

Catholics and Protestants in Rome join non-Christians in fellowship

Cardinal Bea presides at unique gathering

ROME—An agape—a feast of brotherly love—has been held here by Catholics, other Christians and adherents of non-Christian religions.

The meeting and dinner was presided over by Cardinal Augustin Bea, S.J., president of the Preparatory Secretariat for Promoting Christian Unity for the coming ecumenical council.

The event took place at Rome's Pro Deo University of Social Studies, whose students include hundreds of non-Catholic Christians and non-Christians.

Each year the Catholic-oriented university sponsors an agape and asks its students to invite as their guests the diplomatic representatives of their home countries and the leaders of the religious groups to which they belong.

Taking part in the affair this year were Anabaptists, Anglicans, Baptists, Buddhists, Calvinists, Catholics, Confucians, Coptic Christians, Hindus, Jews, Lutherans, Methodists, Moslems, Presbyterians, Russian Orthodox, Christian Scientists and Waldensians.

THE AGAPE began with a Catholic Mass at the Mass celebrated by Lebanese Archbishop Pietro Stair, ordaining prelate for the Maronite Rite in Rome. Before the dinner guests discussed the evening's theme — Racial Prejudices: Reason for Religions, Economic and Cultural Misunderstandings.

Mgr. Antonio de Agelli, vice rector of Pro Deo University, asked everyone present to exchange frankly their views on how to eliminate racial prejudice according to the divine command: "Love your neighbor as yourself."

THE DINNER was closed by Archbishop Ettore Cunial, Vice-governor of Rome, and Cardinal Borelli, who urged all to continue united along the road of brotherly peace faithful to the high message of God.

The custom of holding agapes grew up in the early centuries of the Church. These meetings of Catholics often included a meal and were sometimes followed by Mass. "The local agapes were soon separated from the Eucharist. Abuses developed and by the eighth century they had disappeared."

New viewpoint

INCHON, Korea—While many Americans are against religion of any kind in public schools, in Korea it's another story. "In some parts of the United States a priest could end up with a law suit if he dared talk about religion to school children," Father Michael J. Branfield, M.M., of Glenview, Ill., said.

"But here in Korea priests and ministers talk in schools where the students and teachers are almost exclusively non-Christian. And if you discuss religion and how it affects man's life, they are terribly disappointed."

Anglicans 'back' cause of martyrs

LONDON—Anglicans in various parts of England are praying for the canonization of 41 martyrs of England and Wales who gave their lives in defense of the Catholic Faith during the Reformation era.

The office established by the Catholic Hierarchy to press for the canonization cause revealed Anglican interest in the lives of the Forty Martyrs in a statement issued on the eve of the octave of Prayer for Christian Unity.

AT ST. STEPHEN'S House, an Anglican theological college at Oxford, prayers for the canonization of the Catholic martyrs are said every day in the chapel, the statement said. It added that several students are studying the lives of the martyrs and even doing research work on them during their holidays. Some of the Anglican students at Oxford had asked for relics and pictures of the martyrs.

Several Church of England parishes are offering for sale Catholic publications concerning the Forty Martyrs.

THE HOLY SEE'S Sacred Congregation of Rites officially opened proceedings to decide whether the Forty Martyrs should be declared saints last May 23. The congregation was acting on a petition sent to His Holiness Pope John XXIII by the Hierarchy of England and Wales on April 27, 1960.

The 41 martyrs involved died for their Catholic faith between 1533 and 1680, most of them during the reigns of Henry VIII and Elizabeth I. They constitute a group known as the Forty Martyrs of England and Wales who have been beatified.

AMONG THEM are some of the best known figures of England's Catholic history, including Blessed Edmund Campion, the Jesuit orator, the poet Robert Southwell, and Nicholas Owen, the near-saint who contrived and built secret hiding places for priests in the homes of Catholics.

Of the 10, in four are laymen, three laywomen and one (Owen) a Jesuit Brother. Fourteen are "summary" martyrs, priests trained in the seminaries set up by the Council of Trent as a chief means of combating the heresies of the Reformers. Eight are Jesuit priests, three Carthusian monks, three Benedictines and two Franciscans. One is an Augustinian friar and one a Brigittine monk.



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'RASH, UNJUST JUDGMENTS'

Vatican paper critical of Lombardi proposals

VATICAN CITY — The Vatican City newspaper has criticized some of the recommendations for a "reform of the Church" made by the noted Italian preacher, Father Riccardo Lombardi, S.J., founder of the Movement for a Better World.

The Jesuit priest made his recommendations in a new book, "The Council." He called on the prelates who will take part in the forthcoming ecumenical council to make sweeping changes in the Church's administrative staff, the Roman curia, including the establishment of a "world senate" of Catholic laymen. The priest was also critical of the curia's efficiency.

AN EDITORIAL in L'Osservatore Romano replied:

"Certain of the judgments which the author hazards on the clergy and the Roman curia, whose great worthiness and magnificent work for the Church and for souls have not been placed in a just light, are rash and unjust."

(Father Lombardi has declared that he is in complete accord with the criticism of his book made by the editorial, and said he is completely submissive to ecclesiastical authorities.)

(He said some Italian newspapers had exaggerated the meaning and importance of his book's recommendations and that the Vatican City daily's editorial had brought the matter into proper proportion by noting that his suggestions were the purely personal ones of a simple priest.)

The editorial cited the words of His Holiness Pope John XXIII spoke last June at the close of the first meeting of the Central Preparatory Commission for the coming council. The Pope spoke of various proposals and considerations before the council and added:

"But in dealing with grave and serious things, we have the duty to present them with prudence and simplicity, not almost fondling vague curiosities or indulging in polemic temptations."

The editorial said that Father Lombardi's book "advances thoughts, observations and criticisms which have only private and personal value."

In judging books, the editorial continued, one either agrees with them or "rejects or holds them as questionable, or at least postpones vague curiosities or indulging in polemic temptations."

Calendar

For many years the Criterion has featured a social calendar listing the dates of card parties and parties so-called. As an added convenience for our readers, beginning with this issue, we will include in the calendar announcement of meetings of interparish organizations instead of carrying them in story form. We feel that in the calendar, listed chronologically, such announcements will be easier to locate. Unfortunately space will not permit us to carry such announcements in the parish meetings. For such announcements, we urge that you continue to use your parish bulletin. Our enlarged calendar will be found in this issue on page 9.

form with the norms given and the example offered by the Supreme Pontiff, to whom alone the Redeemer has entrusted the task of caring for the sheep and the lambs, learned and unlearned, ecclesiastics and laymen."

THE VATICAN CITY daily stressed the teaching authority of the popes and bishops in its editorial. It noted that in the preparatory stage of the council the opinions and suggestions of bishops, theologians and members of the curia were collected, and continued:

"The Second Vatican Ecumenical Council shows itself, then, as the cooperation of laymen with the episcopate, in which numerous members of the Church have collaborated and are collaborating, not excluding laymen, although in a different way."

L'Osservatore Romano pointed out that only members of the Hierarchy will take part in the coming council. It emphasized that the cooperation of laymen with the clergy, "above all by means of prayer and then by suggestions of thoughts expressed with perfect submission to the judgment of legitimate authority, has not conferred on any lay-

man the right to take part in the [council]; or to interfere in any way in the deliberations reserved solely to the Hierarchy."

THE EDITORIAL said that interest in the council is praiseworthy, "but in a measure proportionate to the condition of each person and always in conformity with the example, directives and the norm of prudence and discretion laid down by the Supreme Pontiff and other members of the sacred Hierarchy, to whom alone appertain the right and duty of being teachers by divine right in matters of faith, morals, holy discipline and of those questions concerning the rule of the Church, spread throughout the world."

Father Lombardi, 53, was born in Naples. He began his preaching career after World War II, campaigning against the communists in radio broadcasts. He founded the Movement for a Better World in 1946 with the encouragement of Pope Pius XII.

The movement established centers in Italy as well as in other European countries, Latin America and the U.S. It aims at training Catholic leaders, laymen and clergy, by conducting retreats

(Continued on page 9)

Priests, nuns murdered in the Congo

LEOPOLDVILLE, The Congo—Congolese troops have murdered 11 Belgian missionary priests and seven African Sisters in the worst outbreak of violence against the Catholic missions since this strife-torn nation became independent a year and a half ago.

The priests and nuns were killed along with a large number of Africans in the city of Kinshasa in secessionist Katanga province, according to reports reaching here.

Reports of the Kinshasa massacre were conflicting. Some said the priests and nuns were killed by central government troops. Others said the assassins were soldiers loyal to Antoine Gizenga, pro-communist leader of oriental province and ousted vice premier of the central government, who was placed under house arrest by central government soldiers in Stanleyville, capital of oriental province.

Some of the reports identified the victims.

ACCORDING to dispatches reaching here, the massacre was reported by Archbishop Louis Van Steene, W. F. of Bukavu by missionaries who had escaped from Kinshasa to Bukavu, 25 miles away.

Reports stated that the murders took place on January 7, 1962. The day President Moise Tshombe of Katanga said that Katanga troops had evacuated Kinshasa and that central government troops had invaded the area, killing hundreds of persons and burning villages as they advanced on the city.

Missionary reaching Bukavu reportedly said that the bodies of all 18 murdered priests and nuns had been recovered. Another missionary was taken away; they reported, and has not been heard from since. The missionaries were reported to have told Archbishop Van Steene that the troops involved were those of the central government.

"They said the soldiers beat the priests and nuns before they killed them with automatic weapons."

HERE in Leopoldville, the Congo's capital, Premier Cyrille Adolphe of the central government said he had reports that troops led by Col. Joseph Kasongo, Gizenga's cousin, were responsible for the slaughter.

(A broadcast over the Belgian radio indicated the troops loyal to Gizenga were responsible.)

A week after the massacre, a report from Kinshasa in Kivu province said that two people were injured when a mob attacked a group going to church and threw rocks at the church doors.

The Kinshasa killings occurred after a lull in the anti-missionary violence that took place early in 1961.

ISOLATIONISM—"They should stay by themselves." This is one reflection of the segregationist mentality which afflicts many of our Catholic people. For the second in a series on "Race and Racism" by Bob Senese—and another imaginative drawing by Robert Stridberg—turn to page Two.

PUBLIC SCHOOLS BALK

Airborne TV classes face a dubious future

By PAUL G. FOX
Catholic educational leaders, pastors, teachers and parents are concerned about the future of the Midwest Program on Airborne Television Instruction. Although Catholic schools feel they have much to gain from the project, it appears that widespread non-cooperation of urban public school systems could doom the entire venture.

Confidence in the two-year \$8.5 million "experiment" will be put to a severe test during the coming weeks as a newly-formed corporation attempts to solicit financial support from the numerous school systems in the six-state area served by the program.

If the reaction of Indianapolis and Marion County public school officials is typical of other major urban centers in the Midwest, the future of airborne television instruction is in serious doubt.

DURING the experimental period of the "classroom in the sky" technique, there was no expense to the participating schools beyond the cost of installation of antenna, conduit and classroom receivers.

Principal contributor of MPATI was the Ford Foundation. This grant is scheduled to terminate in May, 1962. MPATI officials have attempted to secure an extension of funds, reasoning that the trial period has been insufficient to explore the full potentials of the program.

Temporary management of the airborne TV instructional system has been assumed by 92 educators and prominent laymen. Forty-five of this group met in MPATI's headquarters at Purdue University, Lafayette, Ind., on Friday, January 12, to incorporate as a full-fledged, non-profit education institution.

REPRESENTATIVES of Catholic schools and dioceses included: Very Rev. Msgr. James P. Gervin, Indianapolis Archdiocesan Superintendent of Schools; Very Rev. Comfort J. O'Malley, C.M., president of DePaul University, Chicago; Right Rev. Msgr. William E. McManus, Chicago.

DIocese builds homes
SPYER, Germany—The Housing Agency of the Diocese of Spyer built 213 homes in 1961 at a total cost of about \$2 million, bringing to 4,500 the number of low-cost homes it has built since the end of World War II.

Protestant and Jewish groups study encyclical

CHICAGO — National Protestant and Jewish groups are joining with Catholics to promote study of His Holiness Pope John XXIII's social encyclical Mater et Magistra.

The board of the National Council of Churches of Christ has purchased 10,000 copies of the encyclical for distribution to U.S. Protestant leaders. The American Jewish Committee in a Catholic group's meeting, said:

"In the spirit of mutual regard and cooperation, and motivated by the high Biblical tradition of prophetic justice, the American Jewish Committee has expressed its hopes of cooperating with representatives of the Catholic and Protestant communities in programs devoted to a joint study of the principles of social action propounded in the encyclical, and the specific, practical proposals for their implementation in the social order."

"It is the hope and intention of the American Jewish Committee to stimulate study and discussion of the social teachings embodied in Mater et Magistra among its chapters in major cities throughout the United States."

The Catholic Social Action Conference also announced plans for its 1962 convention. The meeting will be held in Pittsburgh at Duquesne University, August 23 to 26. Bishop John J. Wright of Pittsburgh will address the convention's closing dinner.

THE STATEMENT on cooperation of the American Jewish Committee, as made public at a Catholic group's meeting, said:

"In the spirit of mutual regard and cooperation, and motivated by the high Biblical tradition of prophetic justice, the American Jewish Committee has expressed its hopes of cooperating with representatives of the Catholic and Protestant communities in programs devoted to a joint study of the principles of social action propounded in the encyclical, and the specific, practical proposals for their implementation in the social order."

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COMPACT SCIENCE KIT—A demonstration of compact science experimental kits for use in elementary and junior high classrooms was given to 60 Indianapolis parochial school teachers last Saturday at the Latin School, Robert Francisco, right, of the Central Scientific Company, Chicago, conducted the workshop for the teachers. Among the participants were, left to right, Sister Olivia Maria, O.S.F., principal of Holy Name School, Beech Grove; Sister Maureen Francis, S.P., of St. Andrew's School; and Donald Gelfand of Holy Angels School. Also on the program was Robert Kent, second from right, professor of biology at Indiana Central College.

NCWC study—Mexican movie campaign—Irish lay teachers strike

THE VATICAN

◆ Pope John XXIII has expressed his sorrow over natural disasters that have taken thousands of lives and caused heavy damage in Peru and Yugoslavia and has sent money to victims of the catastrophes. An estimated 3,000 to 4,000 persons were killed in Peru by a massive mountain slide. Earthquakes along Yugoslavia's Dalmatian coast caused several deaths and severe damages.

◆ Orthodox Patriarch Athenagoras I of Constantinople has sent baskets of Turkish sweets as gifts for the Holy Father and two cardinals, it was learned here. The presents were brought to Rome by Father Marie Joseph Le Guillou, O.P., of Paris, while he was enroute home from the World Council of Churches Assembly in New Delhi. Father Le Guillou was one of the five official Catholic observers at the New Delhi meeting.

AT HOME

◆ JEFFERSON CITY, Mo.—The Jefferson City diocese will send four of its priests to Latin America in 1962, probably in Peru, in an announcement, Bishop Joseph M. Marling of Jefferson City also asked lay men and women to join the Papal Volunteers for Latin America program. The responsibility to answer Pope John's request for assistance to the Church in Latin America, he said, "is all the weightier when, as in our own case, God blesses a diocese with many good candidates for the priesthood."

◆ DAVENPORT, Iowa—Knights of Columbus of the Davenport diocese have underwritten a \$50,000 campaign for the diocesan Papal Volunteers program. The Knights of Columbus volunteer program trains lay Catholics with specialized abilities to serve for a number of years in Latin America. A week before the start of a campaign was announced a special girls campaign was started under the leadership of Johnny Jack, former Notre Dame football player, now a partner in a Davenport automobile franchise.

◆ MIAMI—In his brief four-year history, the Diocese of Miami has been expanding its facilities at the rate of \$70,000 a month. According to a report prepared for Bishop Thomas J. Cahill, more than \$13 million is being spent on diocesan and non-diocesan projects including \$10 million for construction underway or ready to start.

◆ PROVIDENCE—Gov. John E. Notte of Rhode Island has proposed an official study of the question of providing state aid to private schools. A resolution from the Rhode Island House of Representatives calling for creation of a special seven-member commission to study the subject. The commission would investigate the constitutionality, expense and other aspects of state aid to private schools for the purchase of mathematics and science texts and materials and diagnostic testing materials.

◆ WASHINGTON—Two Sister Formation Conference officials have left for Latin America to learn more about conditions facing the sisterhoods their organization is assisting. They are Sister Annette Walters, executive secretary of the conference, and Sister Ritamary Bradley, assistant executive secretary and editor of the conference's Bulletin. Most of the trip will be spent in Peru, where nine communities have accounted for the majority of the 23 Latin American Sisters taking part in the program.

◆ Rep. Thomas J. Lane of Massachusetts has praised the study of NCWC's Legal Department on the constitutionality of U.S. aid for the purchase of mathematics and science texts and materials "to clear the air of misconception" about the subject.

◆ CLEVELAND—The Association of American Colleges called here for Congress to adopt a program of federal aid to encourage construction of academic facilities. The association, an 800-member organization of liberal arts colleges, has been federally operated, asked that the federal aid program offer loans or grants and that institutions be given the choice of accepting either.

◆ CHICAGO—The new nations of Africa vitally need educational assistance and economic aid, an African affairs expert said here. Richard J. Hawk, chairman of the DePaul University geography department, warned that when education lags too far behind political and economic development, it does "result." He praised the U.S. Peace Corps program, adding that such projects "do more good than any other phase of our foreign aid."

◆ DENVER—State legislation that would permit parochial school pupils to ride public school buses appears highly unlikely in view of Gov. Stephen L. McNichol's silence on the matter. The Governor, a Catholic, made no mention of the controversial issue in his opening remarks at the 1962 session of the Colorado Legislature.

◆ NEW HAVEN—Two officials of the Connecticut Planned Parenthood League have appealed their convictions under the state's birth control laws to the Appellate Division of the Circuit Court. Dr. C. Lee Buxton and Mrs. Helen Y. Griffin were fined \$100 each in Circuit Court January 2 for dispensing advice on the use of contraceptives. The U.S. Supreme Court last June refused to rule on the constitutionality of the laws. It held that there was no evidence the state had actually tried to enforce them.

◆ TULSA, Okla.—The Tulsa School Board has asked for a conference with the Oklahoma Attorney General's office to lay ground for a possible court test of the Board's denial of remedial reading class services to two Negro pupils here. Claude H. Rosenzweig, the board's attorney, gave an opinion last fall that the Tulsa public school system could not admit for remedial reading courses or other special courses any pupils who are not enrolled in public schools.

ABROAD

◆ SALISBURY, Southern Rhodesia—The Jesuit Fathers' request for permission to open their new St. Martin's College near here on a racially integrated basis has been turned down by the governments of both Southern Rhodesia and the Central African Federation. The secondary school's principal, Father Desmond Ford, S.J., said that the refusal was a legal one and expressed confidence that laws will be passed making integration legal.

◆ CASABLANCA, Morocco—The International Union of the Catholic Press will be represented by three delegates at the conference of news media experts who will meet here from January 21 to February 6. The conference, sponsored by the United Nations Educational, Scientific and Cultural Organization, will study means of developing information media in Africa.

◆ MARRACAIBO, Venezuela—The Bishop of Maracaibo has called for immediate government action to stop the slaying of Indians and the plunder of their lands. Bishop Domingo Rea in a pastoral letter noted that Abel Ramirez, chief of the Yupa Indian tribe, was killed by hiredlings on December 21 in the northwestern frontier section in the vicinity of the Perija mountains. "The spilled blood of Indians cries to heaven . . ." Bishop Rea declared. "It demands punishment, not only of the ruffians, but of society and its legal institutions as well—the more so in the case of a Christian people."

◆ CARACAS—Venezuela's leading Catholic daily paper reported that a campaign has been launched to destroy the Capuchin friars' missions in northwestern Venezuela because of their defense of the Indians against "land-grabbers." The paper, La Religion, asserted that the aversion of those who would steal land simply paves the way towards social catastrophe which plays into the hands of the communists.

◆ MEXICO CITY—Mexico is sending its first missionary priest to Africa. He is Father Jose Flores, F.S.C.J., the first Mexican member of the Sons of the Sacred Heart of Jesus, an Italian congregation which is also known as the African Missionaries of the Sacred Heart. Father Flores will go to a post in Uganda, British protectorate in east Africa scheduled to become independent in October.

◆ "Better Movies for a Better Mexico" is the slogan of a campaign recently sponsored by the country's Catholic Action organization to lift moral standards in motion pictures. Lectures and film showings are a part of the drive, which also includes pledges by Catholics to stay away from objectionable movies.

◆ RIO DE JANEIRO—Cardinal Jaime de Barros Câmara has again voiced criticism of Brazil's government for its refusal to take a stand against communism and the Central African Republic. Fidel Castro, the Archbishop of Rio de Janeiro commented on reports that the government is opposed to strong action against Castro by the Inter-American Conference opening January 22 in Punta del Este, Uruguay.

◆ LA PAZ, Bolivia—Catholics in the Bolivian country should greet the presence of an envoy from communist-dominated Cuba with a demonstration of mourning, a Bolivian priest here said. Archbishop Abel Antezana y Rojas, C.M.F., of La Paz was referring to the visit of Cuban Undersecretary of Foreign Affairs Carlos Olivares to Bolivia's President Victor Paz Estenssoro.

◆ LISBON—A government announcement said here that the Portuguese people will not observe the country's traditional carnival season this year as a result of India's invasion and integration of the three Portuguese colonies of Goa, Daman and Diu last December 19.

◆ REGENSBURG, Germany—Cardinal Thomas Tien, S.M., Apostolic Administrator of Taipei, Formosa, reported here that he has information that Catholic churches in Peking, China, from which he was exiled by the Chinese Reds, are still well attended. But the Cardinal warned that "if the communists remain in power, in 10 years there will be no priests in mainland China."

◆ HANOVER, Germany—Meeting to prepare for this summer's 70th Katholikentag—the national Catholic convention in Germany—stressed that every effort will be made to include representatives from communist-ruled East Germany. "We must make sure that from our side everything is ready for their participation, and we must do everything to help them take part," said Bishop Heinrich Janssen of Miltedheim, East Germany.

man Catholics will need permission from the Red regime to participate.

◆ PARIS—Father Robert Davies has been sentenced to three years in prison and fined \$600 for personally aiding Algerians to escape secretly from France to Spain. The 38-year-old priest admitted helping the Algerians but said he did not know they were terrorists of the National Liberation Front. Algerian organization seeking to end French rule in that North African country. He said he had aided the rebels as political refugees because he believes in Algerian independence and "because I am a Frenchman."

◆ LYONS, France—The 100th anniversary of the death of Auxiliary Bishop Michael Buszka of Trnava, Czechoslovakia. The prelate was imprisoned in a communist jail for more than five years on charges of alleged anti-state activities. . . . A former all-time athlete great at Holy Cross College in Massachusetts is dead at 92. It is Msgr. William J. Fox, the eldest priest in the Diocese of Bridgeport, Conn. Msgr. Fox was named to the college's athletic Hall of Fame in 1959.

◆ BALLINA, Ireland—A six-year-old dispute between Mariat Brothers and lay teachers at a school here has now entered the strike stage. The dispute began when a Brother was named principal of the Ballina Boy's National School, a post traditionally held by a layman. The lay teachers held that the appointment denies them normal opportunities for employment and promotion.

NAMES IN THE NEWS

Judge Henry J. Westhus, a widely known Catholic layman, has been chosen Chief Justice of Missouri's Supreme Court. . . . Msgr. William J. Quinn of Chicago, active among Spanish-speaking U.S. Catholics, has been named co-director of the NCWC Latin America Bureau. He will share the bureau's business with Father John J. Considine, M.M., . . . Vatican officials have announced the death of Auxiliary Bishop Michael Buszka of Trnava, Czechoslovakia. The prelate was imprisoned in a communist jail for more than five years on charges of alleged anti-state activities. . . . A former all-time athlete great at Holy Cross College in Massachusetts is dead at 92. It is Msgr. William J. Fox, the eldest priest in the Diocese of Bridgeport, Conn. Msgr. Fox was named to the college's athletic Hall of Fame in 1959.

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RETREAT PROMOTERS—Miss Estelle Jansen, second from left, is chief promoter of the Single Mission Girls Retreat to be held at Fatima Retreat House, Indianapolis, January 26-28. Assisting her are Miss Nancy Kaye Williams, left, and Miss Sandra Putnam. The retreat will be given by Msgr. Ronald Bassett of Garden, Michigan. (Staff photo)

'Shared time' proposal seen worthy of study

NEW YORK—A proposal for "shared time" education would involve compromise and sacrifice by Catholics, but it cannot be dismissed without serious study, a prominent educator said here.

The eminent came from Msgr. O'Neil C. D'Amour, associate secretary in charge of the Superintendents Department of the National Catholic Educational Association.

His statement is in a symposium sponsored by the Religious Education Association here on a concept advanced by Harry L. Stearns of Eschwood, N.J. He is superintendent of public schools there and a member of the Board of Christian Education of the United Presbyterian Church, U.S.A.

Stearns proposes in the association's publications, "Religious Education" that the scheduling of children be shared by state-supported and church-supported schools.

He suggests that children attend public school for that part of their schooling which is seen as secular and attend church schools for that portion which the church determines to be of religious import.

MSGR. D'AMOUR calls the proposal "intriguing and challenging."

Catholics, he surmises, will greet the proposal with sympathy, but the concept also must be seen as involving "compromises" which will deeply upset the Catholic conscience.

It forces a compromise in the basic Catholic philosophy that education is "an integrated whole" and that religious truth permeates the entire curriculum, he wrote.

WORLD LEPERS' DAY

PARIS—The sixth annual World Leprosy Day, devoted to awaking world opinion to the plight of the 15 million sufferers from Hansen's Disease (leprosy), will be sponsored January 29, 1962, by the Catholic-oriented Order of Charity headed by Donal Falleraux of France.

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Put Negro in his place? 'Yes, in Mystical Body'

BETTENDORF, Iowa—Catholics must "put the Negro in his place," and that place is the Mystical Body of Christ, a prominent inter-racial leader said here.

This requires greater enlightenment on the part of white Catholics, said Father Marvin Mottet, chaplain to the Davenport Catholic Interracial Council in a talk before the Knights of Columbus here.

"PRIESTS who are working among the Negroes tell us that the racial prejudice of white Catholics is the greatest single obstacle to Negro conversions, Negroes are attracted by the Catholic teachings of racial equality, but they are driven away when they see that Catholics don't practice what they preach."

The future of the Negro in America, he said, lies largely in the hands of whites. "Negroes are a political minority and therefore can't vote on their rights," he continued. "They depend on fair and decent whites to work for justice. This is why whites, especially Catholics, must know what is right and just in this area."

"Authorities say that the home is the greatest source of racial prejudice. Children learn from their parents," he said. "If this is true, then the home can also be the greatest source of the true Christian attitude in race relations. The home is the best place to teach all children to love all races as God's children."

Opposes move to include St. Joseph's name in Mass

ROME—The movement to have the name of St. Joseph included in parts of the Ordinary of the Mass could possibly create misunderstanding among non-Catholic Christians, according to a Jesuit commentator.

Commenting on a petition requesting a more prominent place for St. Joseph in the Church's public worship, Father G. Caprile, S.J., said:

"IT SHOULD not be concealed that this undertaking, though sincerely pious and worthy, meets with understandable restraint from those people who favor simplifying rather than complicating the liturgy, as well as with the conviction on the part of many people that the honors conferred to St. Joseph are already fully sufficient."

"It should be added that the separated brothers have difficulties in understanding similar undertakings and that one must strive to avoid increasing obstacles confronting them unless it is absolutely necessary."

THE PRIEST, writing in Civiltà Cattolica, the monthly of the Rome province of the Society of Jesus, said that a petition to introduce the name of St. Joseph into the Ordinary of the Mass has been signed by more than 200 high Church officials, including cardinals, bishops, papal diplomats, university rectors and 60 superiors of religious orders. The petition is directed to His Holiness, Pope John XXIII, and asks that he submit it to the coming Second Vatican Council for approval.

It recommends that the name of St. Joseph be included in the Mass after that of the Blessed Virgin Mary in the Confiteor, the Suscipe Sancta Trinitas (Receive, O Holy Trinity), the Communicantes (Sharing and venerating the memory), and the Libera Nos (Deliver us) at the conclusion of the Lord's Prayer.

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REMC GENERATING PLANT

What does the elephant fear—

COMPETITION BY EXAMPLE?

Commercial utilities have cited "unfair competition," ever since June 15 when REA approved financing for the Hoosier Cooperative Energy generating plant near Petersburg. These corporate giants have spent a fortune trying to coerce the public into believing that they will be driven out of business if 17 REMCs are allowed to generate their own electric power.

REMCs consider such statements an insult to the public's intelligence. Indiana law prevents actual competition among utilities in Indiana. The Public Service Commission outlines the areas that each utility may serve. REMCs, for example, were given rural areas that commercial utilities refused to serve, stating those areas were not profitable to them.

Obviously, REMCs can not compete with commercial utilities in generating capacity. The Hoosier Energy plant will generate only 198,000 kilowatts, while the utilities have a capacity of almost 5 million kilowatts now, and are planning more. So where is the competition the utilities fear so much?

The only possible competition that REMCs can provide, in competition by example . . . and commercial utilities may have reason to fear that. A recent impartial survey made in 31 county seats found 82% of all business men rating REMC service as "good." Many preferred it to the electric service they are now getting.

Hoosier Energy will deliver low-cost power for rural Indiana—power that REMCs will deliver to those who need it where they need it in REMC service territories.

HOOSIER COOPERATIVE ENERGY INCORPORATED

Owned by 17 REMCs in Southern Indiana

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.

Catholic President

Last week, in a review of John F. Kennedy's first year in office, America posed the question: "What judgment are we to make of those events and developments which have revealed the sort of relationship that prevails between the first Catholic President and the Church of which he is a faithful, practicing member?"

Many people have had something of this in the back of their minds. For that reason, and also because America, the Jesuit weekly, is such an admirably influential organ of Catholic opinion, the question is now very widely discussed.

For our part, we wonder whether the question should have been defined at all.

One expected result of the last presidential election was that it would ally finally the unreasoning fears that a President who happened to be a Catholic would function differently from the adherent of any other faith. President Kennedy has shown clearly to all the world that a Catholic, no less than anyone else, can fulfill the oath of office requiring the upholding of the Constitution of the United States and foster the well-being of the whole country to the best of his strength and ability. It is a pity, therefore, that the "religious issue" is still in evidence, albeit in a slightly varied form.

We agree with America when it observes that President Kennedy has been more prominently photographed with, for example, Dr. Billy Graham than with, for example, Cardinal Cushing. We also agree with America when it comments on the President's views about the constitutionality of Federal Aid to parochial schools. We disagree with America when it suggests the President, during his recent South American tour, ought to have taken the opportunity to speak out the coherence between his Alliance for Progress and the papal encyclical Mater et Magistra. Would not this, perhaps, have smacked of exploiting his being a Catholic for, albeit laudable, political purposes? Should we not simply be satisfied that the Alliance for Progress proves to be so well confirmed in its general design?

It is evident that President Kennedy has been "leaning over backwards" in his actions as a Catholic politician, a not unreasonable course in all the circumstances for the first Catholic President of the United States. In all appearances, it has had the result of winning the good opinions of the Southern Baptists and such organizations as the POAL. It has not lost him the good opinion of thinking Catholics although, in general, Catholic Democrats will be cheered by the political result than Catholic Republicans.

In the matter of Federal Aid to Education, it is true that he has been opposed, although not unanimously, by the Catholic hierarchy. But this is a matter of domestic policymaking, in which the bishops are just as much entitled to move as any other citizens with duties and responsibilities toward the Public. We may, indeed, hope that the political tension between the President and the Church's institutions will bring about a re-evaluation of the whole question of Federal Aid to Education and produce, in the end, a wholly admirable solution.

Actually, the President's relationship with the Church is precisely defined by the fact that he says his prayers, receives the Sacraments, and behaves as a Catholic should in normal living. To attempt to consider his relationship with the Church in any other terms may serve only to keep the "religious issue" alive.

And that we would rather see dead and buried, once and for all.

Justice and freedom

A man was arrested some time ago on suspicion of robbery by purse-snatching. The newspaper report gave his name, address, the detailed circumstances supporting the charge and the police action "in an effort to link him with the crimes." It went on to quote police records as showing he had previously been convicted and sentenced; 10 to 20 years in 1939 for burglary and auto-banquetry; 1 to 10 years in 1948 for burglary.

The name of the newspaper is irrelevant here. To mention it would be to invite unfair criticism for a practice that is common throughout the country. The practice is an unfortunate one because it tends to establish guilt without the safeguards which are intended to protect every citizen: in the matter of previous convictions, it publishes information which would form an even a judge and jury unless under very specific and limited circumstances.

The practice is not confined to newspapers either. Not so long ago, there was a "live" TV transmission in Seattle of a young man's murder confession before his conviction after "due process." Nearer home, we recall an enterprising radio broadcast of a taped interview with a young woman who had just been arrested for shooting her husband in the street of the same county. The practice is an infuriating account of her actions and the general lawyer would ever allow her to give—even to the law-enforcement authorities.

This kind of news coverage can, and often does, prejudice the minds of citizens who may be called upon for jury service at the trial. It makes it an empty formality for a judge to caution jurors, as the law requires him, that they should not read newspaper news about the case. It ought to be forewarned. Only recently, there was the unanimous decision of the U.S. Supreme Court in the matter of Leslie Irvin, convicted of murder, in which it was held that newspaper, radio and television publicity had developed "clear and convincing" prejudice in the minds of the jurors.

The freedom of the press is fundamental in our social and political way of life, and an attempt to curb it should certainly be challenged. But it is not an absolute right to be conditioned by the prior requirements of the fair administration of justice.

Perhaps the National Newspaper Publishers Association and the American Society of Newspaper Editors should own free will, a normal procedure which would curtail neither the freedom of the press nor the right of a citizen to the fair administration of justice.

Reports on criminal cases might well be confined to the details as they emerge in the course of legal action. The initial report of an arrest might be confined to the name and address of the accused and a description of the accusation as worded on the warrant of arrest. Later details could be reported as they are brought out properly in the public courts. Editorializing and feature-writing might be held until after there has been a trial and a verdict.

This is the practice in many countries who value the freedom of the press no less than in this country. The fair-minded citizens do not lose anything by it (prurient-minded sensation seekers do not matter), and justice is meticulously safe-guarded.

Migrant laborers

It seems impossible for anyone to know exactly how many citizens of this great, enlightened and wealthy country are migrant farm laborers. The figures normally available are no more than estimates. The estimates vary between a half-million and something over a million, including an equally indeterminate number of child laborers.

This depressed category of United States citizens has no real protection from any public agency of government. This, principally, is why statistics are so often no more than estimates. The migrant laborers appear on the books of welfare agencies, unemployment agencies and so on, but there is no adequate correlation of information. And the children—from the necessity of common migration and because they have to work just as much as their parents—come only spasmodically to the attention of education agencies.

Even the Mexican braceros (whose seasonal importation is so useful in forcing down the pay rates for American laborers) are better treated. They are guaranteed a minimum rate of 50 cents an hour which is not guaranteed to their American counterparts.

QUESTION BOX

Can do you explain Pegler's marriage?

By MSGR. J. D. CONWAY

Q. Here is an AP story which tells about columnist Westbrook Pegler's marriage in St. Anne's Roman Catholic Church in Midland, Texas. It was his third marriage; his first wife died and his second marriage ended in divorce less than a month before his death. A friend is quoted as saying that the Catholic Church's Tucson diocese had granted dispensation for the marriage.

In your column please advise me how to explain this marriage to my many non-Catholic friends who read Pegler's columns.

A. Your question tempts me to various types of acerbity, but the irate manner of Pegler himself.

First, I doubt that it is useful to try to explain anything to a person who reads Pegler's column regularly.

Secondly, though I rate Pegler low as a columnist—or did so rate him 20 years ago when I last read and because they have to work just as much as their parents—come only spasmodically to the attention of education agencies.

Thirdly, I am inclined to resent the implication in your question that there is something unbecoming about the way the Church handles marriage problems of this kind.

And that touches me personally, since I have spent a quarter-century handling precisely this kind of problem. And furthermore the Officialis of Tucson is a highly respected friend of mine. I do not know who is handling a case which ends up in Midland, Texas, in the Diocese of Amarillo. But if he did handle it, I know that he had some good reason—some source of jurisdiction, which only the parties immediately concerned have any right to question. Actually I believe Pegler has residence in Tucson.

It is evident that the deceased wife of W. Pegler in no way impedes his marriage in the Catholic Church. And I presume that for some reason—which is none of my business—his second marriage was found to be invalid. It is my guess that Pegler is, or was, a Catholic; and that his second marriage was not before a priest. As you know, a Catholic can marry validly only before a priest; and I do know that Pegler attended Loyola Academy in Chicago for a year or two. I seem to remember that he was considered a Catholic in those ancient days when he was a credible sports writer.

Note: This is only a guess. There could be a variety of other reasons why his second marriage was invalid. This I do know: The Church would not declare it invalid unless it were clearly proven to be so.

Q. I have a relative who is bedfast for almost a year now. Her priest comes to the house to hear the Sacraments, at first only on first Fridays, but now every two weeks. A friend says she is supposed to give the priest an offering every time he comes. We feel that it is the priest's duty to hear a bedridden person who offers, not being giving him anything on these visits. Please answer for me in your column. We want to do what is right.

A. You are doing what is right. The pastor has the duty of taking care of the sick of his parish with "diligent concern and great charity" (Can. 488). The minister of the Sacraments may not demand or even ask that he be paid for his services (Can. 726), though it is permitted that offerings be accepted when they are properly authorized by established custom, or by provincial regulations (Can. 463 and 1207). I doubt that we have any provincial provisions in the United States for offerings when Sacraments are taken to the sick. Some national groups brought with them to this country the custom of making an offering on such occasions; but such custom does not fit in smoothly with prevailing American manners, and has sometimes been known to discourage families from calling the priest.

Q. Do you think priests should have saints' Names? What about Fulton Sheen and Thurston Davis, S.J., for instance? Where do you suppose the priest was when they were baptized?

A. I suspect that (1) the priest who baptized the future bishop of the airways was prudently content with the beautiful second name for him; John, and that (2) the priest who baptized America's future editor might have known that Thurston was the name of an obscure saint whose feast is March 31—or maybe the baby's middle initial, N. stood for Nicholas, or Nepomucene, or Napoleon—and so named him.

The law of the Church directs pastors to take care that a Christian name be given to those who are baptized. However, the lawmaker apparently foresaw that the poor pastor would not be able to remember this in all cases. He therefore allowed him to become a stern or raving tyrant, but rather to simply add the name of a Saint to the name proposed by the parents, and then to record both names in the baptismal register.

Q. Can you eat fried eggs on Friday that have been fried in bacon grease?

A. You can eat and you may.

Q. If you miss Mass through no fault of your own, should you mention it in confession?

A. No.

um rate of 50 cents an hour which is not guaranteed to their American counterparts.

We notice that Secretary of Labor Arthur Goldberg recently announced some minor revisions of the agreement between the U.S. and Mexico covering the employment of Mexican imported farm labor. We notice one revision requires a contract of not less than four weeks for each imported Mexican. This is seen as a bar to importing them for "spot" assignments, including strike-breaking.

We have not noticed there has been any discussion of the plight of American citizens. Public Law 78, permitting the agreement to import Mexicans, was recently extended until the end of 1963, with no more than a token discussion in Congress.

The efforts of migrant laborers to assert their right to associate for their common protection have been steadily and effectively opposed by the growers. Indeed, we understand the laborers are actually prevented by law from asserting this right.

As a reason for paying the miserable wages they do, the growers put forward a tender regard for the general consumer's pocket-book, but there is no record of consumer

groups objecting to reasonable measures to end the sub-standard conditions of farm laborers. In any case, estimates based on U.S. Department of Labor statistics indicate that the wages of migrant workers would have to be more than doubled before an increase in food prices would be even remotely perceptible to housewives.

The farm lobby is the most powerful of all the lobbies in Washington. Were it not for the mounting anger of spokesmen for religious, labor and other progressive groups, nothing at all would be heard of the mean-spirited lobbies to farm labor. In this, however, the "family size" farmers are not to blame so much as the many multi-million dollar farm corporations which are by far the biggest users of migrant labor.

Should the government intervene, effectively and soon? We certainly think so. Apart from the administration of justice to a group of U.S. citizens—even if most of them are Negro and Mexican-American!—there is our involvement in projects to improve agricultural economies in other countries. So long as the situation of the American farm laborer remains as it is, proposals to improve the same conditions in other countries can appear as no more than a silly piece of impertinence.

STRAY LEAVES

Odds and ends from our readings

By MICHAEL BOWLES

There comes to this office a weekly collection of news items from "Inside Hungary." It is compiled by the New York, Chicago Committee, Inc., with an address in New York, which aims to remind us that Hungary still chafes at her masters. The newsletter carries a good deal of statistical information and items of economic interest.

Perhaps my readers are more diligent than I when faced with statistical items. For my part, when I see statistical statements, however significant, a glaze comes over my alleged intellect. I become very impressed with myself and, as I read, I imagine myself like a Walter Mitty, discoursing learnedly of my newly-acquired knowledge with business tycoons and suchlike important people. The force of the imagination is so strong and so attractive that I come to the end of the passage without noticing it, without absorbing anything from it, and float away in a pleasant state of world-wide euphoria.

Now and again, however, I have come across an item or two from "Inside Hungary" that is seized and held my wayward imagination. Here is one of them.

"The 'Brasiliana' dance troupe (from Brazil) stopped on its way back from an engagement in Budapest for a performance in the small Hungarian city, Zalaegerszeg. There the appreciative audience presented the dancers with a large, elegant flower arrangement which the troupe artists in turn carried to the Zalaegerszeg parish and deposited at the shrine of the Blessed Virgin."

Another item, which I shall also present without comment, concerns the public taste in reading. It seems the relevant government department decided to make a concession to the irreverent, decadent, bourgeois element still present in Hungarian society in spite of "the great achievements of our communist etc. etc." It decided to permit the publication of a new edition, the first for many years, of a Hungarian classic, Les veis de chez Swan. On the day of publication in Budapest, the decadent citizens stood in black-long lines at bookshops and the 15,000 edition was sold out in a matter of hours.

What have you been reading recently, dear reader? May I draw your attention to an interesting new magazine called "Country Beautiful." It is before me Vol. 1, No. 4, the issue for January, 1962. I shall hope that, for the reputation of the great American public, it will attain to an enormous circulation in time. The photographs and reproductions are of its kind. The articles I have read in this issue are enormously interesting; about migrant farm workers, married women who take "jobs" instead of looking after their homes, and the emotional bands and families, the American Indian's emotional ties with the land, Mater and Magistra (a Lutheran theologian), the poet and "the world of things." An interesting quality of the articles is that, although pleasant to read, they are not so much as many glossy magazines. They seem to be written on the assumption that the reader is capable of assimilating facts and ideas and digesting them for himself.

"Country Life," 15320 Waterston Plank Road, Elm Grove, Wisconsin; \$5.00 a year.

While we are talking about reading, I hope I may also mention another discovery—at least a discovery to me. It is a book entitled "The Art of Folly," by Paul Fabert. In my ignorance, I have never heard of him before but he seems to have produced twenty novels, a book of short stories, three children's books, and ten of history and biography.

This "Art of Folly" is a delightful collection of satirical sayings on the follies and follies of our human nature. All the fables are planted with the surgical precision of one whose eye is clear but who is not jaundiced by what he sees. I must try to find his previous publication, The Natural Science of Stupidity. It would be a very big volume, the way things are these days.

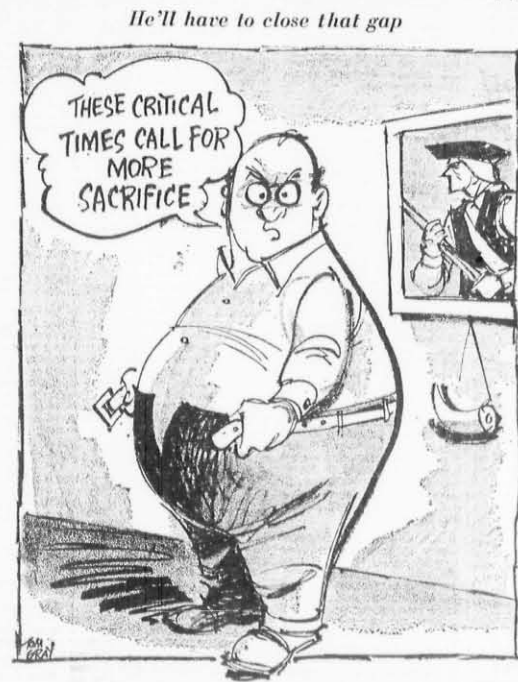
By way of a stray tidbit. A recent religious knowledge examination in Australian Catholic schools included the question "What is a Nuptial Mass and what is a Requiem Mass?"

The examination was for sixth graders. One answer read: "A Nuptial Mass is said for the bride and a Requiem Mass is said for the groom."

(Question Box Continued)

Q. I have a brother-in-law who was baptized a Catholic as a baby, but who doesn't live up to the Church or do any of the things the Church teaches, in order to go to heaven. He believes just because he was baptized he will be saved. Isn't he wrong? I believe you have to try to be good and believe in the Church, and keep its laws.

A. Your brother-in-law is thoroughly wrong. When a certain man asked our Lord what he must do to have eternal life, Jesus told him, "If thou wilt enter into life, keep the commandments." (Matt. 19, 17).



OPINIONS

Encouraged by Curious Reader's letter

To the Editor: The letter from Curious Reader that appeared in the January 12th issue is very encouraging to me who is constantly faced with the problem of finding those and means to get more laymen to become active in the Lay Apostolate at the parish level.

In my young days, a girl was always taught to mind herself and not behave in a forward kind of way. Young men had to take the initiative and the young girls had a sense of security because they were in the strongest position.

I do not always agree with what I see in Michael Bowles' "Stray Leaves" column, but I must say I agree with the writer when he says that "dating" among school children undermines a girl's self-confidence.

Parents who encourage "dating" at a time when the children are still too young for it to have any real significance are acting in a shortsighted manner, in saying nothing about a possible danger to morality. That is what I think and I often wish others thought the same way. (Name withheld) Jeffersonville, Ind.

The Indianapolis Archdiocesan Council of Catholic Men through their program for the Revitalization of the Holy Name Society afford every parish and parishioner the opportunity to advance in the Spiritual Life and start or increase their activities in the Lay Apostolate.

There are two groups of people in the world. Those who follow God's will and those who don't. And the people who don't can be divided into two classes: Those who don't know God's will and those who don't want to know it.

The District Councils of the A.C.C.M. office at 124 W. Georgia St., Indianapolis 25, Indiana, offer their services to Curious Reader and every other Catholic layman in the Archdiocese of Indianapolis. Yes, Curious Reader, there is more work to be done in every parish.

Those who follow God's will are those who have been swept up in the modern fever of religious revival. These people are not personally concerned over what God wants of them. They are using religion for only one purpose—as a vehicle for helping them feel good.

Freud J. Schottel, Executive Director, Archdiocesan Council of Catholic Men, Indianapolis

Those who don't know God's will are those who have been swept up in the modern fever of religious revival. These people are not personally concerned over what God wants of them. They are using religion for only one purpose—as a vehicle for helping them feel good.

For the record

To the Editor: Let's set the record straight. Due to the extensive smear campaign conducted against the "John Birch Society" which your editorial page has participated in, I would like to convey the following information for those interested in the truth rather than unfounded emotionalism. The "John Birch Society" is founded by a Jew, David G. White, and is a multi-racial and religious sect. It is an educational and informative organization and has no military nature or intent. It is an open, non-secretive organization which offers membership to any loyal American and makes its written aims and intentions available to all—even Communists. The "John Birch Society's" standing admission to its members is: "Never carry out any of

my rights nor do anything for the 'John Birch Society' that is contrary to your own judgment or conscience."

Joseph L. McCarthy, Indianapolis

SERMONETTE

Following God's will

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

Dante might have been blind, but only physically. He was looking at life rather clearly when he wrote, "In His will is our peace." Self will, besides causing confusion, is the only thing that keeps the fires of hell burning.

There are two groups of people in the world. Those who follow God's will and those who don't. And the people who don't can be divided into two classes: Those who don't know God's will and those who don't want to know it. The people who don't know God's will are those who have been swept up in the modern fever of religious revival. These people are not personally concerned over what God wants of them. They are using religion for only one purpose—as a vehicle for helping them feel good. So they read books like, "How to feel good all the time," or "How to keep smiling when your teeth are gone" or "How to have fun being holy." Their religious exercises consist in making a lot of noise under a tent (public devotion) and saying each morning upon rising, "I believe that I am saved" (private devotion). And although it might seem uncharitable to say it, nevertheless it is true—even a parakeet can make a lot of noise under a tent and say "I believe that I am saved" when it wakes up in the morning. These people are not even vaguely aware of what God wants of them.

As for the gang that does not want to know the will of God, these are the soldiers. They are afraid of what God will ask in manifesting His will to them. Following His will is too hard. They do not like the tone of Christ's teaching. The "do penance" and the "take up the cross" revolts them because they are cowards. They will have nothing to do with the humiliating figure of a Man who one day walked by with a cross.

Men searching for truth without God search in vain. They find no answers to their questions. "How come I was born? What is life all about anyway? What happens when I die?" Doing God's will will eliminate our fear. We need never worry about war. The quest for our daily bread will not overly concern us. For we leave everything in His hands. He knows what He's doing. He knows what life's about.



Missioner's aim: obsolescence

SHORT HILLS, N.J.—A Maryknoll priest framed the aim of a missioner in these words: "Our purpose is to make ourselves obsolete."

Father Thomas H. Keefe, M.M., home here on a vacation from his mission work in Wira, Tanganyika, said that the outlook for the Church in Tanganyika, where conversions are at a steady rate, is promising.

"The people are very interested in the Church," he said. "Our only problem is to find time to handle them all. It takes four hours of preparation before Baptism. We are also encouraged by the number of vocations as represented by the boys attending the minor seminary."

Right now, he said, the newly independent nation's greatest need is education. Most children go only to primary schools, he explains, and those consist of only four grades.

But Tanganyikans, he said, "know that they have a great deal of work ahead of them and are prepared for it."

Father Keefe's parish consists of about 1,000 Catholics in a total population of 100,000 scattered over an area of the size of Connecticut. Besides the main church in Wira, there are 30 mud chapels in outlying villages.

Life at the mission is nearly primitive. There is no regular source of water so barrels are used to catch rain water during the six-month rainy season. Electricity is unknown and kerosene lamps are used to provide light.

FAMILY CLINIC

Life wants erring husband back

By JOHN L. THOMAS, J.F. My non-Catholic husband left me six months ago. I have a little over a year ago because I refused to go to work. Although his take-home pay was over \$600 a month, I had a hobby of collecting stamps to take care of the money he earned it, and it was his to keep peace. I tried working, but I couldn't manage both. I have a kidney infection and my last two children died at birth. When I quit working, he left to live with a woman who works. He sends barely enough money to support the children and won't visit them. How can I get him to visit the children, who miss him so badly, or to just come back and start over?

Although you letter offers little information about your married life together, it does tell us several significant things about the character of the man you married in the first place, when a married man claims that the money he earns is his because he's the one that earned it, you have a clear indication that this man simply doesn't understand the meaning of marriage.

If the marriage contract means anything at all, it means that husband and wife solemnly agree to share life together — completely and without reservations. In this sense, a married couple can no longer say, "mine" or "yours," but only "ours."

For personal or cultural reasons, couples may follow various patterns determining who shall be responsible for handling the family income — husband, wife, or both together — yet there can be nothing arbitrary about the essential purposes for which it is used. Regardless of who earns it or assumes responsibility for handling it, it must be used for the good of the family.

This point of justice is so obvious that only a person who refuses to accept the basic obligations inherent in the marriage contract could possibly ignore it.

Further, a father who doesn't bother to visit his young children demonstrates a lack of natural affection and responsibility that we must characterize him as psychically and morally sick. Regardless of the reason for separation, the parents' bond based on the very nature of parenthood, remains strong in normal fathers and mothers. When this does not occur, we have a clear indication the delinquent parent was either

unselfish, immature, or irresponsible to accept the normal obligations of marriage. Any normal boy who has reached puberty can beget a child; it is not a matter of fact—difficult as they may be.

Moreover, any married man who will desert his wife and children to live openly with another woman shows that he has no sense of decency. There is no moral fibre in his character with which one can appeal.

He is obviously too self-centered or spiritually undeveloped to be concerned with what honest people may think of him, or with the scandal he is giving to the children God has entrusted to his care. Incidentally, the fact that he can "get away" with this without losing his job or being rejected by the community is a distressing commentary on contemporary society.

What does all this add up to? Well, Esther, you asked how you might get your husband to visit the children or to come back. I think it should be obvious that in dealing with such a man you have to act in a spirit of anger and you can rely. He refuses to talk to you or to see his children, while his other actions indicate that he is not likely to move if you appeals to decency or virtue.

Hence, I would offer the following suggestions. First, you should see your parish priest about suing for separate maintenance in order to bring legal action against him to the adequate and continued support of yourself and children. Such action should not be taken unless you are sure you have incurred responsibilities that he is not likely to move if you appeals to decency or virtue.

Further, you may as well base your life on the assumption that you will never see your husband or children again. It is better to live with a man who is not likely to move if you appeals to decency or virtue.

your own plans for the future on the assumption that the present situation of separation will persist. There is nothing to be gained by wishful thinking or refusing to face facts—difficult as they may be.

Like many other unfortunate mothers in our society, you must prepare yourself to raise your children alone. Should your husband come to his senses and return to his family, so much the better; but there is no indication that he will do so, and it would be a serious mistake to continue living from day to day "as if" he were about to come back.

Finally, as you suggest in your letter, Esther, it will not be easy to explain this situation to your children. Most children can accept the death of their father without serious damage because they can still cherish his memory and more emotionally seeing, or and be proud of him.

It is quite another matter when he deserts the family, for they are bound to interpret this as rejection. They then face a difficult emotional problem. Although they are naturally inclined to condemn him, they suffer a sense of guilt if they do—children are supposed to love and honor their parents.

Because the situation is evil, there's no real solution to their problem, but you can lessen its evil effects somewhat by concealing your normal feelings of resentment against him, and at least until the children are older and more emotionally seeing, the circumstances; but remember, Esther, you can rely on the grace of the sacrament to see you through successfully. God does not abandon those who trust in Him.

(Father Thomas will be unable to give personal replies.)

WHAT OF THE DAY

The bonds of tradition

By REV. JOHN DORAN

Six or seven years ago, I spent a summer in Europe. Since I had hoped would be more than a travelogue, I tried to analyze and understand what I saw.

Three times I tried to write a column on the problem of tradition, a very apparent problem in much of Europe, and I left the article unfinished.

I was unable to write a satisfactory discussion. It was too deep for me. Yet the problem of tradition is basic, one which confronts all institutions as they grow older, including the Church.

Tradition, the handing on of ways and customs, is necessary if a civilization, a nation, an institution, or a person is to endure and keep its individuality. Yet tradition can crystallize, become stale and brittle, become lifeless.

If any institution fails to keep its traditions, it becomes a flagstone through which one can walk. For every whim of personal or public fancy, a traditionless group has no depth, no stability, no lasting value, indeed will have little current value. It is uprooted without paring under the hot spring winds of human vacillation.

Let tradition take exclusive hold, however, and you let the dead rule the living. Like the ironical bequest of a tyrannical testator, tradition can rule from the grave the very ones who should have been the happy beneficiaries.

Somewhere between the foolish flopping from today's thought to tomorrow's, which the wild-eyed idea men would advocate, and a religious worship of all things handed down, there must be a happy medium. It may well be that only the wisest can see this medium, only the most courageous pursue it.

When Children Have Repeated Colds 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. It is excellent for children, and is free from alcohol and all harmful drugs.

Father John's Medicine also gives prompt relief from coughs due to colds by soothing the throat and irritation. It is pure, wholesome, nutritious. Over 100 years in use. Pd. Adv.

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THE YARDSTICK

A false impression

By MSGR. GEORGE HIGGINS

Some commentators on the new social encyclical "Mater et Magistra," (Christians and Secular Progress) have observed that Pope John XXIII seems to be less interested in the needs of the so-called Industry Council Plan than was Pope Pius XI.

The reason for this, according to Father Gerard Dion of Laval University in Canada, is that Pope John is mostly preoccupied with the practical aspects of the problem.

"He is a pastor and not a jurist," Father Dion told the 1961 National Social Life Conference in Canada last October. "He knows all the discussions raised by the formulas of Pius XI and Pius XII and the misunderstandings caused by these discussions. So he keeps from any formalizing and even goes so far as to avoid using the words 'corporation' and 'corporative organization.'"

(Most of the misunderstandings of "Quadragesimo Anno" referred to by Father Dion centered around the subject of fascism. Some people mistakenly thought that Pius XI was in favor of the fascist corporate state whereas in fact he had opposed it.)

It would appear to be partially correct, then, to say that Pope John XXIII is less interested than was Pius XI in the so-called Industry Council Plan. Pope John's approach to the problem of social reconstruction and his terminology are less theoretical—more flexible, if you will—than that of Pope Pius XI.

But if it would be a serious mistake to conclude that Pope John is any less interested than was Pius XI in the basic principles of social reconstruction underlying the so-called Industry Council Plan. The basic principles of social reconstruction outlined in "Mater et Magistra" are the same as those which are found in Pius XI's encyclical "Quadragesimo Anno." Father Dion summarizes them as follows:

"Economic order will not be naturally, only by free competition, free enterprise and free initiative, although a certain degree of freedom must always be safeguarded. Intermediate bodies are natural and necessary if we want to avoid State totalitarianism. Institutional cooperation at all levels must be organized between the agents of the economy. Intermediate bodies must cooperate among themselves and with the State in order to help it play its positive role in the economy for the common good, national and international."

These are the basic principles underlying the Industry Council Plan. Pope John doesn't tell us, in detail, how they are to be put into effect. His approach, I repeat, is very flexible.

In the words of Father Dion, "Pope John opens the doors to all kinds of institutional cooperation among those interested in the different levels of production, strongly insisting on any organization of the economy which takes into account the national and international common good. The State has a positive role to play and this role must be accomplished with respect for legitimate autonomies and with the participation of all interested groups."

In substance, this is what proponents of the Industry Council Plan have been saying all along. They have definitely been on the right track. At times, perhaps, their approach and their terminology have been a little too inflexible. If so, the new encyclical "Mater et Magistra" can serve as a timely corrective.

I repeat, however, that the new encyclical should not be interpreted to mean that these principles underlying the Industry Council Plan are no longer of any great importance.

Jesus comments on use of contraceptive pills

ST. PAUL, Minn.—Use of pills to prevent birth, cited here by a Roman Catholic theologian as "gravely inconsistent with the moral law of God."

Father John J. Lynch, Jesuit priest and professor at Weston (Mass.) College, speaking at a seminar for priests on "Fertility Pills and Moral Topics," charged that "a concerted effort is being made at the present time by the proponents of birth control to promote the use of relatively new oral contraceptives."

HE SAID THAT "a feature of the project would appear to be an attempt to persuade Catholics to accept the use of relatively new oral contraceptives."

"This allegation is totally without foundation is eminently clear to anyone who is theologically informed and who is aware of the manner in which the drug in question affects the reproductive system."

Reputable theologians held that temporary use of the drug for this purpose would not be in variance with Catholic moral principles, he said.

Prelate defends design of Liverpool Cathedral

LIVERPOOL, England—Work has begun on building Liverpool's \$28,000,000 "Cross of the Nation" cathedral due to be ready for services in five years.

Specialists in pre-stressed concrete, the big British firm of Woods, Bagot & Taylor, have built the country's first nuclear power station, moved in to start preliminary work.

The cathedral, to be built largely of concrete, will be round with a domed roof and a great glass and steel chimney rising from its center topped by a figurative design of the Crown of Thorns. It will be a landmark visible for miles out at sea from this British port.

Archbishop John Heenan of Liverpool said in a special pastoral letter issued at the start of construction work: "I want you to realize that our cathedral will be a building of quite this kind ever attempted in England. Those outside the Church will thank us for uplifting them by this superb example of modern religious architecture."

A scale model of the cathedral has been satisfactorily tested in the wind tunnel at the National Physical Laboratory near London, it was reported here. Standing as it will on a hill facing the sea, the cathedral itself will be buffeted by two main currents of air. To make sure that the design would stand such pressures and endure, as Archbishop Heenan says, for 500 years, the model was subjected to hurricane winds of 160 miles an hour without effect.

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THE FAITH EXPLAINED

By REV. LEO J. TRESE

Being born and growing up are two different events in a person's life. We all recognize that fact. We also recognize that there is a close dependency between the two events.

It is obvious that a person cannot grow up unless first he has been born. It is almost as obvious that the purpose of birth has to do with the process of growing up does not follow. We feel sympathy for a dwarf whose full physical development has been thwarted by some glandular defect. We feel pity for the idiot whose mental growth has been arrested by some defect of the brain cells. We are born in order to grow, purely human in their perfection.

These very evident facts of physical life may help us to understand, in our spiritual life, the close relationship between the sacraments of Baptism and Confirmation. While Confirmation is

a distinct and complete sacrament in its own right, yet its purpose is to perfect in us that which was begun in Baptism. We might say — in a sense — that we are baptized in order to be confirmed.

WE ARE BORN spiritually in the sacrament of Baptism. We begin to see His face in the life of the most Blessed Trinity. We begin to live a supernatural life. As we practice the virtues of faith and hope and love and as we unite with Christ in His Church in offering worship to God, we also grow in grace and in the life of the family of God, like the life of a child, is largely self-centered. We tend to be preoccupied with the needs of our own soul, with the effort to "be good."

We cannot be wholly self-centered, of course; not if we understand what it means to be a member of Christ's Mystical Body; not if we understand the significance of the Mass as an offering of the Church and Holy Communion as the bond of union with our fellows. But in general our religious life does revolve around self.

Then we are confirmed. We receive a special grace by which our faith is deepened and strengthened, so that it will be

strong enough not only for our own needs but for the needs of others with whom we shall try to share it.

With the onset of adolescence a child begins to assume, progressively more and more, the responsibilities of adulthood. He begins to see his place in the family picture and in the community at large (or ought to) his responsibility to Christ for his neighbor. He becomes deeply concerned (or ought to be) with the welfare of Christ-in-the-world — which is the Church and the welfare of Christ-in-his-neighbor. It is in this sense that Confirmation is a spiritual "growing up."

IN ORDER that we may have such a concern for Church and neighbor, we need as well as feeling, the sacrament of Confirmation gives us a special grace and a special power. Just as the sacrament of Baptism made us sharers with Christ in His role of priest, giving us the power to participate with Him in His work, so also is the sacrament of Confirmation makes us sharers with Christ in His role of soldier. We are to participate with Him in the task of extending His kingdom, of adding new souls to His Mystical Body. Our souls and our work are directed not merely to our own sanctification but also to the purpose of making Christ's truths alive and real for those around us.

The Catechism defines Confirmation as "the sacrament through which the Holy Ghost comes to us in a special way and enables us to profess our faith as strong and perfect Christians and soldiers of Jesus Christ."

The analogy by which the confirmed Christian is compared to a soldier is one that has been hallowed by long usage. It is a metaphor of great value and of great truth. The confirmed Christian has a soldier's unshakable loyalty to the King Whose cause he serves.

He is prepared to undergo any suffering in the service of that King. He will resist evil wherever he finds it, and he will fight if necessary. He will do all that he can to expand his Sovereign's kingdom.

It is to be feared, however, that many Catholics see their role of soldier in a negative light. They see themselves as being on the defensive, ready to fight for the faith if the faith is attacked. They see themselves as being in a state of siege, surrounded by a many, fighting for mere survival.

That definitely is not the true and dynamic concept of the grace and the power of Confirmation. The confirmed Christian—whether we call him a warrior, a soldier or a spiritual adult—goes forth joyfully in the fulfillment of his vocation.

Strong in his faith and with an ardent love for souls which stems from his love for Christ, he feels a continual concern for others. He is not content with making more secure their promise of life eternal. His words and his actions proclaim to those around him: "Christ lives, and He lives for you."

The grace to do this is the grace which Jesus promised to His Apostles (and to us) when He said: "You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for Me . . . even in the very ends of the earth" (Acts 1:8).

WE DO NOT KNOW exactly when, during His earthly life, Jesus instituted the sacrament of Confirmation. This is one of the "many other things that Jesus did" which, as St. John tells us, are not written down in the Gospels (see John 21:25). We know that the tradition of the Church which has been handed down to us from our Lord, or from His

Human dignity

There is a vast difference between a defense of the essential dignity of the individual, made as he is to the image and likeness of God, and the claim that he may live and work as he pleases regardless of the social circumstances surrounding his life. Our relationships with our fellow men place obligations upon us which are needed for the very perfecting of ourselves as individuals. The denial of social responsibilities and the rejection of the duty to cooperate with our fellow men goes by the name of "individualism." It reflects a false viewpoint of the world. Pope Pius XI bracketed this error with communism in his social teachings and condemned them both.—William J. Smith, S.J.

Apostles inspired by the Holy Ghost is of equal authority with Sacred Scripture as a source of divine truth.

"A 'Bible-only' friend thrusts out his jaw and says, 'Show it to me in the Bible; I don't believe it unless it's in the Bible.' We do not fall into that trap. We answer sweetly by saying: 'Show me in the Bible where it says that we must believe only what is written there.'"

However, it does happen that the Bible tells us about Confirmation. Not under that name, of course. Aside from Baptism, our present names for the sacrament were developed by the early theologians of the Church: "Laying on of hands" was the earliest name for Confirmation.

This is the name which the Bible uses in the following passage taken from the Acts of the Apostles: "Now when the Apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. On their arrival they offered them money, saying, 'Give me also this power, so that anyone whom I lay my hands upon may receive the Holy Spirit.'" (Acts 8:14-19).

IT IS FROM this passage, and the attempt of the magician Simon to buy the power to give Confirmation, that we get the word "simony"—the name given to the sin of buying and selling sacred things. That, however, is a very minor point.

The real significance of this passage lies in what it tells us about the sacrament of Confirmation. It tells us that while Confirmation is a complement to Baptism, a completing of what was begun in Baptism, nevertheless Confirmation is a sacrament distinct from Baptism.

The Samaritans already had been baptized, yet it still was necessary for them to receive the "laying on of hands." The passage also tells us the way in which Confirmation was to be given: by the placing of the hand

of the one who confirms, upon the head of the one to be confirmed, with a prayer that he may receive the Holy Spirit.

For the moment, though, we are particularly interested in this fact which the passage makes plain: the fact that it was the Apostles—that is, the bishops—who did the confirming. Whoever it was had baptized the Samaritans very evidently did not have the power to "lay hands" upon them and to impart to them the Holy Spirit. Two of the Apostles, Peter and John, had to travel from Jerusalem to Samaria in order to give the sacrament of Confirmation along with the Last Sacraments.

AS IT WAS in the beginning, so it is now. Ordinarily it is only the bishop who may confirm. No one below a bishop can give the sacrament of Confirmation unless he is given permission to do so by the Pope himself. The Holy Father does sometimes give this permission to priests in missionary lands where bishops may be few and far between.

From ancient times the Popes also have given permission to the priests of the Greek Catholic Church to administer the sacrament of Confirmation. In the Greek Catholic Church the priest who baptizes a child also gives Confirmation immediately afterwards.

In the Latin Catholic Church, as we know, Confirmation is not customarily given until after a child has made his first Holy Communion.

Pope Pius XII, who did so much to make the sacraments more easily available to the people, did a most fatherly thing in 1947. He

granted in virtue of the concession granted in 1947 by Pope Pius XII. The Holy Father did not extend this privilege to assistant pastors.

give permission to all pastors, everywhere—when a bishop is not available—to administer the sacrament of Confirmation to any unconfirmed person within their parish who might be in danger of death from sickness, accident, or old age.

In our own country it does not often happen that a person reaches adulthood without being confirmed. However, if it ever should happen that a member of the family is in danger of death and has not been confirmed, the pastor should be informed of that fact. He will administer the sacrament of Confirmation along with the Last Sacraments.

THIS WILL HOLD true even if it is a baby who is in danger of death. While Confirmation in the Latin Catholic Church is given normally only to children who have reached the age of reason, that limitation does not apply to children who are in danger of death. So long as a child has been baptized, he has a right also to Confirmation if he is threatened by death.

Parents should be quick to notify the pastor if such a crisis should occur in their family. If God should take the child, let him enter heaven with the glorious character of Confirmation, as well as the character of Baptism upon his soul.

Incidentally, it is only the pastor, or a priest taking his place, with the powers of a pastor, who has this power to give Confirmation in virtue of the concession granted in 1947 by Pope Pius XII.

The Holy Father did not extend this privilege to assistant pastors.

Woman in modern society

Woman has attained a position of great influence in modern society. But she is only beginning to penetrate the social order in her true womanly role, bringing with her the compassion, the love, and the peace which flow from a maternal nature rightly understood and guided by reason, qualities which humanize and civilize the world of man. The ideal to be sought, not only within the family, but in the wider sphere of social and civil life, is a new equilibrium between the sexes. The fulfillment of woman's true vocation, balancing the practical achievements of man, is deeply needed by the suffering world. Such is the challenge that the Twentieth Century offers to the Catholic woman.—Elizabeth R. Hudson



ST. JOSEPH THE WORKER

The Liturgical Week

By REV. ROBERT W. HOVDA

■ JANUARY 21 — Third Sunday after Epiphany. World-wide prayers for Christian unity continue this week until January 28. And this intention is particularly appropriate at Mass. For the Eucharist has been called traditionally "the sacrament of unity" and "the sacrament of peace."

It is in sharing the Word of God in faith and the Body and Blood of Christ in communion that the Christian recognizes perhaps more clearly than at any other time the tragedy of disunity. Today's Epistle teaches—"If it be possible, as far as in you lies, be at peace with all men." Our public worship this day should continue to explore whether we have used every power and talent which lies within us toward the goal of the reunion of Christ's disciples, whether we have prayed enough for this gift of health to Christ's Body. The Gospel tells us that He is Jesus' gift.

■ MONDAY, January 22 — SS. Vincent and Anastasius, Martyrs. Jesus' discourse on martyrdom (Gospel) contains words of sound advice for all those active in communal dialogues. "Resolve therefore in your hearts not to meditate beforehand how you are to make your defense. The arts of appreciation and understanding have been almost lost in our frenzied concern for 'defense.' It is idle to pray for Christian reunion unless we are willing to meet those of Protestant and Orthodox confessions on terms of mutual respect and with genuine interest in learning from their spiritual experience.

■ TUESDAY, January 23 — St. Raymond of Penafort, Confessor. Our Lord does not speak in the Gospel of this Mass of a confessor about what would happen if the Master returned from the wedding feast to find his servants split into rival camps and turned from the watchfulness and vigilance he commands to a sterile suspicion of one another. But we can imagine, a watching Church, a vigilant Church, cannot afford to be patient of this kind of fratricidal luxury. The speaking of the effect this disunity has on our witnessing, our "confessing" of the faith.

■ WEDNESDAY, January 24 — St. Timothy, Bishop, Martyr. "Every one of you who does not renounce all that he possesses, cannot be my disciple" teaches Jesus in the Gospel today. In terms of this week of prayer for the reunion of Christians, this means that we must be willing to question and perhaps reject many of our attachments to superficial customs. It does not mean playing with and trading with the Gospel of Christ, divine truth. But our religious traditions on all sides are packed with accretions of quite different customs and habits. These we must be willing to adapt or even surrender if they are obstacles to the essential unity for which we pray.

■ THURSDAY, January 25—The Conversion of St. Paul, Apostle. We close the unity prayer week with this moving Mass of Paul's conversion. Both Epistle and Gospel tell us that it is only Christ that matters, that even the highest human values and goods (family, property, etc.) must be seen as inferior to personal faith in Him, a personal encounter with Him. Catholics

MOTHER AND TEACHER Keep holy the Sabbath

(This is a continuation of Pope John XXIII's encyclical on the social order, Mater et Magistra.)

To safeguard the dignity of man as a creature endowed with a soul formed in the image and likeness of God, the Church has always demanded an exact observance of the third precept of the decalogue: "Remember that thou keep holy the Sabbath day."

God has a right to demand of man that he dedicate a day of the week to worship, in which the spirit, free from material preoccupations, can lift itself up and open itself by thought and by love to heavenly things, examining in the secret of its conscience its obligatory and necessary relations towards its Creator.

In addition, man has the right and even the need to rest in order to renew the bodily strength used up by hard daily work, to give suitable recreation to the senses and to promote domestic unity, which requires frequent contact and peaceful living together of all the members of the family.

Consequently, religion, morality and hygiene, all unite in the law of periodic repose which the Church has for centuries translated into the sanctification of Sunday through participation in the Holy sacrifice of the Mass, a memorial and application of the redemptive work of Christ for souls.

It is with great grief that we must acknowledge and deplore the negligence of, if not the downright disrespect for, this sacred law and the consequent harmful results for the health of both body and soul of our beloved workers.

In the name of God and for the material and spiritual interests of man, we call upon all, public authorities, employers and workers, to observe the precepts of God and His Church, and we remind each one of his grave responsibilities before God and society.

(To be continued)

THE LIFE OF OUR LORD

The arrest of Jesus

By F. J. SHEED

To die Christ had sacramentally bound Himself at the Last Supper. As He spoke of His Body given for them, and of His Blood which should be shed for them, and for many, into remission of sins. So His death was not from death that Christ, the Garden of Gethsemani, asked His heavenly Father to save Him. It was from the agony flooding in to Him "the iniquity of us all laid upon Him."

He had prayed that this "chalice" might pass, yet only if His Father so willed. The answer was an angel sent from heaven (Luke XXII.43) to bring Him new strength, but not to diminish the agony. The angel that the agony reached its high point with the sweat of blood.

Through all this Peter, James and John slept. A first time He woke them, reproaching Peter especially—"Could you not watch with me one hour while I sleep?" The spirit indeed is willing, but the flesh is weak. They slept again, and again He woke them. But the third time there was a difference: they were sleeping no longer in matters. Through the trees gleamed the torches of the Temple guard, brought by Judas to lay hold of Him—His hour was come. And as we hear Him speak, we already sense that the conflict within Himself was over. The sufferings might intensify, but from now on He was completely serene, master of Himself and circumstance.

Rights of man When people talk about the supremacy of Parliament, meaning that Parliament can legislate as it chooses about the fundamental rights of man—the right to life, to worship, to marry, to education, to free movement, to work and to own property—our reply must be that such supremacy is impossible. No human authority can claim such power over man. Parliament is bound by the moral law as much as individual men. In respect of the rights of individuals in legislating for their common civic prosperity.—Archbishop Denis E. Hurley, O.M.I.

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WANTS TO GO BACK

She's 'sold' on lay mission work

By AL ANTCAZK

LOS ANGELES—Rita Corbett is a dark-haired, light-skinned young woman whose home is in California and whose heart is in Africa. She returned recently from three years' work in "lush medicine" in a little town called Namdom, in deserts north of the equator in northwest Ghana. And she's hoping to go back.

"Goodness," she used to say, "it's a wonderful thing. But leave my car, my golf clubs, my job? No, no, no."

She was working here at St. Vincent's Hospital at the time and then happened to read of Miss. Anthony Brouwer in organizing the Lay Mission Helpers.

Her attitude changed. Though she was not unimpressed by St. Paul, Miss Corbett puts it in her characteristic spontaneous way: "Something hit me."

Then as the day neared for the Mission service exercises at a ceremony here, Mrs. James Francis McIntyre, Archbishop of Los Angeles, Miss Corbett began to get cold feet. There were doubts about vocation, fears of inadequacy, apprehensions about food, climate, loneliness.

At this point, she said, "there wasn't anything to do but go to God for a little direction." Her fear fled. She made her promises with her class: three years' service overseas, obedience to her mission bishop and superiors.

In return she would receive \$20 a month pocket money, in addition to her board, housing

ing and any needed medical care. "I fell in love with Africa the day I stepped on its soil," Miss Corbett said during an interview on her lunch hour at an eye clinic here where she is now working.

SHE LIVED with the eight Sisters of Our Lady of Africa stationed at Namdom where they conducted a dispensary.

"Ah, sometimes it was difficult," she said of her dispensary work. "The differences in customs and language sometimes hindered communication, but the common human recognition of suffering and kindness surmounted any barriers."

Miss Corbett's particular love was "lush medicine." Two or three times a week she'd pack her kit in the sturdy mission auto and drive to villages 25 and 30 miles away. Nursing was not her only work on these trips. Rather her main task was to instruct and train the villagers in basic health procedures.

The people want to learn, she stressed, and demonstration is the best way to teach.

Her deep blue eyes sparkled as she described her work in Ghana, and it was obvious that working there brought new dimensions to her own life.

Collectively, the description of nursing activities, the expression of compassion for her patients and the sense of joyous kinship with the Ghanians indicated that a lay missionary does great resources of spiritual vitality. Ultimately the conclusion is that this calls for Christian dedication.

"DON'T BE afraid," Miss Corbett counseled. "The fears you conjure before you leave never happen. Expect a change in your way of life. It's not that it's so hard as that it is so different."

Lively, spontaneous Miss Corbett testifies that "you'll love the people, warm, friendly, genuine." She said: "Whenever I was down or out of sorts, I'd just take a walk and their greetings ring and left would lift you right up."

BETTER THAN THE PLAY

By JAMES W. ARNOLD

"Flower Drum Song" on Broadway, was a good-but-ordinary musical. The show had moments of beauty, but was built primarily on such stock-in-trade staples as girls, cash and gimmicks. Ross Hunter has done it on the screen with enough appeal, taste and vigor to satisfy anyone capable of loving a tune or sorting out the mild complications of situation comedy.

Mr. Hunter ("Tantum," "Pillow Talk") gallantly goes with an almost exclusively oriental cast in this diverting fable about San Francisco's Chinatown. The production is directed by James Kwan of "Suzie Wong" (has a name that means anything at the box office. The only moment of justice, Mr. Hunter, is by reason of having played the Polynesian Houdini Mary of "South Pacific" more often than he could have foreseen appearances.

While there have been several memorable all-Negro films, movies about orientals have always been the province of American directors, at least in the meatier parts (most recently, Brando in "Teahouse of the August Moon").

Oriental have gained experience chiefly as villains in war movies or as various sorts of Charlie Chan. But despite their relatively amateurish emotive skills, the Chinese and Japanese pretending-to-be-Chinese bring "Flower Drum Song" an authentic sparkle. The women are energetic, pretty; so, in fact, is the whole show.

The film is twice removed, and barely recognizable. From the original, a funny-sad novel by C. Y. Lee about human conflicts in Chinatown — mostly between traditional, old-world parents and their trash, Americanized offspring.

When Joseph Fields (who also wrote the screenplay) adapted the novel for the stage, he cut out the tragedy and whittled down the characters to musical comedy cliches. Rodgers and Hammerstein added music, and the production on Broadway was a routine hamburger. The movie superbly translates the play's social and racial implications, to a more lavish medium.

Unquestionably its greatest asset is little Yuzhi and Umeki, the shy, gentle-eyed performers who play the main bride from Hong Kong.

After winning an Oscar as a singular girl in "Sayonara," Miss Umeki originated this part on

theatrical stage. Her work in war movies or as various sorts of Charlie Chan. But despite their relatively amateurish emotive skills, the Chinese and Japanese pretending-to-be-Chinese bring "Flower Drum Song" an authentic sparkle. The women are energetic, pretty; so, in fact, is the whole show.

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theatrical stage. Her work in war movies or as various sorts of Charlie Chan. But despite their relatively amateurish emotive skills, the Chinese and Japanese pretending-to-be-Chinese bring "Flower Drum Song" an authentic sparkle. The women are energetic, pretty; so, in fact, is the whole show.

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'Flower Drum Song' is a diverting fable

Broadway, and one suspects she is really only playing herself.

She has, at any rate, that rare quality of grace, intelligence and innocence, plus a kind of softness, that magnetizes one's affections and good will. Her heroine is a girl from the usual film heroine as a symphonic lute from a New Year's lute.

Umeki doesn't really have much of a voice, although because of the advanced art of dubbing, she appears to be one of the better ones doing their own singing. Her best song, "I'm Going to Like It Here," gentle and tinkling as a music box, is admirably styled to her talents and personality.

Otherwise most of the excitement comes from the color, which washes over the scenes immediately during the credits with a series of blazing watercolor by artist Doug Kingman. Director Henry Kostor's cameras strikingly use filters and pastels, so that the screen always seems to be splashing with pinks, oranges, yellows and the dove, hyacinth warmth. Costume designer Irene Sharaf's color sense is exotic enough for a steamship travelogue.

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non-oriental hoodlum who just robbed him. "I don't know," he means, "all white men look alike."

The Rodgers-Hammerstein music, deftly orchestrated by Alfred Newman, which provides the frosting on what is easily one of the most light-headed, light-hearted, highly entertaining films of the season. (L. of D.—A2).

Hits 'downgrading' of family

BRIDGEPORT, Conn.—A united effort by "strong families" to restore to family life in this country its proper "dignity and importance" was urged here by Bishop Walter W. Curtis of Bridgeport.

Addressing some 800 persons at a family holy hour in St. Augustine's cathedral, Bishop Curtis declared that most present day problems are caused by "the downgrading of the family."

He called on families to resist social pressures, which he termed "today's greatest threat to the authority of the family circle. We have become increasingly conscious of our neighbor's doings and unwilling to be different from him."

Bishop Curtis charged that social pressure has resulted in "an almost unrestricted and unsupervised freedom" for children when they are outside the home; that it has contributed to "an unparalleled drink problem among the old and among the young"; and that it has increased immodesty in fashions and dress.

He said that authority, vested in the father as head of the home, "must be restored to the family circle."

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BOOKS OF THE HOUR

'Acres of diamonds'

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

Arthur Cavanaugh's "My Own Back Yard" (Doubleday, \$3.95) is a much better than average example of the kind of book often called a "spiritual Odyssey." The author is a successful young dramatist and writer of short stories and television scripts. He is also a very happily married man, and a Catholic, who he had learned to prize very highly and to live very humbly. The faith that he tried very hard as a youth to throw away.

Radio and Television

CATHOLIC HOUR (NBC-TV)—Sunday, January 21, "Fire watch," the eulogistic to Thomas Merton's Sign of Jonas, will be presented as the third in a series of four programs entitled "The scope of the Soul." The Trappist author will be portrayed as he describes his thoughts and prayers while acting as night watchman in his monastery at Gethsemani, Ky.

CATHOLIC HOUR (NBC-Radio)—Sunday, January 21, Father Hubert van Zeller, O.S.B., British Benedictine writer, will discuss the Christian vocation in the modern world. His topic: "The Christian Sense of Involvement."

HOOR OF ST. FRANCIS (TV)—Sunday, January 21, Actress Jane Wyman presents "Once on a Barron Hill," a recitation of Our Lady of Guadalupe's appearance to a Mexican Indian in 1531. The first of Arthur's battles was a batch of scripts sent to a mammoth talent agency landed on the desk of the third grade influence peddler, Phyllis Anderson, in the literary department of the Music Corporation of America.

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priest-cousin who died young as a result of mistreatment in a wartime internment camp in the Philippines and to two very remarkable women. The book is very much an installment on the repayment of this debt.

Born Arthur Fuchs in the Queens section of New York, the young man took his maternal grandfather's name, and his motherhood, by way of helping to symbolize the break that he was making from an earlier life that included parental divorce and regular attendance at Mass and the sacraments.

When he nearly missed graduating from the eighth grade because of failing a religion exam (having been assured by one of the nuns that he had, and always would have, "two left feet") and when a year in a Catholic prep school turned out disastrously, the young Cavanaugh gave up his Faith entirely, and spent the Sunday morning hour when his parents thought him at Mass, riding the El and reading books.

After college, he threw himself into the only form of activity that he had envisioned since childhood, professional writing, and the material he turned out in all literary forms—all of it spectacularly unsuccessful.

At a St. Patrick's day parade, the struggling young author (struggling as hard to shake off his Catholic heritage as to be a writer) met Jo Carroll, a Chicago girl in New York to study singing. There followed a bitter-sweet period of long walks, disruptive sodas, movies and an occasional play—and the necessity of defending to staunchly Catholic Jo his antagonism to religion.

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Mrs. Anderson took a deeply personal interest in all of "her" authors, and was convinced that the young Cavanaugh would repay this interest. The production of a play in a women's college in the South began a string of successes for Arthur Cavanaugh that is still going on. How much of that was owed to his wife and Phyllis Anderson, he has tried here to tell.

And not all the story is happy, for a few years after the founding and profitable association began Mrs. Anderson was stricken with incurable and agonizing heart cancer. Without a formal faith herself, she was fascinated by what her client and his wife could tell—and demonstrate—about the efficacy of their own faith. She was soon asking them to intercede for her with St. Christopher for protection in her travels and with St. "These for strength to bear his illness."

The detailed picture of gaiety and heavity in suffering is innocently touching, and three left with the feeling that Phyllis Anderson's debt removed from the world one of the truly valiant women who are so much the strength of others.

Equally impressive is the author's quiet humility in the portrayal of what others have done for him, particularly Holy Mother of Church. He is not, he says, able now to pass any of Manhattan's hundreds of churches without making a visit, however brief, to praise and to thank God.

In these days of scoffing references to "the wastelands of television" and the abstractedly evil "Madison Avenue influence," it is good to know that there are those in the wastelands and on the Avenue, who are fighting the good fight, and making it sound worthwhile.

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Refugee Housing

MELBOURNE, Australia—The Australian Society of St. Vincent de Paul building housing for aged and ill refugees returned to it by the Federal Catholic Immigration Committee.

Arrangements for the dance are being made by Dr. and Mrs. Arthur Cronin, social committee chairman, assisted by Dr. and Mrs. William Micheli.

The music will be furnished by Buddy Haecker and his orchestra.

Cathedral parents schedule dance

INDIANAPOLIS — The dance for the parents of Cathedral High School students given annually by the faculty of a cathedral in appreciation of the interest and support given the school by the parents' organizations, will be held Saturday, January 20, at 9:00 p.m. in the Crystal Room of the Continental Hotel.

Arrangements for the dance are being made by Dr. and Mrs. Arthur Cronin, social committee chairman, assisted by Dr. and Mrs. William Micheli.

The music will be furnished by Buddy Haecker and his orchestra.

FATHER CRONIN pointed out that "fair employment legislation has been given adequate trial in many States and cities."

"Even without legislation," he stated, "the Federal Government has used its prestige to prevent discrimination in its own hiring practices and in those of contractors to the government. Accordingly, we know that this is a feasible type of legislation,

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W. O. JONES

Stresses new for laws on equal job opportunity

WASHINGTON—Legislation to promote equal opportunity in employment is badly needed, a priest expert on economic problems told a House subcommittee.

Tic Tacker

If you (readers) are like us (editors), you probably have a wide range of interests. You have a lot of "favorites" among newspapers, magazines, periodicals, etc. Yet the budget reflects you from these publications and you unconsciously carry a guilty feeling that you are missing something important.

This line of thought leads us to an unsolicited "plug." We (editors) would like to recommend a publication to you (readers) who find yourselves in the above described situation. We respectfully call your attention to the "new" format of an "old" journal—the Catholic Mind.

Now in its 60th year, Catholic Mind is truly a monthly review of Christian thought, as its Jesuit editors claim. Reprinted in attractive form are important articles and addresses as well as documentation of particular interest to informed Catholics. (Subscription: \$5—Catholic Mind, 920 Broadway, New York 10, N.Y.)

AUSPICIOUS BEGINNING—The St. Thomas More Society, an organization of Catholic leaders in Indianapolis, deserve commendations for a well-attended Red Mass they sponsored this past week for members of the Bar and state and local government officials. Three hundred persons attended the Mass in St. Mary's Church, while 161 stayed after for dinner at the Athenaeum. Chairman of the event was attorney John I. Bradshaw.

AND THEN WHAT?—We won't vouch for the authenticity of the following story, but it appeared in the Sunday bulletin of St. Paul's parish, Sellersburg: "In the midst of an exciting grade school basketball game, one of our players stole the ball from the rival team and then passed it right into the arms of an opponent. In the sudden silence descended on our side, the priest was overheard to sigh: 'There's a good Catholic for you. He steals the ball, and right away he has to make restitution.'"

DON'T BELIEVE IT—Archbishop Schulte smiled the other day. Someone sent him a clipping from a Jeffersonville newspaper with the prominent, two-column, 48-point headline—"Schulte Believed Ready to Resign." (The story referred to Harold F. Schulte, superintendent of Jeffersonville Schools.)

GRANT DECISIONS—Great Decisions, a nationwide program of group discussions of foreign affairs, will begin the week of February 4. Groups will meet once a week to discuss such topics as Vietnam, the Berlin crisis, and the future of the United Nations. WFBM-TV, Channel 6, Indianapolis, will carry four live discussions of the topics, featuring prominent national and local speakers, to stimulate local participation in the program. Organizations or persons interested in forming groups or who want more information about the program are invited to contact the Indianapolis Council on World Affairs, Radio Building, Indiana State Fairgrounds, to stimulate local participation in the program. Organizations or persons interested in forming groups or who want more information about the program are invited to contact the Indianapolis Council on World Affairs, Radio Building, Indiana State Fairgrounds, to stimulate local participation in the program.

NAMES IN THE NEWS—Thomas F. Jordan, former executive secretary of the Archdiocesan Catholic Youth Organization, has been appointed executive secretary of the Board of Regents of the University of San Francisco. He will continue as director of development at the university. . . . Father Kenny C. Swaney, will be featured on "Saints Alive" January 21-22 at 8:15 a.m. over WLW-L, Channel 13, Indianapolis. He gives a brief vignette of a saint's life each day. . . . Father James Deahery of the Latin School was elected to head the Archdiocesan English Language Arts Association recently. Other officers include Sister Paul Christine, C.S.J., of Sacred Heart Central, vice president; Miss Pauline Ball of St. Mary's Academy, secretary; and John Floersch of Our Lady of Providence, Clarksville, treasurer.

FAMILY AFFAIR—Four Sisters of Providence, serving in Hoosier schools, will travel to Concepcion Abbey, Missouri, next month to see their brother and uncle enthroned as abbot there. Cardinal Joseph E. Ritter, Archbishop of St. Louis, will preside at the installation ceremony of Father Anselm Coppersmith, O.S.B., who was elected abbot November 27. When elected, Father Anselm was prior of Mount Michael Seminary in Elkhorn, Nebraska. Attending the ceremony will be three sisters of Father Anselm: Sister Mary Ann, principal of Our Lady of the Greenwood School, Greenwood; Sister Mary Xavier, principal of St. Agnes Academy, Indianapolis; and Sister Mary Albertine of Holy Spirit School, Jasper. Sister Miriam Clare of Holy Spirit School, Indianapolis, a niece of Father Anselm, will also make the trip.

Vatican paper critical

(Continued from page 1)

and courses. Father Lombardi has lectured in many countries, including the U.S., which he visited most recently in the summer of 1961.

In his new book Father Lombardi made a number of recommendations not mentioned in L'Osservatore Romano's editorial. They included a suggestion that it be made possible for non-cardinals to be elected to the papacy.

Another was a proposal that bishops should be more "sensitive" than administrators, more pastors than superiors." The Italian Jesuit particularly stressed the need for simplifying the dress of bishops, asserting: "It is now accepted in every earthly hierarchy that there should be few external manifestations of different ranks, reducing differences to slight symbolic indications. The government minister dresses like the lowest employe, the general like the lieutenant, more or less like the soldier."

But in the Church, Father Lombardi said, "there are still varieties of habits and a certain pomposity to establish hierarchy. The Italian Jesuit particularly stressed the need for simplifying the dress of bishops, asserting: "It is now accepted in every earthly hierarchy that there should be few external manifestations of different ranks, reducing differences to slight symbolic indications. The government minister dresses like the lowest employe, the general like the lieutenant, more or less like the soldier."

All aboard! — Trading stamps paid the airplane fare and they some for three nuns who left here to establish a mission school in Peru. The Holy Nuns of Mary and Mary took with them \$2,000 in supplies and appliances and \$140 in cash as a result of redeeming their stamps. The Holy Nuns community operates a statewide school system in California. Students at the 46 schools contributed 1,045 books of the trading stamps for the project.

Catholics and Protestants join in unity observance

ALEXANDRIA, Va.—Nearly 20 Protestant churches cooperated here with the city's largest Catholic church in a joint observance "indulging" in the luxury of publishing regularly to all of these publications and you unconsciously carry a guilty feeling that you are missing something important.

During the annual eight day period (Jan. 18-25) special prayers are offered for the unity of Christianity.

The Rev. Charles H. Bayer, pastor of First Christian church, said he believes it marks the first time "in any American community" that Catholics and Protestants have joined hands on a community basis during the octave.

HE SAID members of cooperating Protestant churches will be urged to offer prayers daily during the period that Christians may come to "know the mind of Christ" in matters concerning unity and fraternal relations.

Three joint Catholic-Protestant meetings marked the observance. A group of 150 Protestant women invited the Rev. Charles H. Bayer, pastor of First Christian church, to address the gathering.

On January 25, upon conclusion of the octave, a meeting will be held at First Christian church devoted to the theme "The Unity We Seek." Father Quinlan, the Rev. Leon Laylor, rector of St. Paul's Episcopal church, and the Rev. William Seeger, pastor of Old Presbyterian Meeting House, are to address the gathering.

St. Rita's Social begins at 6:30 p.m. in the auditorium, 19th and Arsenal.

The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

Dual Card Party in Assumption School, 2705 S. Blaine Ave., at 2 p.m. and at 7 p.m. Euchre and miscellaneous games. Refreshments and prizes.

Indianapolis Alumnae Chapter, St. Joseph Academy, Tipton, will hold their Annual Tea at 2:30 p.m. at 2829 N. Meridian St. Committee chairman: Mrs. Robert Mumford, 171 7858.

A Pillow Slip Card Party at 7:30 p.m. All games played. Refreshments and door prizes.

A Card Party at 7:30 p.m. in St. Ann's School, 2829 S. McClure in Marsh Hill. Sponsored by the parish Athletic Club.

Ladies Club of Monsignor Duvies K.C. Council meets in Council chamber at 8:30 p.m. Election officers.

Our Lady of Greenwood Social at 8:30 p.m. in the school hall.

Holy Angels' Social at 6:30 p.m. in the school auditorium, 28th and Northwest.

The Quarterly Book Meeting of the Archdiocesan Council of Catholic Women at 10 a.m., Warren Hotel, Indianapolis. Send luncheon reservations to Mrs. Ann A. Murphy, 707 N. Parker Ave., by February 1.

Protestant leader high in praise of 'Mater et Magister'

ELM GROVE, Wis.—A Protestant theologian has commended His Holiness Pope John XXIII's encyclical "Mater et Magistra" as "one of the most significant papal pronouncements of modern times."

Dr. Jaroslav Pelikan, a professor at the University of Chicago divinity school, said the encyclical is "a genuine attempt to make the message of the Church contemporary and relevant to the times of today."

Its "most striking feature" he added in an article in Country magazine published here, is its effort to "address the moral and spiritual problems of an industrial technological society."

"The encyclical restricts the use of both property and power and it summons the leaders of management, government, and labor to a responsible administration of their positions," Dr. Pelikan stated.

The Protestant theologian cited the encyclical's stand on farm problems and said it urges efforts by government and leaders in private life "to find means of keeping life close to the earth."

Calendar

JANUARY 19

A Fish Fry at 4 and Social at 7 at Holy Home in Beech Grove.

JANUARY 20

St. Rita's Social begins at 6:30 p.m. in the auditorium, 19th and Arsenal.

JANUARY 21

Dual Card Party in Assumption School, 2705 S. Blaine Ave., at 2 p.m. and at 7 p.m. Euchre and miscellaneous games. Refreshments and prizes.

JANUARY 22

Indianapolis Alumnae Chapter, St. Joseph Academy, Tipton, will hold their Annual Tea at 2:30 p.m. at 2829 N. Meridian St. Committee chairman: Mrs. Robert Mumford, 171 7858.

JANUARY 23

A Pillow Slip Card Party at 7:30 p.m. All games played. Refreshments and door prizes.

JANUARY 24

A Card Party at 7:30 p.m. in St. Ann's School, 2829 S. McClure in Marsh Hill. Sponsored by the parish Athletic Club.

JANUARY 25

Ladies Club of Monsignor Duvies K.C. Council meets in Council chamber at 8:30 p.m. Election officers.

JANUARY 26

Our Lady of Greenwood Social at 8:30 p.m. in the school hall.

JANUARY 27

Holy Angels' Social at 6:30 p.m. in the school auditorium, 28th and Northwest.

JANUARY 28

The Quarterly Book Meeting of the Archdiocesan Council of Catholic Women at 10 a.m., Warren Hotel, Indianapolis. Send luncheon reservations to Mrs. Ann A. Murphy, 707 N. Parker Ave., by February 1.

JANUARY 29

Protestant leader high in praise of 'Mater et Magister'

ELM GROVE, Wis.—A Protestant theologian has commended His Holiness Pope John XXIII's encyclical "Mater et Magistra" as "one of the most significant papal pronouncements of modern times."

Dr. Jaroslav Pelikan, a professor at the University of Chicago divinity school, said the encyclical is "a genuine attempt to make the message of the Church contemporary and relevant to the times of today."

Its "most striking feature" he added in an article in Country magazine published here, is its effort to "address the moral and spiritual problems of an industrial technological society."

"The encyclical restricts the use of both property and power and it summons the leaders of management, government, and labor to a responsible administration of their positions," Dr. Pelikan stated.

The Protestant theologian cited the encyclical's stand on farm problems and said it urges efforts by government and leaders in private life "to find means of keeping life close to the earth."

NEW OFFICERS

INDIANAPOLIS — Florence Mappes is the newly elected president of the Sacred Heart Christian Mothers' Conference. Other officers include Flora Stewart, first vice president; Ellen Braun, second vice president; Kathryn Manning, recording secretary; Lois Richardson, financial secretary; and Mary Ann Teppen, treasurer.



PILGRIMAGE LEADER—Msgr. Victor L. Goossens, director of the Archdiocesan Society for the Propagation of the Faith, will be co-leader of an Oriental Mission Pilgrimage to Japan and the Far East during the month of July. Also accompanying the group will be Father Raymond T. Bosler, editor of The Criterion. The tour will commemorate the 100th anniversary of the canonization of the 26 Martyrs of Japan. For information on the pilgrimage, contact Msgr. Goossens or The Criterion.

Speaker

(Continued from page 1)

city . . . (which) repudiates a smug complacency in the status quo."

Application of these fundamental principles "demands that the construction of a better corpus juris be made in the light of the origin, the nature, the destiny, and the dignity of man; and in the light of the origin, the nature, the purpose, and the limitations of the state," the speaker said.

"As the legal profession can rightly claim major credit for the construction of our democratic society," he said, "so must it now accept major responsibility for its preservation and its improvement."

The Red Mass, the first to be held in the Archdiocese of Indianapolis was sponsored by the St. Thomas More Society, an organization of Catholic lawyers. One hundred sixty two persons attended the dinner which followed the Mass.

If you would like additional information about this pilgrimage, send this coupon for a free brochure. Contact: The Criterion, 124 W. Georgia St., P.O. Box 174, Indianapolis 6, Indiana, MEltose 4-1431.

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Airborne TV classes

(Continued from page 1)

per student enrolled beyond the first 200 students. Schools enrolling more than 1,000 will pay one dollar for each student up to that total plus 75 cents for each student beyond 1,000.

The fee system, supplemented by decreasing foundation and grant support over the next four years, is expected to support an annual operating budget of \$3.75 million through 1964-65.

Reaction of the eight Catholic elementary schools in Indianapolis using the airborne TV instruction this year has been favorable. Many teachers and principals have voiced particular appreciation for the science classes.

Secondary school administrators have been less enthusiastic. They feel that it is exceedingly difficult to adjust classroom schedules and length of periods to coincide with particular secondary course offerings on television.

Msgr. Galvin, a member of MPATI's board of directors, thinks that Catholic schools have a lot to gain from the televised instruction and that the cost per student would not be excessive in return for the value received. It will remain the decision of

each parish to implement the program for themselves.

MEANWHILE, it appears that Indianapolis and Marion County public school officials are not demonstrating interest in the MPATI project. It would mean for them an expenditure of considerable sums of money, and they are apparently not convinced of the program's merit.

If other large public school systems in urban centers throughout the midwest show the same degree of hesitancy, it appears that the chances of MPATI raising \$3.75 million for its annual budget are slight.

Bus service

A special bus will leave from 55, Peter and Paul Cathedral at 1 p.m. Sunday, January 21, for persons attending the Legion of Mary program at Marian College.

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Remember them in your prayers

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1 BENJAMIN KNIGHT, 86, St. Augustine's Church, Jan. 12, Holy Cross Cemetery, Indiana.

ST. MERRINDALE

1 LEO RICKER, 71, St. Michael's Church, Jan. 12, Holy Cross Cemetery, Indiana.

CANNELTON

1 AUGUST LEROY REED, 53, St. Michael's Church, Jan. 12, Holy Cross Cemetery, Indiana.

RICHMOND

1 RICHMOND W. BROWN, 72, St. Andrew's Church, Jan. 12, Holy Cross Cemetery, Indiana.

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1 ANNA E. O'CONNELL, 96, St. Patrick's Church, Jan. 12, Holy Cross Cemetery, Indiana.

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Priest to address Protestant prayer

MINNEAPOLIS, Minn. — For the first time, a Catholic theologian will address the Minnesota State Pastors' Conference, a Protestant group, when it meets here Jan. 15-17.

He is Father Godfrey L. Diekmann, one of the most prominent professors of church history at St. John's Abbey, Collegeville, Minn.

His talk will deal with promising developments in the Protestant-Catholic dialogue from a Catholic point of view.



JAPANESE

Catholics are celebrating this year. One hundred years ago, the Church in Japan had 28 Japanese martyrs who met death in 1597. They are members of the Holy Mountain Shrine and Mission Pilgrimage, who will tour these exciting places in the college chapel at 11:30 a.m., with conferences scheduled to start at 1:30 p.m. Luncheon will be served after the Mass.

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AROUND THE ARCHDIOCESE

Madison presentation set by Players Incorporated

MADISON, Ind. — Players Incorporated, of Catholic University, Washington, D.C., will present "A Midsummer Night's Dream" at the Shaw Memorial High School Auditorium...



OBERON — as played by Jay Ehrlicher.

Joseph Gikley, secretary; and Mrs. Ralph Conner, treasurer.

TERRE HAUTE The Third Order of St. Francis of St. Joseph parish, will meet Sunday, January 21, at 2:30 p.m. A social hour celebrating the Feast of the Epiphany will follow the meeting.

CPA team planning Latin America tour

NEW YORK — A three-man team of U.S. Catholic journalists will visit Latin America in February to study and make recommendations concerning Catholic programs in the mass media.

Sponsored by the Catholic Press Association, the team will spend the month in Venezuela, Nicaragua and Honduras.

Members of the team are Father Albert J. Nevins, M.M., chairman, who is president of the Catholic Press Association and editor of Maryknoll magazine; Msgr. R. G. Peters, editor of the Peoria Register; Peoria, Ill., diocesan newspaper; and Douglas Roche, associate editor of Sign magazine.

ON STUDY GROUP WASHINGTON — Father John Courtney Murray, S.J., professor at Woodstock (Md.) College and a prominent commentator on the American scene, is one of a 12-member committee appointed by the Defense Department to study the Pentagon's troop education program.

CONTRIBUTORS THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

BRANCH: R. EVAN, Terre Haute; MISS LISA KUNDEL, Southport; BRANCH: R. EVAN, Terre Haute; MISS LISA KUNDEL, Southport; MISS LISA KUNDEL, Southport.

Says Pope backs 'common market'

CHICAGO—An expert in Catholic social action said here that the "Atlantic community and the common market harmonize perfectly" with the May 15 social encyclical of His Holiness Pope John XXIII.

Father John F. Cronin, S.S., assistant director of the N.C.W.G. Social Action Department, told the executive committee of the National Catholic Social Action Conference at DePaul University here "the encyclical does not give an explicit endorsement of the European union and the common market since it was addressed to the whole world."

"But implicitly it carries on the crusade of Pope Pius XII for a united Europe," Father Cronin said. "Pope John approved the principle of regional and international units. He stated that economic growth must go hand-in-hand with social progress. And the encyclical takes a benign view of social experimentation for the common good."

Small farm seen bulwark of religion, democracy

RUSSIA, Ohio—Family farms are a "bulwark of religion and democracy," a priest-authority on rural affairs told Shelby County farmers and agricultural officials here.

Father Joseph V. Urban, pastor of St. Columban's parish, Loveland and Cincinnati archdiocese moderator for rural activities, said: "To exchange the family farm system for a few 'farms incorporated' would be tragic for families on the land and for the nation as a whole."

FATHER URBAN emphasized that the family-type farm is more typically American than baseball or any other American tradition.

"In America," he said, "farming is a family enterprise. The farmer and his family make their decisions, do most of the work as a family group, and depend on the success of their farm for support. It has been the background of our democratic way of life and the greatest source of our national strength."

REFERRING to His Holiness Pope John XXIII's encyclical, Mater et Magistra, and particularly its treatment of agricultural problems, Father Urban said: "The Holy Father himself lived and worked on a farm, and therefore is especially competent to speak on the subject."

"The unhappy lot more acres today than families did a generation ago."

"Hence farms are growing larger," he said, "but these farms must still be operated by and for families. Let us not exchange them for a type of agriculture which has failed in every place and every age in which it has been tried."

"The Holy Father refers to the system of cooperation as the basic remedy. United in democratic cooperative organizations, farmers could regain their voice in economic affairs," he said.

Catholic farmers have a responsibility, Father Urban said, to contribute to the Christian understanding of the cooperative movements in the U.S. and to "foster among their brother Catholics a mentality more conducive to cooperative action."

There will be four Marian Lectures in the adult education section, each in consist of a one-hour class once weekly for eight weeks. The lectures will be given on Tuesday and Thursday evenings, beginning February 20.

Subjects and lecturers will be: "Communism," at 7 p.m. Tuesdays by Charles Argat; "Recent Ecumenical Councils," at 8:15 p.m. Tuesdays by Father Raymond T. Bosler; "Apostolic Lay Leadership," at 7 p.m. Thursdays by Father James Byrne; and "The Mature Personality," at 8:15 p.m. Thursdays by Msgr. James P. Galvin.

Registration for the Evening Division academic classes will be at Marian from 9 to 8:30 p.m. Thursday and Friday, January 25-26, and from 9 a.m. until noon on Saturday, January 27. Registration for the Marian Lectures will be from 7 p.m. until 9 p.m. on Tuesday and Thursday, February 13 and 15, or by mail.

FARMER'S VIEW

Was God wrong?

By DANA C. JENNINGS A full-page newspaper ad for a mausoleum corporation guarantees your mortal remains that the world will pass away but that heaven will not.

It is good to show respect for the body, the former Temple of the Holy Spirit, but these people are trying to buy the incorruptibility of the body which God granted only to His Blessed Mother and a choice few of His saints.

The unfriendly earth. This idea shows how far we have strayed from a true scale of values. It shows how hard modern man tries to deny his fundamental dependence upon the soil, God's greatest material gift to man. It is a symptom of a modern sickness of the mind and of the heart and of the soul.

This same ad promises "perpetual care forever" (twice times eternally), which promise we doubt can be fulfilled considering the upheavals which plague mankind and God's prophecy that the world will pass away but that heaven will not.

God, who made man from clay, said, "Dust thou art and to dust returnest." Maybe He made a bad mistake. Maybe He should have made man from nylon or hard rubber. Maybe He should have said, "Plastic thou art and plastic remainest." I guess when God makes a mistake it's up to us, His creatures, to correct it for Him.

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THIRD PHASE OPENS

Council commission tackles moral issues

VATICAN CITY—The Central Preparatory Commission for the coming ecumenical council opened its third series of meetings here with discussions on the moral order.

Cardinal Eugene Tisserant, Dean of the College of Cardinals, presided over the opening meeting (Jan. 23) at the Vatican in his Holiness Pope John XXIII.

FIRST ON THE agenda at the meeting was the question of moral order. Cardinal Alfredo Ottaviani, Secretary of the Sacred Congregation of the Holy Office, led the discussion since the matter is being considered by the Preparatory Commission on Theology, over which he presides.

Neither the discussions nor any decisions made were made public, since it will be up to the council itself to make final pronouncements on the matters under consideration. However, the announcement at the opening indicated that the commission's

discussions centered on moral practices in modern society.

The commission's first series of meetings, from June 12 to 20, 1961, discussed the council's organization and procedures to be followed at its meetings.

THE SECOND series from November 7 to 17 discussed the question of inviting non-Catholic observers to the council. It also studied a new formula for the profession of faith, questions on the sources of Revelation and proposals for a better distribution of priests. Pope John addressed the opening and closing sessions, stressing the spiritual aims of the council and the importance of the studies being made by the preparatory committees.

The present series of meetings is expected to end January 23.

ON THE SECOND day of its current meetings the commission studied the pastoral aspects of the sacraments of Confirmation and Penance.

Cardinal Benedetto Aloisi Ma-

sella, president of the Preparatory Commission for Discipline of the Sacraments, led the discussion.

The discussion on Confirmation centered on the question whether it is better to administer the sacrament to a child before First Communion or to delay its reception until a more mature age.

There was discussion also on the advisability of extending the faculty of administering the sacrament to priests outside circumstances of necessity, so that the sacrament might be more widely and more easily received.

In the Latin Church, from the first centuries, and more commonly after the 13th century, it has been customary to administer the sacraments of Baptism and Confirmation separately, and Confirmation has been administered only by a bishop.

In the Greek Church, Confirmation has always been administered immediately after Baptism. In Spanish-speaking countries administration is commonly administered to infants.

IN RECENT years the question of the most suitable time for administration of Confirmation has been widely debated.

Two main trends have emerged: The first, based on pastoral reasons, would like to see Confirmation reserved for adolescents between the ages of 12 and 15; the second, based on theological, historical and juridical reasons, insists on the age of seven as most suitable, and states that confirmation should precede First Communion.

In addition to the question of age in regard to administration of Confirmation, the Central Commission examined the questions of the preparation and responsibilities of Confirmation sponsors and the advisability of extending the faculty of administering the sacrament to ecclesiastics who are not bishops.

Since the decree of the Sacred Congregation of Sacraments of September 14, 1946, the faculty of administering Confirmation has been granted to pastors and assistant pastors in cases of necessity.

It is now argued that the shortage of clergy and the requirements of modern life make it necessary, whenever possible, to facilitate to the greatest degree the possibility of receiving the sacraments, which were instituted for men to help them attain their ultimate end, and that therefore there should be even less limitation on the minister of Confirmation.

The discussion on the sacrament of Penance turned chiefly on its juridical aspect and on the faculties granted to priests who hear confessions.

THE DEVELOPMENT of the means of transportation, which allows the frequent and rapid displacement of people, raises the question of relaxing the limitations now placed upon priests in hearing confessions in certain places and under certain circumstances.

The principal concern in this area of the commission's deliberations is to remove as much as possible all those elements that hinder Catholics' easy access to the sacrament.

NEW BELGIAN SEE

VATICAN CITY—Antwerp, Belgium's second largest city and one of the world's largest ports, has been made the See city of a new Belgian diocese created by the Holy See. Its territory is taken from the Archdiocese of Malines, which has been renamed Malines-Brussels.



KNIGHTS AID INFORMATION CENTER—Father Kenny C. Sweeney, co-director of the Catholic Information Center, beams as he receives the progress reports of the five Indianapolis Knights of Columbus Councils who have pledged \$40,000 toward expansion of the Center. Nearly \$2,000 has been contributed thus far in the campaign by individual K of C members. Representing the five councils were, left to right: George Killinger, Council 437; Leland Johnson, Pius X Council 3433; Paul Jones, Holy Family Council 3682; Carl J. Hoesing, Our Lady of Fatima Council 3278; and Alfred Prestel, Msgr. Downey Council 3650. (Staff photo)

Knights' drive aids Information Center

The realization of an expanded Catholic Information Center in Indianapolis is one step closer this week as a result of a \$2,000 contribution by individual members of the five Indianapolis Knights of Columbus Councils.

Last October the K of C Councils announced plans to raise \$40,000 annually to provide a major breakthrough in local Catholic radio and television programming.

FATHER KENNY C. Sweeney, Archdiocesan Director of the Radio and Television Apostolate and co-director of the Center, indicated that the physical expansion

of existing facilities would begin when the \$10,000 mark is reached in the campaign.

Phase I of the development program will add two large rooms to the existing Catholic Information Center library and office, located at 148 W. Georgia St. The additional space will allow for a larger library, offices, sales room for pamphlets and instructional material, reference room, and audio-visual facilities.

THE NEW audio-visual department would include a complete film and tape library.

In his expression of appreciation to Anthony Lyons, president of the Indianapolis K of C Chapter, and the respective council campaign chairmen, Father Sweeney said that the ultimate success of the program will depend upon the generosity of individual Knights of Columbus in this area.

Religious tortured in Czechoslovakia

ROME—Czechoslovakia's communist regime has arrested, tortured and imprisoned 14 Religious, it has been reported here by the Divine Word News Service. The news service said that the Religious were persecuted during a new wave of violence against the Church in Czechoslovakia. It added that the Religious were tortured and "brainwashed" over a seven-month period in a Red effort to force them to sign confessions.

Learn from Protestants, Catholics are reminded

ST. LOUIS—Catholics should develop the "corporate humility" to learn things from Protestants, Michael de la Bedoyere said here.

Editor of the Catholic Herald, one of the two largest Catholic newspapers in Great Britain, De la Bedoyere is convinced the days of "fighting the Protestants" are past.

People who still may be fighting rear-guard actions against anti-Catholic groups might be more effective as apostles of Christ if they adopted some more positive program, he said.

"IF WE ARE really interested in being Catholic, then it should follow that we won't think of Catholicism as a sort of separate body cut off from the outside world," he said in an interview.

"On the contrary, we should think of ourselves as apostles, as

witnesses, as the first apostles were—as people who will inevitably be wanting to spread the faith all the time, to make it known.

"And if we have this sense of working with our fellow Christians, we have got to learn from them, too, just as they have learned from us."

The 60-year old editor, here to lecture at Fontbonne College, emphasized he was not advocating any compromise on doctrinal matters.

"It isn't a question of compromising on the Catholic Faith in any way," he said. "That is quite another matter. But it is a question of changing our habits, of changing our way of looking at things, changing our disposition toward non-Catholics."

DE LA BEOYERE thinks that too many Catholic customs date from an era when the Church had to be on the defensive against Protestantism.

"One paradoxical result is that the non-Catholics have actually maintained a great deal of the early Church in some of the essentials—not the dogmas—which the Catholic Church dropped. The Church dropped them after the Reformation because it felt that it had to be on the defensive, to be different.

"Such a thing as the plain altar, for example, on which the Sacrifice of the Mass was celebrated. Such a thing as an interest in the Scripture. There are quite a few things we have dropped, and we have quite a lot to learn from the non-Catholics.

"But, above all, perhaps, we have as Catholics to learn a sense of corporate humility. Not to think that, because we have the right thing, we are therefore perfect, or that our mode of life as Catholics cannot be improved."

Orphanage seized by Ceylon regime

GAMPOLA, Ceylon—The government of Ceylon has seized an orphanage here and the consent of the nuns who staff it, putting the fate of 50 orphan girls in doubt.

The Director of Public Instruction confiscated the nuns' living quarters and kitchen at St. Joseph's Convent as well as the girls' residence.

The orphan girls had been rescued from destitution by the nuns. The Parent-Teacher Association of St. Joseph's Boys' School in this town in central Ceylon has protested against the government action.

The government has confiscated more than 700 Catholic schools under a nationalization law passed in 1960.



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