially social workers in Roman collars. They come through, as he says, as "husbodies with good intentions; they ooze so much unmotivated joy and goodness that they make you feel grouchy and mean."

The show is outrageously sentimental, so much so that it makes the old weeper Jack Paar look like the Great Stone Face. Even worse, "Going My Way" is unabashedly pietistic, on one episode they buried a dog near a statue in the church courtyard where it would be "in Our Lady's shadow," and this episode constitutes a reasonable index of the level of religious literacy that prevails.

THE PROBLEM is, how do you present the mystery and wonder of the priesthood? Graham Greene can do it, Leon Bloy can do it magnificently. But in a visual medium like television which is intended for a mass audience, and on an every week basis? I suspect the task is impossible—although the producers of "Going My Way" are going to unnecessarily great lengths to prove the point.

I think I know what defenders of the show would say. It is, in one word, safe, that on the popular level "Going My Way" may do more to break down suspicion of the Church than a dozen encyclical statements from the American bishops. Indeed, the very fact that the show can succeed is itself a good indication of the freer, inter-religious climate that is developing in this country.

Things are changing, and with a Catholic in the White House and Fathers O'Malley and Fitzgibbon on television, maybe Catholics are on their way to final acceptance. I must say, though, that "Going My Way" strikes me as a high price to pay for becoming part of the Establishment.

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THE YARDSTICK

Strikers and employers seen living in the past

By MSGR. GEORGE HIGGINS

By the time this column appears in print the newspaper strike in New York City and the much more serious Gulf and East Coast longshoremen's strike may, hopefully, have been settled.



I have the impression that even some of these are not completely sold on the merits of the strikes, not being fully acquainted with all of the tangled issues in dispute.

they might well discover, in the end, that they had scored a Pyrrhic victory.

The New York printers might discover that their "victories" had driven two or three New York newspapers out of business and had thereby eliminated a number of jobs for their own members.

And while the two unions in question may think they can afford to disregard public opinion, the labor movement as a whole might have to pay a heavy price for their intransigence.

Urges better news set-up when council reconvenes

BISHOP CARTER said occasionally there were sharp differences of opinion on matters of methods and attitudes expressed during the sessions. He detailed: "Many bishops felt that our doctrine is stated too harshly. Those of other faiths are repelled. Opinion was expressed at the council that emphasis should be shifted from the statement of dogma to the actual words of Christ, as recorded in the Gospels."

BISHOP CARTER said former councils were concerned largely with condemnations and definitions, but the Second Vatican Council has been considerably different. He said the stringent regulations governing the press is one of the hold-over customs from previous councils and should be changed.

Reaction of observers from other faiths who attend the council were described by Bishops Carter as "excellent." He said the non-Catholic observers were impressed by the freedom of speech and by the bishops' concern with making the Catholic Faith significant to the average man.

Political poll of clergy in Italy draws fire

VATICAN CITY — L'Osservatore Romano has criticized a political survey of Italian priests made by the newly founded Political Movement of Italian Catholics.

The critical article in the Vatican City daily was unsigned, but a Vatican spokesman described it as "authoritative."

Results of the survey were published by a number of Italian newspapers. The so-called Political Movement of Italian Catholics, organized three months ago, is led by a former Italian ambassador, Luigi Einaudi.

The movement claims it is not a confessional party and that it is not attached to or sponsored by the Church. But it says that it takes its inspiration from the social encyclicals of the popes.

What of the day

personal spirituality

patient bleed to death; but what of the spiritual hemophilia which causes him to bleed so easily?

The Spiritual Life Institute of America has as its purpose: "To attempt to clarify and promote the vital relationship of Christ and the Christian message to all the modes of human life, including the cultural, scientific and humanistic. It attempts to make religion relevant to our times, seeking out new and more effective means to accomplish these goals."

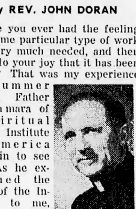
Having lived upon the surface of the fast moving times of our present world, and having labored so hard to channel at least some of the waters toward God, we must stop to go aside, and think deep our needs, think them in the quiet of prayer "where the Spirit can breathe as He listeth."

WHAT OF THE DAY

Personal spirituality

By REV. JOHN DORAN

Have you ever had the feeling that some particular type of work was very much needed, and then found to your joy that it has begun? That was my experience last summer when Father McNamara of the Spiritual Life Institute of America came to see me.



Rev. John Doran

He awakened in me this reaction: Father has the answer to the problem which has been bothering me.

Since I am a man who has been a priest for some seventeen years and a pastor for twelve, I have been dealing with our Catholic people and our Catholic schools for some time now.

Many endeavors of the Church in America have been aimed at aiding our Catholic people to a greater realization of what is needed to live a fuller Catholic life. The press has long been working to enlarge the scope of our Catholic thinking.

Catholic educators have been trying to raise the level of the understanding of our faith and its relevance to every day living. Retreat movements have tried to increase the depth of the individual's spirituality.

The feeling of inadequacy at times afflicts us, though, the feeling that we are never quite getting to the true causes of the sickness of the obviously ailing modern man. Are we penetrating to the heart of this culturally sick person, or merely patching up his outside? This latter we must continue to do, lest our

and to cooperate with it. The only Christian view is optimistic!

It seems to me that the Spiritual Life Institute of America can serve a tremendous purpose, if it remains true to its objective: assessing anew, and assessing prayerfully and contemplatively—the whole Church of America and then shares with us the fruits of its cooperative contemplation.

This gathering together of gifted (Gleason and of diverse Orders) and laity to seek in quiet and in prayer the answers which have eluded us in haste and in speed; this quest for prayer for the answers which God so surely has, cannot but add of us in the Mystical Body of Christ.

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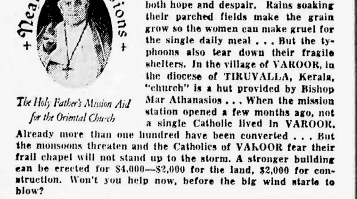
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CATHOLIC INFORMATION CENTER, Capitol and Georgia Sts., ME 3-3077

INDIA: THE MONSOON BLOWS

Twice each year the monsoon winds sweep over India. On their way toward the high Himalayas peaks they fall their heavy loads of rain.



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Near East Missions advertisement with logo and contact information: FRANCIS CARDINAL SPELLMAN, President, 480 Lexington Ave., at 46th St., New York 17, N.Y.

Increase in vocations seen in Latin America

WAUKESHA, Wis.—The Latin America vocations picture, though far from glowing, may be on the upswing, according to a U.S. vocations specialist.

There isn't space enough to list here all of the new methods or new approaches recommended by Mr. Bieme. Suffice it to say that he is convinced that the Latin American vocations picture is brightening.

It will be to their advantage if they voluntarily adjust themselves to the vast changes which have taken place in American industry before they do any more damage to the institution of collective bargaining as we have known it.

SEMINARY rectors have reported an improvement in the quality of men aspiring to the priesthood, he said.

Tells how Reds aid the cause of unity

MILWAUKEE — Communism may unintentionally be aiding Christian reunion, according to an American-born priest ordained in the Byzantine Rite.

"This is not accidental," he said, "but perhaps the only communism we are forced to find ourselves again. Communism has prepared the world for the Mystical Body."

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Due To Lack of Vitamin A. It is wise to start building their resistance by giving them Father John's Medicine if their repeated colds are due to lack of vitamin A.

Advertisement for Father John's Medicine, featuring a bottle image and text: CUT FLOWERS, POTTED PLANTS, CORSAGES.

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Catholic Home and Foreign Missions advertisement: Call or Write Us For Further Information, MELrose 5-3198, POST OFFICE BOX 302, INDIANAPOLIS 6, INDIANA



Edited by the Cleric Seminarians of West Baden College

Do something!

By R. J. BLACK, S.J.

How would you like to belong to a group that is 30 million strong? A lot of weight to throw around, right? Well, don't look now, but you do belong to a group like this—for the teenagers in this country today number more than 30 million. Ye gods, what a thought! Believe me, you have a lot of power when you work together.

But so what? As long as we're having a good time, getting by in school, and getting as much fun out of life as we can, why worry? Still, every once in a while we have to stop a minute. Something comes home to us. The talk about the shape of our poor world, Communism in Asia and Europe, in South America and in the U.S. People starving over half the world. How many times have we heard this? Injustice in our town, against our own citizens. . . . A good, honest man turned down for a job at a house in some neighborhood because his color isn't right.

So we hear. But we always have to answer, "What can I do?" All that they say about the shape of the world may be true, but what can I, a mere teenager, mere me, do about it?

Let's face it, there is nothing that you can do right now that will shake the world. There is no single step you can take (like Joan of Arc did when she led the armies of France at the advanced age of 17). But there are little steps you can take. Steps that reach toward a real goal. From that you have to take to ever live up to your very real duty in conquering the world for Christ.

ALEXANDER the Great conquered the whole world before he was 33. But he did not simply wake up one morning a few years before that and decide it was time to start conquering the world. He had been getting ready for his goal since he was old enough to hold a sword (child's model, of course).

Find out. What are the actual problems in your neighborhood? What is wrong, what is distracting from the real Christian life of your area. . . . Sex magazines at the drugstore? Bad shows? Wild teenage driving? No respect for parents? How about at school. . . . No school spirit? Bad talk among the kids? No time for studying? And with your friends. . . . Making fun of others? Drinking? Playing it loose at parties, no duty.

THE MONSIGNOR urged parents and teachers to encourage the children in sacrificial giving "because the youngsters of today will be the parents and the priests and religious of tomorrow."

Teaching the children to make personal sacrifices for the missions, he added, is "one of the best means of cultivating religious vocations."

In commenting on the report, Monsignor Goswami stressed

Tight races shaping up in net play

Tight competitive races were the rule in Indianapolis Deaneary (CYO) basketball leagues as season play entered the closing weeks. In all divisions no more than a single game separated the first and second place teams, indicating a down-to-the-wire battle for top honors.

In the "A" League, St. Michael's, St. Patrick's and Little Flower lead their respective divisions, all with unsuited 6-0 records.

In the CADET League, only the Division II leader, St. Joseph, Shelbyville, (7-0) remained undefeated. St. Mark's heads Division I with an 8-1 mark.

In Division III St. Rita's and St. Bridget's are necked with identical 7-1 records, while in Division IV, St. Joseph's and Mount Carmel are tied for the top spot with 6-1.

St. Joan of Arc (7-0) and St. Philip Neri, (7-0) lead their respective divisions in the Freshman-Sophomore League. In the Junior-Senior League, St. Rita (6-0) is in the top spot in Division I; and undefeated Sacred Heart (6-0) heads Division III.

PRESENT leaders in Division II are St. Joan of Arc and St. Philip Neri, and in Division IV, Our Lady of Lourdes and Little Flower. All have won five games and lost one. Final league games are on tap this coming week-end.

Meanwhile, a definite date has been announced for the annual Holy Cross Invitational Tourney for "C" League teams. Play will begin on February 10 and will conclude on February 24, the CYO Office announced.



SACRED HEART TOURNEY'S "OUTSTANDING PLAYER"—At the conclusion of the annual Cadet Holiday Invitational Basketball Tournament sponsored by Sacred Heart parish, Indianapolis, coaches of the competing teams chose David Horney of Immaculate Heart as the tourney's outstanding player. Despite his team's fourth-place finish, Horney was picked on the basis of his scoring ability and all-round play during the competition. David is shown here receiving his trophy from Father Silv Waterkotte, O.F.M., Sacred Heart Parish Moderator and Tournament Director, while Immaculate Heart Coach Tom Keating looks on.

You are cordially invited . . .

Father John Eflord, Archdiocesan CYO Director, urges Catholic families to consider playing host to a foreign high school student during the coming school year. Deadline for filing applications for the 1963-1964 school year under the International High School Student

Under the program, which is administered by the National Catholic Welfare Conference, Washington, D.C., all boys and girls selected are from good Catholic homes and are top-flight students with a good command of English.

Cost to the host family is confined to board, room and incidentals. Detailed information and application blank can be obtained from the CYO office, 1502 W. 16th St., ME 2-9311.

Scores and Standings

Table with columns for League, Division, Team, and Score. Includes sections for 'A' League, Junior-Senior League, and 'C' League.

Cy Cipher

CADET GIRLS' VOLLEYBALL

The Indianapolis Deaneary Cadet Girls' Volleyball League will open play with 10 teams today, January 18. Matches are scheduled on Tuesdays and Fridays during the season except for those played in the Little Flower gym, where a conflict makes it necessary to change the regular Tuesday games to Wednesday. Rule modifications include a somewhat smaller court and a lower net. The girls' teams consist of eight players instead of the conventional six.

LATE REMINDER

The annual CYO Junior Girls' Volleyball Show will be held in the Holy Name school hall, Beech Grove, on Sunday evening, January 27. A disc jockey dance will follow.

CRITERION QUIZ

The CYO Office reports a late flurry of entries in the annual Criterion Quiz Contest, scheduled to begin in early February. Officials have extended the entry deadline until Monday morning, January 21. Any entry received in the mail by that time will be honored. For the first round of play, contestants will be responsible for the January 18th, January 25th and February 1st issues of The Criterion. Question material will be taken from Pages 1, 3, 4, 6 and 9.

CYO QUEEN

Carolyn Miller of St. Gabriel's parish, Connersville, was elected CYO Queen for 1963 during a recent coronation dance sponsored by the parish Junior CYO. Other candidates included Carol Kirkman, Mary Howell and Deborah Steble. CYO unit president Stanley Murray crowned Queen Carolyn.

15,000 new seats for high schools

CHICAGO—Virtually all applicants to Catholic high schools in the Chicago archdiocese will be accepted next September, according to Msgr. William E. McManus, archdiocesan school superintendent. This will be possible because in the last three years 15,000 new seats have been added to the archdiocese's high schools, he said.

"This expansion represents an investment of over \$30,000,000 in high school buildings," he said. The program boosted the high school system's seating capacity to 71,000.

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Brothers of Holy Cross Young men interested in the military life can expect to receive instruction in dress uniform, drill, marching, rifle training, etc. as a Brother of Holy Cross. BROTHER STYWARD, C.S.C. 2424 W. 16th St. Indianapolis, Indiana

NEW UNIVERSITY LA PAZ, Bolivia—Construction has started on Bolivia's first Catholic university, it was announced here by Archbishop Carmine Rocca, Apostolic Nuncio to this South American country. The university, scheduled to open in 1964, is located in Cochabamba, Bolivia's second largest city.

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WINTER TERM Day and Evening Classes Starting Jan. 21 and Feb. 4 Courses include Stenographic and Secretarial, Beginning, Intermediate, and Advanced Accounting, Comptometer and Business Machines. Advance counseling recommended. Offices open daily 8:00 to 4:30 and until noon Saturday.

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Moore, Kirk & Usher FUNERAL HOMES

PARIS—the 10th annual World Leprosy Day, whose purpose is to awaken public opinion to the plight of the world's 15 million sufferers of Hansen's disease "leprosy," has been set for January 27. The observance is sponsored by the Catholic-ordained Order of Charity headed by Haoul Poilecaut of France.

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MARIAN COLLEGE EVENING DIVISION Classes for credit and Marian Lectures All night sessions on Tuesdays or Thursdays, starting 6:45, Jan. 28, from 9 a.m. to noon, Marian Lectures, any weekday until 4:30 p.m., or the evenings of Feb. 14 and 19; or by mail or telephone. FOR DETAILS, CALL WA 4-2601

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IN THE WHOLE OF CHRIST The Christian vocation

By ARBP. EMILE GUERRY

Follow me. John, I, 43; Matt., IX, 9

The Christian vocation consists in the call to participate in the Mystery of Christ. The Mystery of Christ is the Mystery of the Son of God becoming man in order to save the world by the sacrifice of His life and by the institution of His Mystical Body. There are four essential elements, therefore, in the Christian vocation.

Participation in the LIFE of the Son

The Son of God became man in order that, like Him and through Him, all men should be made the sons of God. The Christian vocation is primarily, therefore, a vocation to sonship. The Christian is he who, by Baptism, becomes a son of God through participation in the Divine Sonship of Jesus. This is not, of course, participation in the hypostatic union, which is the unique and absolutely incommunicable privilege of the Son as God. It is, however, a participation in the Divine Life as possessed by Christ through the sacramental grace of His human soul. It is a participation in the sanctifying grace of the Head, which grace He possesses in its plenitude in order of communicate it to the members of His Body.

Participation in the MISSION of the Son

Jesus Christ does not call souls to enjoy the benefits of His Life as Son of God, in order that they may rest in the consolations and sweetness of intimacy with Him. He attracts them to Himself and gives them His Life in abundance, in order to associate them with His Redemptive Mission. The Son was made flesh to save the world: His Mission as Savior is therefore inseparable from His very Being.

Jesus offered His invitation to the Twelve with the words: "Come after me"—but He immediately added: "and I will send you to become fishers of men" (Mark, I, 19). The fact that the Twelve Apostles were called to follow the Mystical Body, is undoubtedly one of the spiritual events which demonstrates, in the clearest manner, the entire mastery of Christ over the members of His Body.

In a sense, it is the same call from the same Head which is given to every Christian. It is the same vocation—the same participation in the Redemptive Mission of Christ. For the Christian vocation is essentially apostolic and redemptive.

Participation in the SACRIFICE of the Son

How has Christ saved the world? By each of His prayers and by each of His actions; but all His actions were directed toward His Sacrifice, which is the crown of His whole Life and the Key to its meaning.

To aim at following Christ to the foot of Calvary, but with no desire to participate in His sacrifice, is to mutilate the Christian vocation and deprive it of its significance. How many of those, however, who have decided to follow the Master to the utmost of His call, realize that the Christian vocation is a vocation to sacrifice and to self-oblation? Indeed, they declare their readiness to be adopted sons of God, because it is heartening for a man to know that he is the object of the Heavenly Father's love. But the vocation of sonship leads inexorably to Golgotha: "But that the world may know that I love the Father... arise, let us go hence" (John, 14, 31), said Jesus, setting off for the place of His Sacrifice.

Numerous, also, are the souls who wish to cooperate in the Redemption of the world. But they do not understand that apostolate is not just the simple blossoming of a generous nature or the satisfaction of devoted service. Those who are "Apostles" in the full sense of the word, have followed their Master to the total giving of their lives for the salvation of their brethren.

Participation in the WHOLE CHRIST

Finally, the Christian vocation is a call to the soul to live, deeply and fully, its life as a member of the Mystical Body of Christ. It is therefore a vocation of membership, which can be fully realized only in the unity of the Mystical Body.

This does not imply lessening of the soul's dignity, as though it were being regarded as merely a little cell in an immense organism. On the contrary, indeed, this unity in the Mystical Body throws into greater prominence the astonishing fecundity of the soul. Alone, what soul is meaningful in the contemplation of the world, however generous and apostolic it might be? Through this unity, however, it becomes rich and powerful with all the richness and power of the Mystical Body of Christ.

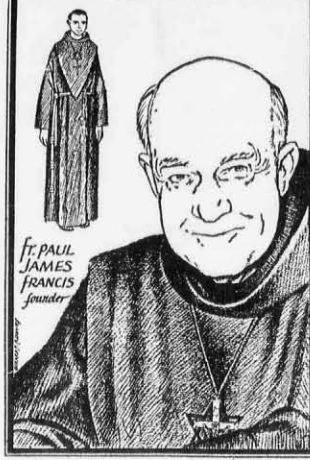
For such a soul, life takes on its full, human meaning, as though it were participating in the formation of the Whole Christ. This mighty work is free from the limitations of time: the soul will continue eternally to fulfill it, for the glory of Christ who has designed to call that the most perfect possible assimilation with Him.

The realization of this truth makes the Christian understand that his personality, even to the most intimate depths of his faculties and his gifts, is meaningful except as related to this mission reserved for it in the Mystical Body of Christ.

O Jesus, Our Lord, give to Your disciples a realization of the immense responsibility which lies in the choice implied by their Christian vocation. Do not permit them to minimize that sublime vocation.

Source: "In the Whole Christ," St. Paul Publications, 2187 Venice Road, Staten Island, New York

FRANCISCAN FRIARS OF THE ATONEMENT



In the vineyard
THE FRANCISCAN FRIARS OF THE ATONEMENT, or the Atonement Friars, were founded by the late Father Paul James Francis, S.A., at Grammer, Garrison, New York in 1888. On October 30, 1909 the Friars, as well as their companion Community, the Sisters of the Atonement, were received into the Catholic Church, having been an Anglican Community for ten years, and on June 16, 1910 Father Paul was ordained to the priesthood. Since this time the Community has expanded under the impulse of divine grace so that it now has houses in various parts of the United States, Canada, Japan and Rome. The principal work of the Friars is to work and pray for the unity of Christians, to which end they sponsor and make known the Choir of Unity Octave (Jan. 18 to 25), a week of prayer for Christian Unity, which was founded by Father Paul in 1908. The Congregation embraces Priest and Brother Friars. The Rule is that of the Third Order Regular of St. Francis, supplemented by constitutions proper to the Atonement Friars.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA (Priest of the Pittsburgh Oratory)

Jan. 20 SECOND SUNDAY AFTER EPIPHANY. Jesus continues His Epiphany (His manifestation as Lord) at a wedding feast (Gospel). His touch transforms water to wine, an earthly feast to a sacrament of eternal happiness. The Mass itself an example of that transforming touch. A human meal, human fellowship around a table, becomes at the Last Supper a sacred sign of final glory. "The Lord sent forth His Word and healed them" (Gradual) has for the Christian a universal application. Only negation, sin, is excluded from the blessing of His coming and His hard won dominion. "no application is most obvious, most apparent, in the case of those earthly things which He has made actual instruments of His grace: the water of Baptism, the bread and wine of the Eucharist, etc. He transforms without destroying. He creates a new reality without mutilating the old."

So the First Reading teaches that the fellowship of His Mystical Body is in a unity of diverse beings, with none of the richness (or oddities) of our humanness lost in the process of incorporation. The Word heals, makes whole, by love.

Jan. 21 ST. AGNES, VIRGIN, MARTYR. The first session of the Ecumenical Council has made Catholics more conscious than ever before of the scandal of Christian disunity. So the annual week of prayer for the unity of the Church has a special appeal and urgency for us this year. The Virgin has always been a symbol of the Church. This feast of a virgin martyr reminds us of the suffering and imperfection which are realities of the Church's existence in this world. We must pray and work for unity. But also we must understand that in time on earth the answer to our prayer may not be precisely what we expect.

Jan. 22 SS. VINCENT AND ANASTASIUS, MARTYRS. The total reliance of the Church upon God is the great lesson of today's Mass. As we pray for the unity of Christians, it is a salutary thought. How much of our division and separation has come about because we have been more attentive to kings and governors, parents, brothers, relatives and friends (Gospel), than to have been to the Word of God?

Jan. 23 ST. RAYMOND OF PENNAFORT, CONFESSOR. Our opening prayer (Collect) today links the holy man we celebrate with confession and penance, Christian themes basic to the work of ecumenism (Christian reunion). How much more difficult to accept our responsibility. How much more difficult to involve our ancestors and venerated figures of the past in the kind of penance for corporate guilt which is part of the healing process sought by the ecumenical movement!

Jan. 24 ST. TIMOTHY, BISHOP, MARTYR. If penance for sins of present and past, especially for intolerance and for distortions of the Gospel, is a "necessary preliminary to Christian reunion, the positive proclamation of the Gospel is even more important—the "good confession" in today's First Reading at Mass, "confession" not in our modern sense but in the sense of bearing witness to the truth. More than speaking the truth, it means speaking it in such a way and in such languages and modes that it reaches and converts men.

Jan. 25 THE CONVERSION OF ST. PAUL. From the entrance hymn (Canticle Psalm 138) to the Gospel promise, the whole Mass loudly breathes the certainty, the lack of hesitation, which must characterize the one who bears witness. "I am certain that he is able to guard the trust committed to him." . . . are the words from II Timothy that we sing in refrain. Certainly about His truth is not inconsistent with uncertainty about our modes and manners in presenting it: "Trembling and amazed," as Paul was (First Reading), we try to give to that certain Word a fitting incarnation and epiphany in our lives and in our "confessions."

Jan. 26 ST. POLYCARP, BISHOP, MARTYR. "Do not be surprised, brethren, if the world hates you" (First Reading). Do not be surprised into "blasting" books." Do not be surprised into allowing this Mass, this sacrament of love and community, to become the private celebration of a self-righteous clique, apart from the world, unforgiving, exclusive. The savage pride so many Christians seem to take in a fierce animosity toward Marxists (or toward this or that group or society) is quite at odds with these Scripture lessons and with the principal lesson of the Mass itself.

SERMONETTE

Eyes for good or evil?

By REV. JAMES D. MORIARTY

An ancient legend, not recorded in the scriptures tells the story of Jesus arriving, in a city one evening after he had sent disciples ahead to make preparations for the evening meal. As he walked into the market place he noticed that a crowd had gathered around a certain spot. The object of the crowd's attention was a dead dog. The unfortunate creature had a rope around his neck and there was every indication that it had been dragged through the streets until dead. It was a sickening sight. "It stinks," mumbled one man. "Look how his hide is all torn," observed another. "His eyes are about to fall out of his head," said a third. "And his ears are almost gone."

"He must have been a chicken thief," surmised still another. "No one could treat even a dog like that if he were not." Our Lord who had stopped to look at the poor creature made a simple remark, "His teeth are white as pearls." He took Our Lord from . . . his group to find something to admire in this poor dead animal. It is easy to stand around the carcass of someone whose reputation has just suffered death and point out the sins of the accused. Whether it be a politician called before the grand jury, a criminal halted before the judge or the neighbor's child who lands in juvenile court, it is easy to enumerate the wrongs. It is more charitable to follow Our Lord's example. It is a simple matter to kick a person when he is down. We hardly have to raise our foot to step on a man with little effort. It takes much more effort to stop down and help him up. He may pull us down in the process. Especially is it harder when the accusers are liable to stamp us while marching over the fallen individual.

No one needs help when he is riding high. No one will refuse it when he is down. It may take courage to help the downtrodden. But it is a great opportunity.

Radio & TV Apostolate

ROSARY RADIO PROGRAM
WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M.
FRIDAY, Jan. 18—(Tape) Very Rev. Cornelius Sweeney, R.C., C.S.B., member of Apostolate for Special Intention.
MONDAY, Jan. 21—(Tape) Rev. Kenny C. Sweeney, R.C., C.S.B., in Memory of Thomas Nolan by a member of Apostolate.
TUESDAY, Jan. 22—(Tape) Very Rev. Cornelius Sweeney, R.C., C.S.B., in Memory of John and Rhoda Smith by a member of Apostolate.
WEDNESDAY, Jan. 23—(Tape) Rev. Patrick Smith and students of Ladywood Academy.
THURSDAY, Jan. 24—(Tape) Rev. James Higgins.



The Above Schedule Presented As A Service To The Criterion Readers.
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THIS IS CATHOLICISM

The 1st Commandment

By JOHN J. WALSH, S.J.

Q. What does the First Commandment of God oblige us to do?

A. It obliges us to pay true worship to the true God.

Q. What are mortal sins against the First Commandment?

A. It is a mortal sin to deny God's existence; to doubt deliberately God's existence; to deny or doubt God's attributes, such as His goodness and His wisdom; to neglect God entirely and fail to worship Him; to worship Him in a religion which the worshipper knows to be false; to worship Him in a religion suspected to be false, without trying to find the true religion; to practice idolatry.

Q. What is superstition?

A. Superstition consists in attributing to a creature qualities and powers which belong to God alone.

Q. In what ways is the sin of divination?

A. Divination is the attempt to learn a hidden fact, particularly the Devil for information concerning it.

Q. What is the sin of divination?

A. People commit the sin of divination when, in order to learn the secrets of others, or to discover what is being done in a hidden way, they resort to what is going to happen in the future, they make serious use of horoscopes or the ouija board, or magical devices.

FAMILY CLINIC

By JOHN L. THOMAS, S.J.

How can you tell whether a girl really loves you or is just hanging on for the sake of security? Madge and I are lovers in college, though not at the same school, and have been together steadily for about two years. She doesn't seem to know her mind for several months. Sometimes she says, "Let's just be good friends," but she can't really mean it because she later takes the initiative in becoming very affectionate again. Since we have been together for several months, we just keep on going this way. My friends say if she is not sure, she is really not in love. Maybe they're right, but I'd like to be sure.

A cursory reading of your letter Ed would lead one to agree with the verdict of your friends. If after two years of dating Madge is still uncertain about her real feelings toward you, it would seem safe to conclude that she's not in love. Yet this view doesn't quite square with the facts as you present them. Though she's obviously experiencing some type of uncertainty, her actions don't indicate that she's merely looking for a suitable way to end your relationship. Usually when a girl says "Let's just be friends" under such circumstances, she means the affair is definitely over—Madge apparently doesn't. Perhaps she is just hanging on for the sake of security. The desire for security is probably a weighty factor in all steady dating, for young people need dates if they are to participate in the social life of their age-groups, so that a couple's assurance that they can always rely on each other for dates frees them from a considerable amount of anxiety on that score. There is some possibility that considerations of security play a role in Madge's changeable conduct. Her eagerness to renew your former close relationship after a temporary break may indicate that after two years of steady dating she finds open competition in the "pursuit" too difficult to face. On the other hand, if desire for security is her major motive, why wouldn't she

consult fortunetellers, palmists, spiritualists, mediums, and other such practitioners.

Q. How do those who employ such devices actually apply to . . . creature . . . qualities . . . and powers . . . which belong to God alone?

Only God can know all that the future holds in store for us, and He alone guides and directs the affairs of men by His loving providence. A person who, for example, seriously consults a horoscope before making a decision is actually seeking security and protection from the stars; in other words, he is attributing to the stars divine knowledge and divine providence; he is really honoring the stars as if they were God.

Q. What is divination?

A. Divination is the attempt to learn a hidden fact, particularly the Devil for information concerning it.

Q. In what way is the sin of divination most commonly practiced?

A. People commit the sin of divination when, in order to learn the secrets of others, or to discover what is being done in a hidden way, they resort to what is going to happen in the future, they make serious use of horoscopes or the ouija board, or magical devices.

Q. What is the sin of divination?

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LET'S JUST SEE

Necking and petting are for 'stupid clods'

By JOSEPH T. McGLOIN, S.J.

Every now and then, some Rip-Van-Winkle type emerges to jolt the ancient corn-ball joke about drive-in movies, that side-sitters about two kids going to a drive-in and actually seeing the movie for a change. You teenagers are a heavenly term drive-ins, too, one that's very descriptive of (a) them, (b) you, or (c) both. You call them "Passion Pits."

It's never the place, though, only the people. Some fine movies have been ignored by some pretty crummy people, just as some gorgeous scenery has been littered up by some king-sized emrubs, too.

Often enough, the questions of young people going out on dates seem to be: "How far can I go and how soon?" or "How far does he or she expect me to go and how soon?" or, less often, "How far should I go?" Only the thinking ones—and they're a lot quieter than the clods—have the sense to ask "How can I get my date a real good interesting time?"

Now it could be profitable to know how much real fun you've had on dates if you just put your mind on it. But there isn't bright enough for this in this paper if we're going to have any room for the want-ads. So, at least for this time let's go negative and do a little psychoanalyzing of the creep who is out only for his or her own pleasure on a date. And maybe in a later column we'll touch on some more positive aspects of the subject.

categories—in fact, you're even better off this because the consequences to you are so much more painful and lasting. But if you don't think like this, you're willing to go along with it, for one "reason" or the other; if you love him, or just because you can neck and pet, how can you possibly figure this as anything but an insult?

Apparently all he really wants is some object or other he can use for his own sexual pleasure, and he pays you the extreme courtesy of considering you such an "object." He goes back to his buddies and "brags" about you in precisely this light, either brags about him because he despises you, or if you're supposed to have any intelligence or personality or individuality, forget it. He couldn't care less.

Love, in your knowledge, the most beautiful of the emotions, and affection is part of it. Signs of affection are part of that. But when the signs of affection, kisses and embraces, are the purpose of the date, and not a manifestation of mature love, they're way out of whack. And when you mistake signs of affection for love, you need either a babysitter or a psychiatrist.

SEX IS ONE of the most beautiful of human endowments, in many ways the most beautiful. But it's a very serious thing, too, and one that has responsibilities going with it. It isn't something you can play around with—the little girl wearing her mother's oversized shoes. Invariably, the immature will use very serious things as toys or

God's beauty

When you go into a house from the cold and at the entrance feel a warmth which grows as you go farther inside, you believe there is a fire in the hearth giving out heat, although you do not see it. So you see the things of this world ranged in different degrees of beauty and value, and the right way to see them is to see the handsomer and finer they appear.—St. Thomas Aquinas

And if you girls think like this, you fall into the same morose

TARAS BULBA

Russian novel gains credibility on screen

By JAMES W. ARNOLD

Harold Hecht's "Taras Bulba," like the 120-year-old Nikolai Gogol novel on which it is based, almost confronts an intriguing question of values: which comes first, love of country or love of woman?



Civilized 20th century man, painfully aware of the excesses of patriotism and fondly committed to the benefits of natural love, might find, in the abstract, to choose romance. But what if an American fell in love with a beautiful communist or simply an innocent citizen of a communist country?

The question, of course, is put too simply. Is the girl truly a communist or simply an innocent citizen of a communist country? Does the American remain loyal to his beliefs and his country, or does he embrace communism and move to Russia? Once there, is he a passive citizen or does he volunteer to lead a bombing raid on New York?

THE CRUCIAL details are more credible in the movie, for, more, than in the book. The situation, you recall, is 16th century Ukraine, where the patriotic Cossacks, backing away at the op-

pressive Poles, have trapped an army in the walled city of Dubno. Inside with the starving Poles is Christian Kaufmann; outside, with the Cossack hordes of his half-headed hero, Taras (Yul Brynner), is curly-headed Andrei (Tony Curtis).

Gogol has Andrei sneak into the city and give up everything for the Polish beauty's "long curls, bosom like a river swan and smoky neck, and all that is created for frenzied kisses." Andrei betrays his father, comrades and fatherland, gives up his Orthodox faith, even leads the Polish troops when they break the Polish throats. Gogol doesn't think too much of this. Taras humiliates and shoots his wretched son, a pathetic victim of feminine charms, and goes on to slaughter a few thousand more Polish men, women and infants.

In the film, seafarers Waldo Salt and Karl Tunberg feel that Miss Kaufmann's snowy hair is not enough. Actor Curtis sears the Poles until they have Christmas tied to the stake and flames are about to demolish the city. Even then he agrees only to lead a few soldiers to steal food (the movie Poles suffer from plague as well as hunger). He does not need to give up his religion because the film, genially, omits anything that Poles and Cossacks have different faiths.

IF TONY'S small treason is altruistic, it makes little difference to Taras, who bumps him off anyway. The trouble is that in the book the treason is illogical but the killing is tragic; in the movie, the treason makes highly contrived sense, but the killing is an accident.

Gogol says romantic love despoils patriotism; Hollywood is not about to say anything against romantic love. It simply kills over the values everybody dies for and comes out against death and war, which is safe enough. Old Taras, touched by the Romeo-Juliet episode, lets Miss Kaufmann go, and rides into Dubno to be nice to the Poles, Cossack ghosts, hearing of this one, will be restless.

Inevitably films recreate great Russian novels in the same depth that footprints reveal the human body. In two-hour "Taras," producer Hecht dared not reproduce the book's medieval anti-Semitism or religious conflicts, and toned down its fervid Russian nationalism and the Cossacks' gleeful brutality. This is like doing "Gone With the Wind" without mentioning sex, Sherman or slavery.

There are a few non-controversial traces of religion: the Cossacks wear crosses and pray often for success in battle; the abbot at the university in Kiev



NEW OFFICERS—Shown above are four of the five new officers recently elected to head the Archdiocesan Association of Science and Mathematics Teachers. Sister Kathleen Vincent, C.S.J., second from right, biology instructor at Sacred Heart Central High School, is the group's new president. Other officers include, from left, Father Lawrence Lynch, corresponding secretary, Latin School of Indianapolis; Sister Thomas Mary, S.P., secretary, Schulte High School, Terre Haute; and Sister Janita, O.S.F., treasurer, Secunia Memorial High School. Missing from the group is Brother Albert Pinter, C.S.C., vice-president, Cathedral High School. (Staff photo)

Science, math teachers to meet Jan. 19

The Latin School of Indianapolis will host the winter meeting of the Archdiocesan Association of Science and Mathematics Teachers on Saturday, Jan. 19. Sister Marie Bernard, O.S.F., Phil., biology department head at Marian College, will give a lecture-demonstration on radiation for primary and secondary teachers at 10 a.m. and 1 p.m.

A panel discussion moderated by Sister Marietta, O.S.B., of Our Lady of Grace Academy, Resch Grove, will focus on experimental film programs in the teaching of arithmetic at 1 p.m.

prays while a monk fixes errant students. On a man inspiring note: one marvelous shot of a darkened cathedral interior with the altar washed in orange light.

DIRECTOR I. Lee Thompson ("Gone With the Wind") concentrates his war effort on fierce cavalry charges; the movie has more footfalls than a whole season of television. Despite some problems with color and trick photography, the distance shots are often magnificent, but the closeups are confused and distracting. The picture was made in Argentina's Andean foothills, with army cavalry as Polish knights and gnarled old Cossacks. The extras are more convincing at a distance. The real steps are flat as ping-pong tables; the mountains provide visual relief, and in several horseback chases, Thompson uses them like an artist.

The language, while less flowery than the original, loses something in translation. When Andrei vows the Polish girl, Gogol has him say: "The fatherland is what gives me strength, what is dearer to me than all else. Tell me, art my fatherland? And I shall bear this fatherland in my heart. I shall bear it there as long as life shall last, and I shall see what Cossacks can tear it from me. And I will sell, give up, destroy everything I have for such a fatherland!" In the

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Missals for children

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

Special attention is being paid these days by publishers to the liturgical needs of children.

A few weeks ago I wrote of the very successful (as it seems to me) "Missal of Prayer Intention" (Hellen Press, \$1.95), as the title implies, something more than a Mass companion, though that is its main purpose.

With no explanatory preface of instructions, "Children's Prayer Book" opens with a drawing of Christing the faithful to Mass, from homes, schools, factories, and offices. Then the central parts of the Mass follow, in a series of pictures and short descriptions.

After this come sections on the Church Year and the Cycle of the Saints. Finally come a few basic prayers: the Lord's Prayer, the Creed, the Hail Mary, a few short psalms of praise, and prayers for parents, for medicine, night prayers, etc.

With no pretense to pedagogical experiences, I am hesitant to criticize the arrangement of this little book; but I do not think the description of the Mass, in very generalized terms and pictures, is as helpful as it might be. The Creed, for example, is illustrated by a drawing of St. Stephen's martyrdom. I am not sure that the child will make the necessary logical steps to insure his realizing that martyrdom is not an inevitable consequence of belief.

Nor are the parts of the Mass sufficiently well captioned to enable the child to move from one to the other without a good deal of parental help. The prayers at the end of the book are, perhaps his and other textual criticisms that might be made are caused by the fact that the book is translated from the German.

Somewhat more "sophisticated" is "The Saint Christopher Missal" (Hellen and picture, \$2.50) edited by Edward Leach and the other editors of Jubilee magazine. This begins with a short explanation of the Mass, after which comes the Ordinary of the Mass, partly in English and partly in a combination of English and Latin.

The principle on which the editors have worked in mixing languages is not easy to understand. So, for example, the prayers at the foot of the altar are in English only (perhaps anticipating liturgical developments to come in the U.S.), while the Gloria and Credo are given first in Latin, then in English. It is not made sufficiently clear that one is a translation of the other.

So far as the Proper is concerned, there is given for each Sunday Mass and for a few festive Masses, a paraphrase of the Collect, the Epistle, and the Gospel.

I would suggest that the editors of both these Missals have, to coin a cliché, fallen between two stools. In their attempt to make a simplified and attractive book visually, they have really produced a more complicated missal to use than, for example, the old-

reliable St. Andrew Junior Missal. If I remember correctly, a parish priest in Chicago many years ago demonstrated rather successfully the ability of children from the fourth grade and up to use the regular St. Andrew Daily Missal after a few systematic lessons in class and a few of in-church coaching. Perhaps, in Missals as in other kinds of writing, we are trying to make things too easy for children.

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School Mission Sacrifices

Table with 5 columns: Holy Childhood, Christmas Sales, Adoption Offerings, Other Gifts. Lists various schools and their respective amounts.

Radio and Television

Table listing radio and television stations in Indianapolis and surrounding areas, including call letters and broadcast times.

Advertisement for Wlrey & Co., Inc. featuring a large 'W' logo and details about home sales in Rainbow Valley, including features like school bus service and maintenance-free brick.

Tic Tacker

DATES TO REMEMBER—The fourth annual Communion Breakfast of St. John Academy Alumnae, February 10, Indiana Roof, downtown Indianapolis. . . "The Bible" at the Latin School of Indianapolis, January 22; **Shaver Memorial High School**, Madison, January 24. . . **Sacred Heart Central Alumni Dance**, February 22, Southside K of C, Indianapolis.

NAMES IN THE NEWS—A recent two-hour visitor to **Mgr. Bernard P. Sheridan V.G.**, who is recuperating from a broken hip in St. Vincent's Hospital; **Cardinal Ritter** of St. Louis. . . **Archbishop Scheulte** gave the invocation at the Chamber of Commerce-sponsored dinner for the Hoosier legislators earlier this week. . . American born **Bishop A. F. Wildermuth, S.J.**, is in Indianapolis visiting **Brebeuf Preparatory School** this week. **Bishop Wildermuth** has the distinction of having the largest missionary diocese in the world—86,000 square miles in northeast India and the Kingdom of Nepal. . . **Sister Mary Edward, O.S.F.**, of Little Flower School, Indianapolis, has an article entitled "Counseling in the Junior High School" in the current issue of the Catholic School Journal. . . **Paul J. DeVault**, Indianapolis lawyer, has been named to the President's Council of Brebeuf Prep. . . **J. Griffin (Griff) Crump**, a member of **SS. Peter and Paul Cathedral** parish, has been named Director of the Mayor's Commission on Human Rights in Indianapolis.

AROUND THE ARCHDIOCESE—The Russian rite Holy Liturgy of St. John Chrysostom was celebrated this week in St. Meinrad Archabbey Church, marking the observance of 1963 Oriental Day at St. Meinrad Seminary. Celebrant was Father Vladimir Tarasewich, O.S.B., pastor of Holy Redeemer Church, Chicago, a monk from St. Procopius Abbey, Lisle, Ill. . . New officers of the Archdiocesan English Language Arts Association: **Brother Carl Schenk, C.S.C.**, president, **Cathedral High School**; **Morgan Deitz**, vice president, **Our Lady of Providence High School**, Clarksville; **Sister M. Emily, O.S.B.**, secretary, **Chatham High School**; **Sister M. Mona, O.S.F.**, treasurer, **Scecina Memorial High School**.

CLERGY STUDY DAY—St. Meinrad Archabbey will host the third annual Study Day for Priests on January 27-28. "Liturgy and the Council" is the theme. Principal speaker is Father Shawn Sheehan, instructor at St. John's Seminary, Brighton, Mass., and former president of the National Liturgical Conference. **Father Donald Walpole, O.S.B.**, of St. Meinrad's, will speak on "Art and Worship." Also of interest will be a panel discussion on congregational participation featuring Archdiocesan clergy. The event will begin Sunday evening in the St. Jude Guest House.

SCHOLARSHIP AWARDS—As a result of competitive examinations, the following Indianapolis youth received scholarships to Brebeuf Prep: **Michael J. Beck** of St. Joan of Arc parish, four years; **Richard L. Wagner** of St. Christopher's parish, three years; **William J. Tryon** of St. Matthew's parish, two years; and **Michael R. Pope** of St. Bridget's parish and **Kenneth Harold Levin** (non-Catholic), one year each.

Observers 'happy'

(Continued from page 1)
given the observers has achieved a greater friendliness between Catholicism and their churches.

SURMISING ON WHAT the observers will write in their reports to their own church bodies, **Father Weigel** said:
"I imagine that they will point out there are still many questions we have to discuss, that progress on the Catholic side must still go on."

"This will certainly be part of their reports. But the very fact that they will say in the beginning, 'We were invited ecumenically'—this is going to do a great deal of good right away."

Asked what "ecumenism" means to him, **Father Weigel** defined it as a movement to bring Christian churches into friendship, primarily manifested by conversation.

"It is not the purpose of ecumenical action to make a single, organic church. Rather it is the hope of those engaged in the conversation that their work might, if it so please the Lord, bring about some kind of unity."

Cardinal raised \$1 million for ransom
BOSTON — Cardinal Richard Cushing, Archbishop of Boston, identified himself here as the "mysterious donor" of one million dollars in the crucial pre-Christmas negotiations for the return of Cuban prisoners seized in the ill-fated "Bay of Pigs" invasion of April, 1961.

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MR. AND MRS. WILLIAM SEIFERT

Dover couple mark Golden Wedding

DOVER, Ind.—Mr. and Mrs. William Seifert of St. John's parish will celebrate their golden wedding anniversary on Sunday, January 27.
They are the parents of five living children, Mrs. Howard Orschell, Mrs. Robert Jones and Joseph Seifert of Connersville; Mrs. John Short, of Brownsburg;

Protestant

(Continued from page 1)
ferences are still there. I don't think any major problem is in any sense solved. Nevertheless, the whole atmosphere is so different that as Cardinal Bea says, it is a "real miracle." One would have to be believed that this could happen.
BISHOP TRACY said that while the Council has actually voted on only one schema so far, many of its accomplishments have been in intangible areas, such as contacts with the Protestant and Orthodox churches, and the chance for the prelates themselves to get a "re-education" and to get to know each other better.

Information classes open at five sites

Catholic Information Classes for 1963 have begun this past week in five Indianapolis centers. Twice weekly instructions in the fundamentals of the Catholic Faith will be held for 17 weeks. The program is open to the public. There is no fee or obligation.
Centers and instruction schedules are as follows:
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Monday and Thursday at 7:45 p.m.
St. Rita's Church, 1850 N. Arsenal St., Tuesday and Thursday at 7:30 p.m.
Holy Angels Church, 801 N. West St., Wednesday at 7 p.m. and Saturday at 11 a.m.
Holy Angels Church, 28th and Northwest Aves., Tuesday and Friday at 8 p.m.
Catholic Information Center, 148 W. Georgia St., Monday and Thursday at 5 p.m.

Additional information may be obtained from the Catholic Information Center. The Center will also make arrangements for instructions in any of the 41 Catholic churches in Marion County. Instructions can also be arranged by mail.

St. Monica slates Father-Son affair

INDIANAPOLIS—Father James Higgins, superintendent of Cathedral High School, will be the guest speaker at the second annual Father-Son dinner sponsored by St. Monica's parish Holy Name Society, on Tuesday, Jan. 22. Preceding the dinner, there will be the distribution of Holy Communion and Benediction in the church at 6:30 p.m.
William S. Sahn, Executive Secretary of the Archdiocesan CYO as toastmaster will introduce the guest speaker, **Father Higgins**, and the six Catholic high school football coaches, who will be special guests. Several autographed footballs will be awarded as door prizes.
Tickets will be available after all Sunday Masses at St. Monica's or by calling **Leo Hahn**, AX 3-1601, or **Tom Grady**, AX 3-6901. Admission is \$1.50 per person with a maximum of \$5.00 per family.
All parish men and their sons, as well as parish neighbors and their sons are invited to attend.

Asks faithful

(Continued from page 1)
ple come into their inheritance in Jesus Christ.
Jan. 26—The Missionary Extension of Christ's Kingdom Throughout the World.
Following is the text of the official prayer to be said during the Unity Octave:
ANTIPHON—That they all may be one, as Thou Father in Me and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me. (John xvii, 21)
I say unto thee thou art Peter.
R. And upon this Rock I will build My Church.
PRAYER—O Lord Jesus Christ, who saidst unto Thine Apostles: Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will, who livest and reignest God forever and ever. Amen.

Liturgy Study Day slated for Sisters

The second annual Liturgical Study Day for Sisters will be held Saturday, Jan. 26 at Marian College. Theme of the day-long event is "The Council and the Liturgy." All Sisters in the Archdiocese are invited to attend.
Conducting the conferences will be **Father Shawn Sheehan**, an instructor at St. John's Seminary, Brighton, Mass. **Father Sheehan** is past president of the National Liturgical Conference.
Registration will begin at 9:30 a.m. A dialogue Mass will be celebrated at noon with the homily to be given by **Father Edward Sahn**, pastor of Immaculate Heart of Mary parish, Indianapolis, and Archdeacon of the Eastern Orthodox with the Catholic Church was expressed at an "Oriental Day" observance at St. Pius X Seminary here at 2:45 p.m.

Questions

(Continued from page 4)
problems; squabbles, non-support, divorce, infidelity, drunkenness. There are nearly always a few marriage cases on the docket; witnesses to be interviewed, unfavorable visits to be made to uninviting addresses.
Then there are interviews in the parish office or parlor: scruples, personality problems, hopes or fears of a vocation, choice of a college, search for a job. Masses requested, consolation needed, and sometimes just a friendly visit.
There are probably not many crewbells like myself who use every moment available from parish routine for marriage cases, or for pouncing the typewriter—after inevitable hours of study, which often show little result. But there are plenty who can beat me at golf—merely because they have more practice.
Television—instrument of paradise for the morose—claims its victims among the clergy. And some have hobbies: photography, telecommunications, or maybe even chess or bridge. One of my friends spends 16 hours a day in an art studio—but then he isn't a pastor.
We might as well face it, dear friend, the age of automation has overtaken the clergy too. That friendly parlor visit dates you! Some parts of the country haven't known them since McKinley. Others quit with Hoover. Today you get on that old electronic treadmill and you run like Hell, hoping by some miracle to end up in Heaven.
Peace be to you!

Calendar

- FRIDAY, JAN. 18**
A Fish Fry at 4 p.m. Social at T at Holy Name in Beech Grove.
- St. Rita's Social** begins at 6:30 p.m. in the parish hall, 19th and Arsenal.
- A Ladies Party** from 7 to 11 p.m. at St. Christopher Church, 5301 W. 16th St., Speedway. Homemade pies will be featured at **Fish-Fry-Carry-Outs** from 4:30 to 7 p.m.
- SATURDAY, JAN. 19**
The Saturday Social at Holy Cross begins at 8:30 p.m. in the parish hall, 125 N. Oriental St.
- SUNDAY, JAN. 20**
A Miscellaneous Card Party at 2 p.m. in the Little Flower Auditorium, 14th and Bosart. Sponsored by Knights of St. John Auxiliary No. 308.
- The Pillow Case Card Party in St. Roch's hall, 3603 S. Meridian St., begins at 7:30 p.m. Door prizes, blind fables. Adm. 75c.



PLAN CARD PARTY—A Pillow Case Card Party will be held on Sunday, Jan. 20, at St. Roch's parish, Indianapolis, starting at 7:30 p.m. Many door prizes will be featured. Chairladies for the event, from left above (seated) are: Mrs. William Thame, Mrs. John Lippert and (standing) Mrs. Lawrence Sanders and Mrs. Anthony Lenehan. (Staff photo)

Eradicate

(Continued from page 1)
need of an effective ministry than these persons."
A RABBI WHO was the main speaker at the opening session of the conference said that "the Negro problem is God's gift to America" and "a great spiritual opportunity."
Rabbi Abraham J. Heschel of the Jewish Theological Seminary of America said it is the task of the conference to develop means whereby all people would view the racial problem as their personal problem.
"Equality as a religious commandment goes beyond the principle of equality before the law," he stated. "Equality as a religious commandment means personal involvement, fellowship, mutual reverence and concern. It means by being hurt when a Negro is offended. . . . The shogun blasts that have been fired at the house of James Meredith's father in Kosciusko, Miss., make us cry for shame wherever we are."
"This is not a white man's world," Rabbi Heschel asserted. "It is God's world. No man has a place in this world who tries to keep another man in his place."
Chairman of the evening session on the opening day of the conference was **Archbishop William E. Cousins** of Milwaukee, Episcopal Chairman of the Social Action Department, National Catholic Welfare Conference, one of the three agencies convening the meeting. The other agencies are the Department of Racial and Cultural Relations of the National Council of Churches and the Social Action Commission of the Synagogue Council of America.

VISIT HOLY LAND
JERUSALEM, Jordan — Some 59 bishops, mainly from Asia, Africa and South America, arrived here on a pilgrimage and paid a visit to the Basilica of the Holy Sepulcher. The bishops, coming from the closing of the first session of the ecumenical council in Rome, were invited to make the pilgrimage by **Melkite Rite Bishop Georges Hakim** of Acre.

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Seed of race problem traced to agriculture

CHICAGO — The seed of the race problem in the United States has grown from agriculture, a rural life expert told a workshop group at the National Conference on Religion and Race here.

Father James L. Vizzard, S.J., Washington representative of the National Catholic Rural Life Conference, said the two major groups who are the victims of racial injustice today are the Negroes, largely Protestant and concentrated in the Deep South, and the Mexican-American migrant farm workers, largely Catholic and based in Southwest states.

workforce in a new form of bondage," Father Vizzard said.

He said the greatest single cause for the migrant worker problem is the agricultural revolution, born of mechanization and land consolidations which are wiping out the traditional small-scale farming.

The NCRLC official said the revolution has brought about a decided contrast within a generation. "In 1935 there were over 3,400,000 farmers in the South alone," he said. "Since then, 1,800,000—more than half—have left the land, one-third in the last five years alone. Of the 1,600,000 remaining, 88 per cent earn less than \$2,500 a year. Unless effective steps are taken, these 1,600,000 will be swept off the land. In 1935 there were 720,000 sharecroppers and tenant farmers in Southern states. Today only one-sixth—120,000—remain to eke out a marginal existence on land owned by someone else."

TWO FORMS of agricultural organization in this country created the demand for masses of cheap, docile labor, Father Vizzard said. The demand was filled on the one hand by enslaving the Negroes to work the cotton and tobacco fields of the South, he said.

"Even after the Civil War and the Emancipation Proclamation, the sharecropping and tenant-farming economy of the South was developed to keep the Negro

Laporte will host KC bowling event

LAPORTE — The 19th annual Knights of Columbus state bowling tournament will open on the January 20-22 weekends, with LaPorte Council No. 1542 as host.

Singles, doubles and five-man team events will be held on five successive weekends, concluding February 23-24. All bowling will be at the 24-lane Thunderbird Lanes.

Team events will be bowled Saturday afternoons, and singles and doubles will be rolled Sunday mornings and afternoons.

A special feature of this year's tournament is an invitation to wives of bowlers to attend.

Fast Grand Knight George Cota, is tournament chairman.

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PLAIN SPAGHETTI SUPPER—The Madonna Circle of Our Lady of Perpetual Help, New Albany, will sponsor their 9th annual Italian Spaghetti Supper Saturday, Jan. 26, from 4:30 to 7:30 p.m. in the school cafeteria. Shown above, left to right, are: Mrs. Bernard Knab, general chairman; Joseph DeSantis, who has prepared the spaghetti every year from her original Italian recipe; and Mrs. Frank Muller, kitchen chairman. (Staff photo)

Terre Haute KC sets Corporate Communion

TERRE HAUTE, Ind.—Terre Haute Council No. 541, Knights of Columbus, will receive corporate Communion at the 7:30 a.m. Mass at St. Patrick's Church on Sunday, Jan. 27. Fourth degree Knights of Columbus will furnish an Honor Guard at the Mass. Council members are urged to bring their families with them in observance of Catholic Family Month.

Following the Mass, breakfast will be served at the clubhouse. Father James R. Blantz, chaplain at Gibault school, which is sponsored by the Indiana State Knights of Columbus, will be the guest speaker.

Reservations may be telephoned to the clubhouse, Crawford 2275.

Our Lady of Providence Circle, No. 569, Daughters of Isabella, will meet Tuesday, Jan. 22, at 8 p.m. in the Padua Room. A White Elephant evening of games, refreshments and refreshments will be served.

Remember them in your prayers

INDIANAPOLIS: St. Mary's Church, 29 Servitors: son, Clotus daughter, Clara Smith.

MILROD ROSEBERG, 58, St. Joseph Church, Jan. 14, Church Center.

MARGARET COHEN, St. Augustine Church, Jan. 15, St. Anthony Cemetery, Servitors: niece and nephew.

NEW ALBANY: F. FELICIA BISHOP, 64, Our Lady of Perpetual Help Church, Jan. 15, Servitors: Mrs. Rose Johnson and Mrs. Pat Kennedy, both of New Albany; brother, John; and Mrs. Irene Walter, all of Terre Haute.

EDWIN F. EPPER, 55, St. Paul's Church, Jan. 14, St. Mary's Cemetery. Servitors: Mrs. Brodie, daughter, Mrs. Knott, Hemphill, of Tell City; brother, Emil, of Avondale; of Huntington and Henry, of Jansen; Mrs. Willie Jones, and Mrs. Wilford Goffard, of Dayton; and Mrs. Emma Brink, of Troy.

NEW ALBANY: O. B. JERRY WALTER, 64, St. Mary's Church, Jan. 15, Servitors: wife, Madeline; daughter, Mrs. Rose Johnson; and Mrs. Pat Kennedy, both of New Albany; brother, John; and Mrs. Irene Walter, all of Terre Haute.

EDWIN F. EPPER, 55, St. Paul's Church, Jan. 14, St. Mary's Cemetery. Servitors: Mrs. Brodie, daughter, Mrs. Knott, Hemphill, of Tell City; brother, Emil, of Avondale; of Huntington and Henry, of Jansen; Mrs. Willie Jones, and Mrs. Wilford Goffard, of Dayton; and Mrs. Emma Brink, of Troy.

BROOKVILLE: ELIZABETH SPATZ, 64, St. Michael's Church, Jan. 15, Servitors: Mrs. Anthony Galt and Mrs. Mrs. Anthony Galt, both of Brookville; Mrs. Leo Pfaffler, Indianapolis; Thomas and George, both of Cincinnati; William and John, both of Brookville.

ADRES E. VOLLMER, 67, Little Flower Church, Jan. 16, St. Joseph Cemetery. Servitors: Mrs. Agnes C. Conroy, Mrs. Y. Thiamson, Elizabeth M. Leasing, Theresa C. Shroy, Mrs. Doreen C. Williams.

MARY WILLIAMSON, 82, Holy Cross Church, Jan. 16, Holy Cross Cemetery. Servitors: daughter, Mary Sullivan; Mattie Hodgins; daughter, Arthur C. Williams.

MARY E. BITE, 80, St. Michael's Church, Jan. 17, St. Joseph Cemetery. Servitors: Sister M. Clotilde, OSF; brother, Eugene M. Shroy.

JOHN C. O'DRONE, 63, St. Peter and Paul Catholic, Jan. 16, Holy Cross Cemetery. Servitors: wife, Clara E. 85; John William; brother, William S.; sister, Florence O'Neil.

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(Continued from page 7)
depth and extension. In a sense, it exists apart from, alongside of, life, for it can become fully integrated into the partners' lives only in marriage, to which it leads and is wholly oriented.

To point out the inherently superficial, emotion-loaded character of this form of love is not to demean it, but to show that what a limited strain premarital love can endure. Thus if couples "fall in love," years before they can hope to enter marriage, it should not be surprising if one or both partners experience doubt, uncertainty or even a complete change of feelings.

Moreover, when a society's dating patterns are designed to promote such premature emotional involvement, premarital love tends to be dissociated from a realistic consideration of the demands of marriage. Love is later come to feel that they are not ready to assume marital responsibilities, though they're apparently supposed to be in love.

FARMER'S VIEW
By DANA C. JENNINGS
In Kenya Colony in Africa, a corn field was making 12 bushels per acre when plowed with a crooked stick and cultivated by hand. An old rebuilt American tractor, delivered at 1/3 the cost of a new one, boosted yields to 60 bushels.

To spade an acre took 70 days and at the going wage of \$8 a month cost \$22. A rebuilt American tractor and plow did the job in three hours for \$7.

In another emerging nation it took 150 man-days of hand labor to produce a bale of cotton. Now, from Iowa it takes 60 man-hours.

These are just a few of the miracles being wrought by Self-Help, a non-profit corporation of Waverly, Iowa, headed by farmer, manufacturer Vern L. Schield, founder and head of Schield-Bantam Company of Waverly. In his business trips abroad he realized that a 15-year-old tractor, plow or cultivator considered "obsolete" by us, would seem like a miracle to the Hindu farmer grinding out his life with crooked stick and wooden hoe. He noted some of the most fertile land in the world was unproductive because of stone-age farming methods.

CONTRIBUTORS
THE CRITERION will carry a list of parish and organizational contributions and other news reports news of current interest. The following persons submitted items for this week.

MRS. ROBERT FRALY, Gosport; JOHN MAHALEK, Terre Haute; MRS. K. C. KELLY, Terre Haute; MISS LULA EHRINGER, Sellersburg; MRS. LOUIS ROELL, Brookville.

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COLUMBUS
Board to meet
INDIANAPOLIS — The third quarterly board meeting of the Archdiocesan Council of Catholic Women will be held at 9:30 a.m. (EST) Tuesday, Feb. 5, at the Warren Hotel, Luncheon reservations can be sent to Mrs. John A. Murphy until January 31.

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Assumption sets dual card party

INDIANAPOLIS—A dual card party is scheduled Sunday, Jan. 26, in the Assumption school hall, 1105 S. Blaine Ave. Playing begins at 2 p.m. and again at 7 p.m., with refreshments served between sessions.

Eachre and other card games will be played. There will be table prizes and door prizes in addition to a grand award of a steam and dry iron.

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VISIT CHICAGO NEGRO HOMES

'Pilgrimage of understanding' draws enthusiastic response

CHICAGO—For the first time in this city, a large-scale visit of white persons to Negro homes was conducted under interreligious auspices. The "pilgrimage of understanding" sponsored jointly by Protestants, Catholics and Jews, was made by about 1,500 whites, many of them married couples, to the homes of some 450 Negro families. The visitors and their hosts talked about common problems with children, jobs and homes and took the first steps toward establishing personal relationships across the barrier of race. Scheduled to last about an hour and a half, some visits stretched on for three hours with the participants agreeing to meet again periodically. The visitors gathered first in 10 churches and synagogues around the city, then divided into small groups to go to the Negro's homes. Of three typical visits, one was in a segregated neighborhood on the city's South Side, another in one of the few "white" suburbs where Negroes live, and the third in an experimental integrated community in the city. In the first, a young Negro school teacher explained to his guests, some of whom were visiting in a Negro home for the first time, how he viewed the "American dream."

neighborhoods," she said. "I wouldn't want to... I wouldn't have any friends there." "But I'd like to have the right to live there if my work should take me there... that's the thing," she added. Before the visit ended, the Beans and their guests knew each other well enough to joke, "You can relax now, you're no longer on exhibit," one visitor remarked. "Yeah, I can take my white shirt off now," Mr. Bean said. "Negroes always have to wear white shirts, you know." In the Negro home in the white suburb, A. L. Simmons, a prosperous chemical engineer who operates a metal plating factory, said that the neighborhood was about 50 per cent Negro and 50 per cent white when his family moved in. "Now it's about 75-25," he said. "We don't want to live in an all-Negro neighborhood."

Churches cannot ignore race issue, parley told

CHICAGO—Churches and synagogues do not fulfill their spiritual function if they could-shout such community problems as discrimination, these speakers stressed at the National Conference on Religion and Race. Dan W. Dodson, director of the Center for Human Relations and Community Studies, New York University, said "the church must continue to try to bring society to judgment on this issue of racism." He addressed a conference forum on "The Role of the Church in the Racially Changing Community."

Another group in a pleasant apartment at the Lake Meadows experimental integrated community consisted of the three-four white couples and a priest—and the Negro hosts, the Paul Twines. They exchanged views on a wide variety of topics—the Lake Meadows experiment, job discrimination, politics, the Illinois Public Aid Commission birth control controversy, high school drop-outs, and the Judeo-Christian concept of love and respect for all persons. Mr. Twine explained that at first the privately-owned Meadows housing project was 98 per cent Negro. But a controlled occupancy policy has changed and kept the ratio at about 60 per cent Negro and 40 per cent white. This integrated community has not, as Mr. Twine pointed out, however, solved all racial problems. He has to commute 15 miles to work every day, and many Negroes still cannot live near their work because of segregated housing. One of the white visitors noted that his company is among a growing number of "equal opportunity employers" who have found that it is "good business to hire Negroes."

Nun sworn in Detroit—Sister Mary Leo Pavlovskii took her oath of admission to the bar in a ceremony here, thereby becoming the first nun in Michigan to become a lawyer after entering the religious life. Sister Mary Leo, supervisor of offices at Mount Carmel Mercy Hospital here, was graduated magna cum laude from the University of Detroit law school.



TO CONDUCT RETREAT—Father Robert L. Kitchin, M.A., principal of Chartrand High School, Indianapolis, will conduct a retreat for single, business and college girls at Fatima Retreat House from January 25 to 27. Chief promoter is Miss Carla Speth, ME 7-6771. Reservations may be made with Miss Speth or the retreat house, ST 4-1423.

Sees council project on religious freedom HOME — The Secretariat for Promoting Christian Unity will submit to the next session of the ecumenical council a document which would proclaim the Catholic Church's belief in freedom of conscience and worship, Cardinal Augustine Bea revealed here. Cardinal Bea, president of the secretariat, said the document will uphold every man's right to follow the dictates of his conscience and his right to worship as he chooses without interference by the state. The Cardinal was addressing the eighth annual "Agnae (Lovefeast) of Friendship" sponsored by Rome's Pro Deo University (Jan. 13). He presided over the banquet, which brought together more than 500 persons from 21 faiths and 69 nations.

In his talk, Cardinal Bea characterized the wars of religion of past centuries as "another error of the misunderstood love of truth." During them, he said, "men tried to impose by force and in the name of truth certain convictions on other men, forgetting the nucleus, fundamental value of the love of truth—man's freedom, that is. This freedom means man's right to dispose freely of his own destiny according to his own conscience." The German-horn Scripture scholar declared: "One should always understand another man's point of view. This means putting oneself in his place and seeing things from the position from which he sees them. One should also realize that reality has a thousand different aspects, a thousand different facets, whereas the individual, even when very gifted and intelligent, sees only one or a few." "Love of truth cautions us to hear in mind the limitations of our knowledge and also to recognize the aspect of truth which others see..." We should recognize it wherever we come across it."

Soviets lure top Latin America students

NEW BERLIN, Wis.—Communists recruiting Latin American students for study in the Soviet Union offer the most to get the best, according to a Bolivian exchange student at Catholic Memorial High School here. Walter Pinao, 17, said the long paw of the Russian bear reaches as far as his hometown of Tarija, a city of some 20,000 in southern Bolivia. "They try to recruit our best students," he said. "They give scholarships to schools in the Soviet Union. The student can choose his field of study." And the communists do not pinch pennies in their recruiting efforts, he said, because the grants they offer include all expenses: transportation, housing, room, board and other items. Walter, who is living with the Krain Maguire family here, said he had an opportunity to accept

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a grant, but his strong attachment to Catholicism made him put off all thoughts of being brainwashed in the Soviet Union. The youth is in the U.S. under a student exchange plan sponsored by the National Catholic Welfare Conference in cooperation with the Department of State. Catholic Memorial High is contributing the cost of tuition and books.

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ARCHDIOCESEAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS 1963 Club of Little Flower Church JANUARY-LET-D-28 Saturday, Jan. 19 - 9 P.M. - 12:30 A.M. Tickets at the Door. THE NATIONAL PLAYERS present: Shakespeare's "OTHELLO" Latin School Auditorium - 320 Stevens Street Tuesday, Jan. 22 - 8 P.M. Adults \$2.00 High School Students \$1.00 ST. PATRICK NOON LUNCHEON Card Party to Follow Wednesday, Jan. 23 - Noon School Hall - 950 Prospect Street WINTER WONDERLAND CARD PARTY Friday, Jan. 25 - 8 P.M. Chater High School - Kessler and Crittenden Drive Pizzas and Refreshments Public Invited Adm. \$1.00

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