



REVIVAL AT HOLY ANGELS—The sign tells the story at this Indianapolis parish. The observance is open to non-Catholics.

### VERNAULAR VIEWS HIT

# Liturgist barred earlier by C.U., paper reports

OKLAHOMA CITY, Okla. Father Geoffrey Diekmann, Benedictine liturgical expert who edits *Worship* magazine, was barred from speaking at the Catholic University of America last summer, according to a report here by *The Oklahoma Courier*, Catholic diocesan weekly newspaper.

The priest is one of four theologians—the others being Father Gustave Weigel, S.J.; Father John Courtney Murray, S.J.; and Father Hans Kueng of Germany—whose names were deleted by university officials from a list of speakers sought by the school's Graduate Student Council.

In its report, the *Oklahoma Courier* also said that Bishop Victor J. Reed of Oklahoma City, in a letter to the diocesan religious education committee, had described the four priests as "sound men devoted to the welfare of Holy Mother Church."

"CONSISTENT with that obedience to laity which is essential to the nature of the Church, I will do what lies within my power to insure free liberty of expression, especially in our universities," Bishop Reed said.

## C.U. rector reaffirms stand on theologians

WASHINGTON—Msgr. William J. McDonald, rector of the Catholic University, has affirmed his stand on theologians who are invited to speak in a student-sponsored lecture series.

Msgr. McDonald, in a statement replying to critics of the university's policy, said it "should be obvious that the action was supported by sound and objective reasoning and therefore is no reflection on either the persons involved or the views they espouse."

He said that the four men in question are known to hold "a similar, definite point of view on certain pivotal ecclesiastical issues and any policies being debated by the bishops in the ecumenical council."

POINTING TO the Catholic University's "unique" status as an institution under the jurisdiction of all the Bishops of the United States, he said the university "takes no official position on those issues and policies still unresolved by the council."

Controversy has been stirred by reports of the university's alleged banning of the four prominent theologians—Father John Courtney Murray, S.J., and Gustave Weigel, S.J., both of Woodstock (Md.) College, a Jesuit seminary; Father Geoffrey Diekmann, O.S.B., editor of *Worship* magazine; and Father Hans Kueng of the University of Tübingen, Germany.

MSGR. McDONALD said he agrees with a published comment by Father Weigel that "the matter is not as important as it has been made out to be."

invited

WASHINGTON, D. C.—A controversy over the removal of Father Gustave A. Weigel, S.J., J. C. ... list of speakers for a student-sponsored series of Lenten lectures has apparently ended amicably here with an invitation from the Catholic University of America to the noted Jesuit theologian to be its commencement speaker in June.

Father Weigel has not yet accepted because of a problem in re-arranging his heavy schedule of lectures, but he disclosed at the end of a lecture to a Catholic University class here that the invitation seemed to indicate he was still in good standing on the campus.

The Courier also quoted Abbot Baldwin Dvorscak, O.S.B., head of St. John's Abbey at Collegeville, Minn., as saying:

"I would have thought that with the example set by the Second Vatican Council, this kind of thing would no longer happen. There is absolutely no reason for this ban and I consider it a great blow to dedicated and very competent theologians."

Several other Catholic newspapers criticized the policy of the university.

The *CATHOLIC Messenger* of Davenport, Iowa, in an editorial, said that "even though no invitations were issued, it seems clear that the word 'banned' is justified, and that the denial of any banning is simply an exercise in advanced semantics."

It noted that the three American priests, Fathers Murray, Weigel and Diekmann, had made "contributions of national and even international significance" and that Father Kueng was "kept busy addressing on invitation—groups and conferences of bishops from around the world" at the Vatican Council.

The *Catholic Messenger* said the university's "main argument—that allowing these men to speak would seem to put the university on record as favoring one set of views now before the Vatican Council—is silly."

"Allowing the four men a platform would no more endorse their views than Harvard will be endorsing Catholicism when it sponsors next month's talk by Cardinal Bea. It seems incredible to have to say it, but a university with any intellectual pretensions really ought to be open to some views besides the very narrowly orthodox."

In Baltimore, the *Catholic Review*, archdiocesan weekly, said that "on the face of the evidence, administrative officials of the Catholic University seem to have made a decision at variance with authentic Catholic scholarship and with C.U.'s own best traditions."

"For as the university's first statute affirms, 'the aim of the university,'"

logians who are above suspicion."

The Benedictine Abbot said that last summer the faculty of theology at Catholic University had informed him that Father Diekmann would not be welcome to return to the university for his summer lectures. He said he had asked for an explanation. "The university replied, according to Abbot Baldwin, that Father Diekmann 'is inclined to advocate the use of the vernacular' and that it had no other reason for not inviting him to the campus."

Father Diekmann is now in Mexico where he is recovering from an illness.

In an editorial, the *Oklahoma Courier* said that "by stifling free discussion on subjects which educated Catholics should debate with the greatest freedom, officials of the Catholic University are doing the Church a great disservice. They are helping to propagate the image of Catholics as religious automatons in perpetuating the unfortunate abuse against freedom of thought in the Church of which intelligent Catholicism is ashamed."

A third mark of American Catholicism, he said, is its heavy emphasis upon moral rather than dogmatic theology.

"This appears also to be something which is shared with the non-Catholic American community," he commented. "Their genius, as ours, has been heavily practical and moral."

Geographical and historical circumstances have caused this American phenomenon, Bishop Wright suggested.

"The stern and rockbound New England coast left little time for

philosophical speculation among the New England Protestants, and the pressing practical problems of survival which confronted our immigrant peoples inevitably influenced their cultural development," he pointed out.

He remarked that author Emily Dickinson was "suspected of being a Catholic convert because she 'kept Christmas' in Amherst. 'Think these things are but hints of the mysterious influence on the national culture.'"

There are forces in the country, the bishop said, "that are bent on establishment of a single public school system, a nonsectarian, nonpartisan, even federal control."

"The separate school system is a major and healthy obstacle to such a situation," he asserted.

# Catholic schools are called essential culture witness

SANTA BARBARA, Cal.—A spiritual witness essential to the national culture is being supplied by the Catholic educational system, Bishop John J. Wright of Pittsburgh declared here.

The prelate said separate schools provided "a major and healthy obstacle" to a "monolithic educational system" in an interview published by the Center for the Study of Democratic Institutions.

The center, a unit of the Fund for the Republic, released his views in a pamphlet, "Religion—One of a Series of Interviews on the American Character."

Bishop Wright was interviewed along with Dean Robert E. Fitch of the Pacific School of Religion, Berkeley, an interdenominational center, and Father Louis Finkelstein, chancellor of Jewish Theological Seminary, New York.

Dean Fitch and Rabbi Finkelstein analyzed aspects of Protestantism as well as Catholicism in American life. Interviewing the three religious leaders was Donald McDonald, dean of the Marquette University School of Journalism.

BISHOP WRIGHT said there was a strong argument for Catholics to maintain their separate school system, "not only for the preservation of our own religious tradition but also for the spiritual witness that is essential to the national culture."

He observed that a principal contribution of the Catholic school system may be "the preservation of the freedom of education."

There are forces in the country, the bishop said, "that are bent on establishment of a single public school system, a nonsectarian, nonpartisan, even federal control."

"The separate school system is a major and healthy obstacle to such a situation," he asserted.

Bishop Wright went on to say that integration of Catholics into the public school system in the past would have resulted in an "unmitigated political and educational disaster."

"Let's face it," he said, "totalitarianism is presently used to label, in every purely secular government as it would be in any hierarchy."

Asked to define characteristic elements of American Catholicism, the bishop replied that three elements stood out in his mind. These, he said, were a profound spiritual loyalty to Rome, a determination to do good works, and a concern with moral considerations rather than doctrinal speculation.

"The American Catholic's loyalty to Rome is an almost mystical thing," he declared. "It is strictly spiritual. It has little or no political overtones."

Another characteristic, the bishop stated, "is an energetic and generous disposition of the American Catholic for the performance of good works."

HE EXPLAINED that the manner in which American Catholics live is to build charitable institutions or participate in programs such as the Vincent de Paul movement are characteristic and, "I think, a trait we share with Americans generally."

"What we set out to do in making a Christian evaluation of urban life is creative and something of a departure."



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## Textbook bill passes Rhode Island Senate

PROVIDENCE, R. I. — The Rhode Island Senate without dissent approved a bill which provides tax paid textbooks and a program of aptitude and intelligence tests for private school students throughout the state.

The voice vote on the measure came after 26 minutes of discussion on the Senate floor. The bill now goes to the House of Representatives.

The measure approved is the Democratic bill. It is substantially the same as another bill introduced by Republican which

## Beatification causes move step forward

represents Gov. John H. Chafee's views on the school aid issue.

Sen. C. George Stefano, Republican minority floor leader, expressed the opinion that the Governor would sign the Democratic bill if it reached his desk.

THE MEASURE was brought up on the floor after a long Senate recess during which Democrats and Republicans caucused, and the Senate Judiciary Committee approved the bill.

This leaves-in principle—two more steps to be taken before the founders of the Sisters of Charity in the United States and the fourth Bishop of Philadelphia can be beatified. These are the decrees of "toto" (safe to go ahead with the beatifications) and canvassing the views of the cardinals, archbishops and bishops in Rome concerning the prospect of beatifications. But the dates for the beatifications have already been set—at least tentatively: March 17 for Mother Seton and Bishop John Neumann, C.S.S.R.

Sen. Irving J. Bilgor, member of a special committee which studied the textbook aid issue, said he could not recall any legislation to which so much thought, opinion and preliminary work, was devoted.

THE BILL specifies that mathematics, science and modern language textbooks, which are not sectarian, be provided by the state and loaned to students of parochial and private schools, subject to rules and regulations as the school committee may prescribe for materials and a uniform program for aptitude and intelligence testing of all elementary and high school students in public and private schools.

Several statewide Protestant organizations have campaigned against the legislation, principally on the ground that it violates the traditional separation of Church and State doctrine.

MSGR. LALLY saw four areas for Catholic attention. He cited relations of the Church itself to the changing city, the role of the church, the need for "philosophical theology of urban life and the beginning of an exchange of information and experience among Catholics already in the field."

THE session here was under the chairmanship of Msgr. George G. Lally, director of the Social Action Department of the National Catholic Welfare Conference.

URBAN RENEWAL

BOSTON—A statement read in Catholic and Protestant churches of Boston's Charlestown district urged all residents to support a \$20,000,000 urban renewal plan for the "rebirth" of the historic area which includes the famed Bunker Hill monument.

More than 1,000 priests and 3,000 Sisters minister to the 700,000 Catholics, Negroes and 130,000 Catholic Indians throughout the country.

According to the 76th annual report issued by the Commission for the Catholic Missions Among the Colored People and the Indians, headed by Cardinal Spellman, Archbishop of New York, only one out of 27 Negroes in the United States is Catholic. The figure among Indians is one out of three.

Praises progress in understanding

ST. LOUIS, Mo.—Man's dignity as a human being is the common bond between religious groups, Cardinal Ritter said in a statement. Cardinal Ritter, Archbishop of St. Louis, declared here at a regional Brotherhood Week dinner of the National Conference of Christians and Jews.

Addressing some 1,000 guests, Cardinal Ritter said: "We do not calculate color or culture in our judgment of one another. There are divisions of creed, but these ... are beginning to unite us in a spirit of understanding because we are beginning to realize what mutual respect and good faith really means."

THE Chancery Office By order of the Most Rev. Archbishop

RITTER FACULTY HOUSE NEARS COMPLETION—Construction work is proceeding rapidly on the 36-bedroom faculty house to accommodate the Sisters of St. Francis who will staff the new Ritter High School in northwest Marion County. The Archdiocesan secondary school will be erected adjacent to St. Michael's School at W. 30th and Tibbs Ave. Upon completion of the faculty house in May, it will be occupied by the nine Sisters who will staff the new St. Gabriel's School, under construction at 6000 W. 30th St. Construction of the high school has been delayed because of inadequate funds. The existing convent at St. Michael's will become the residence of the St. Michael's clergy and the high school clergy personnel. High school campaign headquarters reported this week that campaign collections have passed the \$3 million mark. (Staff photo)



Father Francis Eckstein has been appointed to the position of Chancery Director. He will succeed Father Paul Voigt who has been appointed Tell City, Ind. Director, succeeding Father William Munshower.

SISTERS WRITE HOME

Report from the missions

TARI, New Guinea—Bush country missionary activity here realized its first tangible evidence of the apostolate when nearly 60 adult natives were baptized in a mass ceremony before Christmas. The event was promptly celebrated by a village-wide "pig-kill."

Although the converts received their instructions from American Franciscan Capuchin Fathers, three Sisters of St. Francis from Ellettsburg, Ind., had a large share in the preparations for the big occasion.

The Sisters, who represent one-half of the community's missionaries in New Guinea, have served at Tari since November, 1961. Tari is located 150 air-miles from the community's first mission station at Meni, where three Sisters are stationed. In both missions, the Sisters maintain primary schools for native girls.

Last October marked the beginning of the Sisters' involvement in the coming baptism ceremony at Tari. It was then that one of the prospective converts knocked at the convent door. She was carrying a piece of material which was purchased at

a government store and wanted the Sisters to help her make a blouse for her baptism.

FOLLOWING is a personal account of the sequence of events which preceded the history-making religious ceremonies in New Guinea; as related by the Sisters at Tari:

"Much to our surprise our student caught on very quickly. After cutting out the pattern and showing her the stitch she managed quite well. The following week the woman's 14-year-old daughter came with material for her blouse.

"After mother and daughter modeled their new blouses with their grass skirts, they decided that the grass skirts must be covered. They began to save shillings from the sale of sweet potatoes in order to purchase more material for skirts. Sewing fever spread rapidly as other women came to the convent for sewing lessons.

"The sudden concern for clothing was their own idea, for no mention was made about their customary lack of clothes. In fact, one woman wore only a new grass skirt as her baptismal garment.

"Another request which surprised us was for a toothbrush. We were amazed at this and still can't figure out how they knew of this modern invention or its proper use.

"The big moment was scheduled for 2 p.m. on the Sunday before Christmas. Many would not leave the church after morning Mass. One could not help but to feel the joy that was glowing from the excited group of catechumens as they impatiently awaited this longed-for entrance into the Church.

"Making known family relationships is not one of the more prominent Iuli tribal customs. It has longed that we have had children in school—perhaps in the same classroom—who were brothers or sisters and we did not realize it for many months. You can imagine our surprise to see one of these families posing for a photo together.

"JUST RECENTLY a boy came to one of the priests to admit that

he did not give the true names of his parents for his baptismal record. He now wanted to straighten out the matter as confirmation approached. When asked why he lied, he replied: 'I was ashamed.' I think who have been raised in this tradition hate to reveal to the priests all the members of their family and how many wives they have had in the past.

"The baptismal ceremonies were both solemn and impressive. One was tempted to smile when one of the three officiating priests asked a native to remove his headress. The man shook his head "no" and his sponsor had to search for a hole in the crown of the wig to allow the priest's hands to touch his head.

"A huge crowd formed an hour guard outside the church at the conclusion of the ceremonies. Each new Christian was greeted with a hearty handshake, although tribal customs frowned upon such contact between men and women.

"THE FOLLOWING morning was Christmas Eve—the day set for First Communions and weddings. Some couples needed to have their marriages rectified, while others were to receive the nuptial blessing only. Another problem arose. What could be substituted for wedding rings? "One priest suggested using a sweet potato (an item which constitutes 90 per cent of the Iuli diet). But this would occasion an alteration in the marriage rite itself: 'With this sweet potato I wed you.' Instead, it was decided to abandon the idea of a ring altogether to avoid misunderstanding of the real significance.

"It was comical to watch the part of the marriage ceremony which requires the man and woman to join hands. As soon as the sponsor would place the hands together, the partners would pull them apart again.

"Although there were no specially-made wedding dresses,



SEWING INSTRUCTION—New, white baptismal robes were a "must" for a group of Iuli catechumens in Tari, New Guinea, who were preparing for baptism last fall. Sewing instructions were given at the back door of the mission convent by three Sisters of St. Francis from Ellettsburg, Ind., who have served in Tari since November, 1961. Shown above, from left, are Sister Lorraine, Wala, Wala's mother, Sister Annata and Titako. The First Communion garments are known as "lap-laps." Sister Lorraine is the daughter of Mrs. Carl Gies of R.R. 1, Connersville, Ind.

each of the brides was given a bright yellow or blue cloth to cover their heads. Some people remarked that the brides gave the appearance of a native steeplehead.

"During the Mass they received their God for the first time. The radiant faces among the Communion rail made one almost think that grace was really visible this day. To watch the faces of our school children and other catechumens in church who must have shared in the joy of their parents or friends.

"AS IS CUSTOMARY on any big occasion, the natives celebrated with a "pig-kill" and the accompanying "sing-sing." The Capuchins asked that the natives postpone the celebration another day because of Christmas. They agreed.

"Long before sunrise the day after Christmas, smokes and fireworks were brought to the village in great quantity, along with pigs

and vegetables to be cooked for the celebration. It was estimated that 143 pigs were killed that day.

"About 9 a.m. Father blessed all the pigs that were lined up very orderly. As each was blessed, the animal was clubbed and prepared for the feast. One of our school-girls had big tears in her eyes and turned her head as her pet was destroyed.

"At noon we could hear the sound of approaching drums.

This meant that the dancers had completed five or six hours of preparation and were now ready to entertain. Father blessed the dancers as they formed a double line to begin jumping up and down in a very rhythmic, graceful step.

"Although the 'pig-kill' ended around 6 p.m. that evening, the dancing was to continue for a week. Each day a different group of dancers came. There were from 12 to 24 dancers in six or eight lines that appeared every day. It was amazing to see the crowds attracted. Natives came running from all directions when the drums sounded.

"THE CELEBRATIONS are now over. But the cause for the festivities is seen daily as these new Christians come to Mass and the sacraments. They return in

the evening for night prayers and recitation of the rosary.

"Often we notice the baptismal blouses and veils being taken out of bags along the roads and put on by the natives as they approach the church. After Mass they shed their garments before returning to their bush houses. "This group of 60 adult natives is the nucleus of the Faith here in Tari. It must grow abundantly to penetrate the denseness of this pagan land."

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FIRST COMMUNION DAY—Sister Thomas Ann poses on the big day with two happy new Christians—Wala (left) and her mother. Each of the natives, part of a group of 60 to be baptized, received new Christian names. Wala is now known as Teresa and her mother received the name of Noretta. The Sisters have 256 boys and girls in their mission school in Tari and 359 at Meni, which was opened in October, 1960. Sister Thomas Ann is the daughter of Mr. and Mrs. Norbert Frey, residents of Dover, Ind.

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FIRST IN HISTORY

Mosaic image of Saint Joseph being made for Vatican Basilica

By MSGR. JAMES I. TUCEK

VATICAN CITY — St. Peter's Basilica is getting its first permanent mosaic. It is expected to be mounted by Easter. It has been planned as a memorial to the steps His Holiness Pope John XXIII has taken to give more honor to the foster father of Christ.

Pope John, who was baptized with the name of Joseph, indicated in an apostolic letter of March 19 (the feast of St. Joseph), 1961, that he was going to put the Second Vatican Council under the patronage of St. Joseph.

At the end of that letter, he promised that he would give "a new, greater and more solemn splendor" to the altar in St. Peter's dedicated to St. Joseph.

"THE WORK NOW being completed in the Vatican's mosaic studio is a direct result of that promise. It is intended to record also the order the Pope issued November 13, 1962, to insert the name of St. Joseph in the Canon of the Mass.

The mosaic is a copy of a painting by Achille Funi, 71-year-old Milan artist, whose works hang in galleries in Rome, Moscow, Venice, Milan and Lausanne.

It depicts St. Joseph as a young man holding the Child Jesus in one arm with a lily in his other hand. In the background, the painting bears a banner with his words: "You shall rule over my house."

Master artisans of the mosaic studio have finished two-thirds of the mosaic, including the full figure of St. Joseph. It lies on the floor of the studio and is covered with sheets of cellophane as three artisans assemble the remaining mosaic pieces of colored stone and enamel, all of which measure less than a half-inch square.

WHEN THE MOSAIC is completed, it will have taken the three artists—Eduardo Assandri, 47, Fabrizio Parzi, 42, and Silvio Secchi, 37—more than a year of patient and tedious labor under the guidance of Virgilio Gassman, director of the Vatican mosaic studio.

They sit at easels with the master copy in front of them. At their side is a tray containing thousands of pieces of enamel with greatly differing lines. Each man studies that section of the image assigned to him. He selects the proper color, breaks it with practiced skill with a hammer and fits it to his part of the picture.

All the mosaics over the altars in the Vatican basilica—often mistaken by visitors for paintings—were assembled in the Vatican mosaic studio, which was founded while St. Peter's was still being built. The basilica's construction took 118 years—1450 to 1626.

It copied the paintings of the Italian masters Raphael, Domenico Guercino, Guido Reni and many others. Some of the artists worked in the mosaic studio themselves.

The studio is now located in its own separate building in the Vatican Gardens behind St.

Peter's. Up to the time of the Lateran Treaty (1929), it was situated in the San Damaso courtyard of the Apostolic Palace.

The more than 28,500 color gradations used in the studio's mosaics come from minerals baked in the kilns of the old mosaic studio over 150 years ago. The kilns have long since been dismantled, but they produced so many enamel tiles in the first years of the 19th century that there are enough of them to last for many future decades.

FOURTEEN master artisans and one apprentice now staff the studio under the direction of the 49-year-old Cassio. As in the past, when cardinals, princes and patrons of the arts commissioned the studio to produce mosaics for churches, places and museums, so today it receives orders from all over the world.

The National Shrine of the Immaculate Conception in Washington, D.C., has three mosaics made at the Vatican mosaic studio.

A reproduction of the "Immaculate Conception" by the Spanish painter Bartolome Esteban Murillo (1617-1682) was commissioned for the shrine by Pope Pius XI in 1929. The original painting hangs in Madrid's Prado museum.

POPE PIUS XII commissioned a mosaic reproduction of the "Assumption of the Virgin" by Titian (1477-1526), a master of the Venetian school of painting. But, like Pope Benedict XV, Pius XII died before his gift to the shrine was completed. Pope John ordered the masterpiece delivered in 1960. The original is in the Franciscan church of Santa Maria Chiesina dei Frati in Venice.

The most recent Vatican mosaic to come to the shrine is a reproduction of the image of the

Mother of Perpetual Help in the Redemptorist Fathers' Sant'Alfonso church in Rome. This mosaic, which arrived in December, 1961, is in the shrine's east transept chapel of the Mother of Perpetual Help. The other two, which are companion pieces, are the permanent mosaic located on either side of the entrance to the sanctuary.

Urges priests to display 'a courage of the spirit'

CHARLESTON, N.C.—Catholic priests of today must demonstrate not only physical and moral courage, but also "a courage of the spirit," Archbishop Paul J. Hallinan of Atlanta said here. Archbishop Hallinan told the Charleston diocesan Catholic Youth Organization convention (Feb. 22) that such bravery "is not dramatic nor well publicized. But it does work steadily, and one reason our Catholic parishes are healthy cells in the Mystical Body is because the priesthood is calling to its ranks 'nothing but the best.'"

CO-SPONSOR of the convention was the Serra Club of Charleston, marking Vocations Day. Archbishop Hallinan appealed to young Catholics to elevate in their minds the image of the priest. He said: "The kind of courage the priest needs today is partly your making. You must place confidence in him. You must be honest with him. You must extend strong arms to share his work." Archbishop Hallinan said the modern priest "must be a man of our times, coming out of today's homes to serve today's broken world."

CAUSE ADVANCES VATICAN CITY — The Sacred Congregation of Rites has ruled that Pauline Marie Jaricot, foundress of the Society for the Propagation of the Faith and the Association of the Holy Living Holy, practiced virtue to a heroic degree.

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23 MUSICIANS, 36 FIRST PLACE MEDALS—Cathedral High School bandmen performed a phenomenal accomplishment recently when they took 36 first place medals in District Solo and Ensemble Contests held in Indianapolis. They accumulated the largest number of medals of any school in Marion County. At the left of the display above are: Pete Schmutzke, Bill Brown, Mike Klee, Jack Wolfel, Mike Madigan, Joe Brown, John Weisner and Tim Quino. At right are: Mike Hickey, Jim Becker, Mike Kern, Tony Codemas, Paul Brink, Mickey Dietz, Mike Dolens, Jim Elliott, Larry Jacobs, Dave Rathz and Charles Wadsworth.

OPPOSE SECULARISTS

# Mexico's Catholics fighting for freedom of education

By JAIME FONSECA

Catholic parents in Mexico are spearheading a campaign to save freedom of education from a combined attack by secularists, socialists and communists.

In doing so, militant Christians also seek to save the gains of the 50-year-old Mexican revolution and its tenets of social justice, economic progress and education for all.

In their struggle they have to contend with anti-Church legislation, a bureaucracy of vested interests and policies inherited from 19th-century anti-clerical Freemasonry.

Focal point of the Catholic campaign is opposition to the free textbooks which the government insists must be used in all classrooms. Parents and Church authorities claim the texts include anti-Catholic material. The Mex-

ican Bishops' Social Action Secretariat has branded the textbooks as "strongly secularistic, irreligious and, in some instances, anti-God."

The government provides the textbooks as part of an ambitious program, the 11-Year Plan, to build over 5,000 schools, increase the number of teachers from the present total of 106,000 and re-vamp programs and curricula.

These are worthy aims. But many independent observers see the plan as an attempt by the Partido Institucional Revolucionario, in power since 1938, to control the minds of the Mexican youth.

CATHOLICS stress that freedom of education is provided for in the Mexican Constitution of 1917 which is still in effect. They also point to the fact that in 1948 Mexico signed the United Nations Declaration of Human Rights, which states that parents have a right to choose the school their children will attend. They emphasize that parents, not the government, should be given due guarantees. A private initiative can lend a saving hand to the sad conditions of education in Mexico.

Of seven million children of school age, only four million have schools to go to. The illiteracy rate is about 40 per cent. Mexico spends only 1.2 per cent of its national income on education, compared with 4.6 per cent in the U.S.

When Mexican children went back to school this February, Minister of Education Jaime Torres Bodet resumed textbook distribution at a ceremony at the Revolution school center in Mexico City amidst the cheers of 1,800 students and teachers. Earlier at Culiacan and other cities hundreds of school children had paraded waving no flags but the books given to them.

Since 1960, the government has distributed some 73 million textbooks and workbooks to five million students in 20,000 primary schools.

Not everyone in Mexico shares official enthusiasm over the distribution. There have been anti-textbook demonstrations throughout the country, with 150,000 meeting in Mexico City and Monterey.

Editor's Note—Latin America is a vast area of tremendous potential growth, but also a region of great tension and revolutionary unrest. Will it fall prey to communism or advance along the road to Christian democracy? The editor of *Noticias Catolicas*, Spanish-language edition of the N.C.W.C. News Service, who recently finished a tour of Latin America, reports in the following article on the strenuous efforts being made by the growing Catholic social forces to guide one of the area's countries towards Christian democracy.

Bishop Mendez stated earlier that aiding poorer families with books was "undoubtedly a move of great social good. But he added that while he abstained from judging the books on their technical value, "I must say that regarding the Church, these books present a very poor image of her."

Mexican historians have established, however, that on the issue of independence, the clergy in Mexico was as divided as other colonial groups. They point out that the Church, through its hospitals, schools, farms and road-building, was a leading force working for the people's welfare.

They also note that Father Hidalgo was excommunicated for ordering the execution of several clerics, not for proclaiming independence.

Mexico's Catholic Action organization, with over half a million members, has stated that it is not against the distribution of the books, but against their compulsory use.

CATHOLICS SEE in this one more sign of a long government monopoly of education and point to secularistic laws, policies and organizations to prove their point.

Laws: Religious instruction has been forbidden in public schools since 1914. In 1917 the ban was extended to private schools, and all educational institutions maintained by religious groups including Protestant churches were outlawed. In 1934 a constitutional amendment gave the federal government full control of all primary, secondary and teachers' education, and provided it was to be "socialist."

In 1918 a reform—prompted by heavy pressure from the people—took the sting of socialist education from the amendment, but left the control to the state. Today government officials give or deny permits to open a private school and can close it at their discretion, without hearings or appeal to courts. No Church-related school can legally function in the country, not even orientation centers for peasants or workers. And all this is in sharp contrast with the constitutional statement that "education is free."

ATHENS—A Vatican prelate's trip to Moscow to explain the aims of the ecumenical council was a deciding factor in the sending of Russian Orthodox observers to Rome.

Teachers' organizations: In addition to controlling teachers' colleges, the government has a strong hold on teachers and administrative personnel through the National Teachers Guild, whose main purpose is to guard the secularist tenets of the constitution and the school legislation.

Parents' organizations: The government sponsors Parent-School Associations which make parents endorse laws and policies that curtail their right to provide for the religious and moral training of their children.

Programs and regulations: Government dictated curricula, programs and regulations have resulted in an ominous uniformity in the school system, public and private, and in serious roadblocks to private education, which each year must go through the routine of securing new permits and submitting to grueling inspections.

WHEN FORMER President Plutarco Elias Calles—who launched the 1914-1930 religious persecution and closed all Catholic schools—was at the height of his power, he said: "It is necessary that we take over the minds of children, because they must belong to the revolution."

Thirty years later his directive still has an echo. In a statement in defense of government textbooks, the steering committee of the Mexican Congress, controlled by the Partido Institucional Revolucionario, stated earlier this year:

"No modern state in the world can give up the right to mold the generations with a sound national conscience. Such molding requires uniformity of elementary education. And in order to accomplish such uniformity it is necessary to fix the contents of said education."

A leading member of the opposition replied: "That's chaining the control to one school, one youth, one party."

Despite these difficulties, Catholics are doing their share to educate more than half a million pupils in some 2,300 schools. For 20 years, by skillfully abiding by regulations and obtaining a minimum of tolerance from the authorities, these parents have secured a sounder education for their children.

The Russian Orthodox agreed to send observers to the council, the prelate added, "because of the fair conditions proposed by Rome."

HE SAID THE Russian Orthodox Church does not consider the presence of its observers at the council as a matter requiring the agreement of all Orthodox churches. In their presence, he said, "simply as one good guest, inspired by the ecumenical spirit of our times."

The only Orthodox observers at the council's first session which ended December 8 were those from the Russian Church. None were sent by the Orthodox Ecumenical Patriarch Athenagoras of Constantinople (Istanbul) or by the Greek Church.

The Vatican

◆ Lent began this year with a live papal radio address for the first time. Pope John XXIII spoke on penance and prayer and their application to the needs of the Church, particularly in respect to the ecumenical council which he recessed "Primo in Ash Wednesday address, the Pope continued his custom of starting Lent by visiting the stational church of St. Sabina.

◆ The Pope traveled across Rome to his yearly visit to the Major Roman Seminary near the Basilica of St. John Lateran, where he presided. As usual, he went on the "Fast of Our Lady of Peace" (Feb. 23).

◆ Pope John said that the ecumenical council shows once more that the Church will last forever. Speaking of the long history of the Church at his regular Wednesday audience, he said: "There may be failures here and there, and there may be interruptions, difficulties, bitterness, tribulation and injustice. Violence may sometimes be done to the public conscience in places in the world, but there is always the promise of the Lord. The promise will be there today, tomorrow and the day after tomorrow, but 'the gate of hell shall not prevail.'"

◆ Archbishop Beniamino Nordone, for 40 years the "official pastor" of Holy Spirit, died. Archbishop Nordone, 85, secretary of the Sacred Ceremonial Congregation, died here Feb. 10 of complications resulting from diabetes. For 40 years he was the first in a line of prelates to greet kings, presidents and popes as they came to visit the pope.

At home

◆ WASHINGTON—Sen. Hugh A. Scott of Pennsylvania has introduced a bill to let Federal funds for public school construction and extend loans for private school building. The Senator said he would confine aid to "urgently needed" public school construction over a three-year period.

◆ VIENNA—Government-authorized tax collecting by the Catholic Church in Austria may be causing a reported withdrawal

THE CHURCH AND THE WORLD

# Papal visit—Tax proposal—Ohio bill

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Abroad

◆ TORONTO—Ontario's premier has agreed to a request of the province's Catholic bishops that tax aid be distributed more equitably between the separate and the public schools. Premier John Robarts turned down the bishops' other request that the provincial government help finance extension of the separate schools on the secondary level and establish teachers' colleges for such schools. Most separate schools in Ontario are operated by Catholic groups. On the elementary level, they are deemed part of the public education system and are helped by taxes.

◆ LONDON—The education authority of Lancashire, a county in the industrial north of England with a population of five million, announced it will spend \$1.8 million on Catholic schools in the next three years. In the current financial year, the county will give aid to Catholic schools amounting to \$131,100.

◆ BREST, France—Teachers in Catholic schools in the department (state) of Finistere staged a one-day strike to protest government delays in salary payments. Similar strikes have taken place earlier in other parts of France.

◆ VIENNA—Government-authorized tax collecting by the Catholic Church in Austria may be causing a reported withdrawal

of some 10,000 persons a year from the Church, the bulletin of the Vienna archdiocese has said. In Austria, a church is entitled by law to tax its registered members according to their income. Church authorities send out a form similar to the U.S. federal income tax forms which includes a table indicating the amount due according to the amount of personal income. The church can sue in case of default, but it has never done so.

◆ GENEVA—Dr. Robert McAfee Brown, prominent American Protestant theologian widely known for his role in the Protestant-Catholic dialogue movement, has been named by the World Presbyterian Alliance

here as a delegate-observer to the second session of the ecumenical council which begins September 8. The United Presbyterian minister is now professor of religion at Stanford University in California.

◆ CANEA, Greece—A second interfaith meeting has been held in Greece by Orthodox, Catholics and Protestants. The first meeting, held in Athens on January 20, discussed Christian unity and was organized by Link, international movement of Greek Orthodox youth. Observers here look on the second meeting as even more important than the first because it was organized by an Orthodox prelate, Bishop Ireneus of KISSAMON.

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# Moscow visit brought observers to council

ATHENS—A Vatican prelate's trip to Moscow to explain the aims of the ecumenical council was a deciding factor in the sending of Russian Orthodox observers to Rome.

# Pilgrimage set for Seton rites

NEW YORK—Cardinal Francis Spellman will lead a pilgrimage expected to include some 3,000 persons going to Rome for the March 17th beatification of Mother Seton.

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Comment

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

Mill's message

When it's Thomas Jefferson's day off, it is not uncommon for both liberals and conservatives to utilize John Stuart Mill for precedent and confirmation of their viewpoints.

How well he survives this tug-of-ideology we don't know. His essays and other writings are "good copy" for commentary either on the dream of the open society or the nightmare of the coercive society.

If one reserves for another time any question of Mill's attitude toward Catholicism, it is perhaps interesting to note how he suggests that both society and government, the man in the street and the magistrate, can threaten individual happiness and freedom. In contemporary terms, we might say that Mill recognized how either the extremist or the bureaucrat can overshadow the life and liberty of the individual.

In his famous essay, "On Liberty," Mill pointed to the reality of "a social tyranny more formidable than many kinds of political oppression." He elaborated:

"Protection, therefore, against the tyranny of the magistrate is not enough; there needs protection also against the tyranny of the prevailing opinion and feeling; against the tendency of society . . . to fetter the development, and, if possible, prevent the formation, of any individuality not in harmony with its ways, and compel all characters to fashion themselves upon the model of its own."

"There is a limit," Mill concluded, "to the legitimate interference of collective opinion with individual independence; and to find that limit, and maintain it against encroachment, is as indispensable to a good condition of human affairs, as protection against political despotism."

The idea of society encroaching upon government for the Encroachment Award of the Year may come as a surprise. But society has been doing this for some time. Back in 1841, Ralph Waldo Emerson declared: "I hope in these days we have heard the last of conformity and consistency." Unfortunately, years later H. L. Mencken would complain of "a national philosophy which erects conformity into the noblest of virtues."

Today—no matter how soft or scattered the hammering—the "erection" of conformity is a full-scale project. Whether the issues are as familiar and as singular as HUAC, UNESCOW, or Medicare, we appear to be gradually converting a traditionally progressive and dynamic American society into some sort of status quo society, emphasizing "safe notions," unexamined ideas, deceptively easy conviction, and suspicion (if not intolerance) of dissent and deviation.

This is surely the time, to use Mill's words, for "a limit."

It is about time for all of us to look society in the eye—until it blinks.

Authority

Protestants may be all wrong in many of the notions they have about the Catholic Church, but on one essential they are dead right. They know the Catholic Church stands for authority.

And the knowledge disturbs some of them. An authoritarian church, in their minds, does not fit into a democratic way of life. For authority and liberty, to their way of thinking, are diametrically opposed to one another.

It is this which makes them think the Catholic parochial school may be a baneful influence in American society. Where there is ecclesiastical authority, there can be no freedom of thought, they reason.

This is no recent objection to the Catholic Church. A century ago Catholic philosopher Orestes Brownson wrestled with it and came up with an answer that may still be useful.

Protestant thought, he argued, tended to identify authority with despotism and to confuse liberty with license; therefore, though the Protestants did not deny the need for authority, they were inclined to feel that the more authority there was among a given people, the less liberty there would be and vice versa.

In Catholic thought, however, Brownson pointed out, authority and liberty are not opposed to one another, since both are conceived as having their common source in God.

Before God we have no liberty. We are His, and not our own. Before God we have no rights, only the duty of submitting fully and unconditionally, to His will. Here, Brownson concludes, is authority before which there is no liberty.

"Where then is liberty?" he asks. "It is not before God, but it is between man and man, between man and society, and between society and society."

Our absolute subjection to God excludes all other subjection, he argues. "Hence no liberty before God, and no subjection before man; and therefore liberty is rightly defined as full and entire freedom from all authority but the authority of God."

Brownson works this out as follows: "No man in his own right, has any, the least authority over to the other, since community of men as such, has any rightful authority either in spirituals or temporal. All merely human authorities are usurpations and their acts are without obligation, null and void from the beginning."

"If I am bound to obey my parents, my pastor, or my prince," he reasons, "it is because my God commands me to obey them, and because in obeying them I am obeying Him. Here is the law of liberty, and here, too, is the law of authority."

And he concludes: "The sovereignty of God does not oppose liberty; it founds and guarantees it. Authority is not the antagonist of freedom; it is its support, its vindicator."

Then he enunciates a principle that was appealed to by our forefathers in the Declaration of Independence: "All human rights are summed up in the one right to be governed by God and by Him alone, in the duty of absolute subjection to Him, and absolute freedom from all subjection to any other."

The Catholic, in submitting to the authority of his Church is not turning away from freedom. He sees in his Church the instrument God uses to teach and govern; her authority is God's authority; she, therefore, is the support and safeguard of liberty.

Precisely because of this notion of the Church, God's authority is very real for a Catholic. He is ever conscious (Continued on page 9)

QUESTION BOX

Wants to know about Confession

By MSGR. J. D. CONWAY

Q. Would appreciate if you would write an article on Confession. Define sins that should be confessed. Also what constitutes a mortal and venial sin.

A. Since you ask only about Confession, I will take the Sacrament of Penance for granted: its institution by Jesus, the power of the priest, honest contrition, and firm purpose of reform. We will not even discuss why Confession is necessary to the Sacrament.

Confession is the telling of your sins to the priest for the purpose of obtaining forgiveness. It must be honest and complete. However, the only sins we are obliged to confess are mortal sins which have not been previously confessed and forgiven. You may tell venial sins if you wish. Of course, if you have committed no mortal sins, you must confess at least one venial sin and be sorry for it; otherwise there is nothing to be forgiven.

The difference between mortal and venial sins is important, and usually quite clear. However, scrupulous people often get confused and worried; and there are some types of sins which shade gradually from minor to grave.

Three factors concern to determine the gravity of a sin:

- 1. The seriousness of the act.
2. Our understanding of its nature and gravity.
3. The freedom with which we act.

The first factor is objective—measurable. The basic principle under this heading is this: No sin is mortal unless the thing done is grave, serious, grievous, important.

The second factor is intellectual. No sin is mortal unless we understand that it is gravely wrong, and act against what we are doing. Because of error of understanding—error of conscience—we may consider a grave sin unimportant, or think a minor sin to be grave. Our personal guilt before God depends on our conscience: we do wrong in the same measure we understand it to be wrong.

The third factor is voluntary. We commit sin in the measure that we act freely—of our own choice. Anything which detracts from our freedom lessens our guilt.

A mortal sin then is a serious act (or thought, word or omission), which we know to be serious and do freely. Of course it is possible for us to commit mortal sin through false conscience too. The thing isn't really serious, but we believe it to be so; and we go right ahead and do it anyway.

Now when you go to Confession you are obliged to tell all the mortal sins you have committed since your last good Confession. You must tell them by name and number. If the sin has various names choose the least vulgar. Give no descriptions, no details unless they are important enough to change the nature of your sin. If you can't remember the exact number, estimate it as accurately as possible. If the number is large you might say that you committed this sin so many times in a week or a month.

An essential preparation for Confession is a careful, honest examination of conscience. Hold a mirror before your conscience and look squarely with both eyes, and no flinching. No excuses!

My next column on this subject—if someone asks for it—will deal with the examination of conscience, and will provide you with a check-list of possible sins, both mortal and venial.

Since you are not obliged to confess venial sins there is no need to be greatly concerned about the number or frequency of these sins—except as a check on yourself. You should find out whether you are improving, getting worse, or staying in the same old rut. And I believe it is more profitable to confess these sins in a comparative manner: "Father, I am inclined to the comfortable gossip, and I have been worse about it this week than last week," or "I have been watching myself this week and have done much better."

You should conclude your confession of sins by telling the priest that you are sorry for them. If you have confessed nothing but venial sins and are not sure that your sorrow is real and effective, then you should mention some sin of the past for which you are really sorry. Indicate to the priest that it is a sin of the past, already confessed.

Once your Confession is finished close the book—slam the lid down firmly on things of the past, and look to the future. Nothing is more futile and frustrating than worrying about past sins or past confessions. When you honestly try to make a good Confession you do make a good one. You can't make a bad Confession unless you deliberately try to make a bad one.

Q. In the Gospel of St. Mark, 9: 35, it reads: "Whoever receives one such little child for MY sake, received ME; and whoever receives ME, receives not ME but HIM who sent ME." Could you explain this a little more fully?

A. Your quotation is from the Confraternity Edition. The King James and Revised Standard Versions are almost identical except that they indicate the verse as 9: 37. The New English Bible gives more clearly the meaning of the sentence: "Whoever receives one of these children in MY name . . . receives ME, receives not ME but the One who sent ME."

The little child is humble, rather insignificant in the scale of human values. But if you show kindness to a simple little mite like that Jesus will value it as a favor to Himself, and if it is done for Him it is done for the Father also—not really for Jesus as man, but for God.

Compare this verse with our Lord's description of the final judgment in Matt. 25: 31-46, keeping in mind the central theme: anything you did for one of My Brothers, even the most humble, you did for Me.

The scene to which you refer in St. Mark's is rather unique: Jesus shows affection for the child by embracing him—putting His arm around him.

OPINIONS



SPRING CLEANING

An open letter to non-alcoholics

Some day, my friends, I will find courage to tell you that I suffer from the disease known as alcoholism. Why should this take courage? Only because most of you know so little about the disease that I am afraid of your reactions.

Actually, the statement "I am an alcoholic" should be no more dramatic than "I am a diabetic" or "I am allergic to sulfa drugs," but until you know more about the facts, your judgment might hurt not only our friendship, but the status of my family and my professional life.

Here are some of the things I wish you knew:

I wish you knew that alcoholism is a disease which can strike anyone regardless of social position, intelligence level, emotional maturity, previous drinking patterns or moral values. Even you, after years of normal drinking, may some day find your body has become unable to process alcohol properly. Yes, your drinking could go haywire, as mine did. Your reaction to alcohol could become abnormal, as mine did.

This might happen to you slowly and insidiously—or within a short period of months. And, even more astonishingly, some of you who have never had a drink in your life might be alcoholic right now, medically speaking, but without knowing it, since the symptoms of the disease only appear when alcohol is taken into the body.

I wish you knew that alcoholism is not to be equated with drinking too much. Many people might freely, and while this might be helping their careers or their family life, they are not keeping progressive damage to themselves. In contrast, even limited drinking on the part of an alcoholic is extremely dangerous to his total health. His body's inability to handle alcohol normally means that every drink leads him closer to complete loss of control, and even to mental deterioration or premature death.

I wish you knew that although irrational conduct is involved in alcoholism, the primary problem here is a medical one. While many alcoholics use alcohol in an unsuccessful attempt to resolve personality problems, large percentages of the behavior aberrations associated with alcoholism are a result of the derangement caused by alcohol on a body which cannot tolerate it. The person's struggle against the shame he feels around defenses which are also part of the alcoholism complex.

As soon as the alcoholic can recognize the nature of his disease and the nature of its cause, he has the power to solve both sets of problems: those which he tried to drown in alcohol and those which were created by his subsequent helplessness progression toward alcohol addiction.

I wish you knew that while the disease is progressing and incurable, it can be completely checked by the simple expedient (simple, yes, but not easy if the disease has progressed far) of keeping alcohol out of the body. Its victims can be saved for full constructive lives; and the future suffering of yet undetected victims can be greatly reduced by increased understanding of the problem and by greater knowledge of the warning signals.

I wish you knew the peace of mind which descends upon the alcoholic who has found the inner stamina (and it often takes

CONTROVERSY

We need forty days without 'snacks'

By MSGR. GEORGE W. CASEY (In the Boston Pilot)

Let's face it, the most irksome thing about Lent for most Catholics is going without food between meals. Eating more fish than usual and even eating less of everything does not bother them too much.

But since almost every gathering and visit calls for some eating, the fasting regulations do interfere with social life—much more than they interfere with appetite.

In our pluralistic society, where people of many different faiths and customs sit down together, the interference is compounded. Oftentimes hosts of the greatest goodwill are caught with requests that cannot be eaten by their guests, at least not without conflicts of conscience.

And trying to arrange a shower for a girl in the office or the annual banquet of the shop buying league without bumping into a fast day is a bit harrowing at times.

Offering a chance guest a bite of something is a very honey and beguiling bit of charity. It is the age-old, universally practiced and understood gesture of neighborliness and welcome. The most primitive people have been known to offer a host. And accepting what is offered is a gracious acknowledgment of friendship and of the ties that bind.

NOTWITHSTANDING all this and the high place of the morning coffee, the afternoon tea and the goodnight snack in healthy community life, I would like to contend that forty days without them is good for both body and soul. For Catholics between the ages of twenty-one and fifty-nine there is, of course, no alternative. If there is no valid reason for exemption, then the law of fast is binding in conscience.

As far as embarrassing well-meaning hosts is concerned, there are various safe hatches.

If declining meat would spoil a whole meal and a whole occasion, and no scandal and no derogation of religion would occur, then a Catholic might accept what has been offered.

If a wedding meal or an important dinner with no fish course has been unwittingly scheduled on a day of abstinence, then a dispensation can be readily secured, even from the parish clergy. And in our archdiocese, anyhow, there has been generous dispensation on all important legal holidays.

With regard to the role of food in hospitality, I would like to say that in our modern, affluent society it is no longer all-important.

When food was hard to come by and eating was intermittent, when it depended upon success in the hunt or a lucky catch upon the sea, when drought or blight reduced whole populations to starvation, all of which were of frequent occurrence in ancient history, the offering of food to the caller may have been a matter of life and death.

But always it was a great act of generosity, and often of great sacrifice, and it became a rite of hospitality. In our age and place of abundance it is still a rite but now without need or meaning.

THE CHILDREN are eating all day long. They have constant access to the cooky-jar and the ice box. If they are shut off it is only so that they may develop a little appetite for their regular meals.

Housewives are nibbling alone or with neighbors all day long as well, and working men are worse. Snacks are written into their contracts. Just as soon as construction jobs get started in the morning the mobile canteen rolls up and they stop again.

Long hours at the television require ample sustenance and so much time and thought is given to it that it is hard to get to the church, seminars, conferences and round tables that the lecture or discussion becomes an afterthought. Obesity has become the new health menace, to take the place of one or another of the diseases that medical science has so painfully conquered.

I should think that housewives, anyway, would not really have the Church forbid eating between meals for forty days.

Every time anyone calls, they must immediately appear over what can possibly be left in the ice box for a good-night snack. Just when the visit is pointing to its end, they must excuse themselves and head back into the kitchen. For all they lose in the coffee klatch they should pray that the fast would last forty weeks instead of forty days. If we all stopped eating everywhere we go, we might learn to respect eating again.

(Question Box Continued)

Q. I always read your column, but I would appreciate it if you would send me a private reply to this question. I am sure I read the answer in some question box many years ago, but when I mentioned it recently my listener thought I was off my beam.

It has to do with marriage. It seems this couple north of the city had been married for a long time, and there was no one to marry them. So they pledged themselves before God to live together as man and wife and serve Him as God Catholics until such time as they could be married by a priest. When we do marry before a priest we actually marry ourselves. So it seems to me there would be nothing wrong with it. Of course there would be no blessing; but mixed marriages don't have one either.

A. Bear about 5 degrees to the north and you will be back on the beam. But you should be more discriminating about the question boxes you read.

Actually there is provision for a valid and lawful marriage in such cases. Since there are no sound prospects that a priest will visit your northern outpost for a month or more, your Catholic friends may marry each other before two witnesses. They simply call in a couple of neighbors and make before them their pledges "until death do us part." For civil effects it would be best that one of the witnesses be a justice of the peace. Parties and witnesses have a joint obligation of getting the marriage properly recorded. Some communications with the outside world are established.



"SISTER COLLEEN, WHERE DID YOU PARK THE CAR?"



THE YARDSTICK

A very shoddy job of reporting

By MSGR. GEORGE HIGGINS

Variety magazine, the best source of news and views about show business, recently slugged the major television networks for failing to arrange for a national show of two national representatives of local Chicago programs about the National Conference on Religion and Race. ...

"Perhaps this was another instance of that deplorable New York provincialism that makes so many of the mass media based there, the attitude that nothing has any national significance unless it happens in Gotham or, if political, in Washington" ...

Mr. Brown has a point, but, in fairness to the networks, it ought to be noted that they did better by the National Conference on Religion and Race than some of our national magazines did.

Time and Newsweek almost seemed to be in a contest to see which could do the poorer job of reporting the proceedings of the Conference. Newsweek didn't so much as mention the Conference. But Time went Newsweek one better. Time mentioned the Conference very briefly but they proceeded to damn it with extremely faint praise.

Time's Olympian pronouncement that the Conference was that "the churches have never summoned enough resolution, originality, or unity to help the country significantly in dealing with racial discrimination" ... and (at the National Conference on Religion and Race) proved themselves still unable to offer much wisdom."

If there is an annual Pulitzer prize for the champion minority report of the year, Time deserves to receive it for 1963, and, even though the year is still very young, it is awarded immediately, for it is difficult to imagine that any other report on any other national meeting of such great significance will fall so markedly short of reflecting the consensus of the Conference.

But we are entitled to make a mistake now and then. In any event, Father Arthur E. Walsley, as probably correct when he says, in effect, that letters to the editor are not the most effective means of answering Time's superficial story on the Conference.

"A correction of Time's promiscuousness," Father Walsley writes in a follow-up memorandum, "can only be written in local communities—by a thorough knowledge by the laymen in their own affairs, and a clear indication that we mean business in ending segregation in housing, employment, public accommodations and other aspects of community life."

Father Walsley, an Episcopal clergyman, serves on the staff of the National Council of the Protestant Episcopal Church and is Chairman of the follow-up Committee of the National Conference on Religion and Race.

He is a man of solid learning, broad general culture, good humor, and a friendly, unassuming, courteous. I am disposed, therefore, to give him a favorable hearing when, in the above-mentioned follow-up memorandum, he says that the churches by and large have yet to seize the initiative in the field of race relations and to do all they are capable of doing to break down the barriers of racial prejudice and racial hatred.

In the main, Fr. Walsley says, the initiative comes from government, from national and community voluntary organizations, through the direct action movements, and by political, legal, and economic pressures.

"Whether the weight of united action by religious leadership will make much difference," he continues "is a question which can only be answered in action terms."

"The National Conference on Religion and Race," Father Walsley concludes, was a good beginning—but only a beginning. The findings and recommendations of the Conference must be implemented at the local level as

soon as possible. If this doesn't happen, the Conference will prove to have been just another round of meaningless speeches and theoretical resolutions—and Time magazine will prove to have been justified in giving such short shrift to the proceedings.

To help to keep the spirit of the Conference alive and to help fulfill its one and only purpose, Father Walsley's follow-up Committee has drafted a series of very practical recommendations for action at the local level.

Next week this column will present these recommendations, without comment, for the information and guidance of those who would like to do something positive to implement the Conference idea which Father Walsley has felicitously defined as "a hope and an affirmation that God will move through His people to effect a change—a change for the better in the field of race relations.

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Program expanded for Cuban refugees

WASHINGTON—Catholic Relief Services-National Catholic Welfare Conference resettled twice as many Cuban refugees, 20,000, in 1962 as it did in 1961, an official of the agency said at a meeting here. Since the refugee aid program was started two years ago, C.R.S.-N.C.W.C. has resettled about 31,000 Cubans with the assistance of diocesan resettlement directors, said James J. Norris, assistant to the executive director of C.R.S.-N.C.W.C.

Honor Negro woman doctor

HEREFORD, Tex.—A Negro doctor who gave up her private practice to start a maternity clinic for migrant workers has been honored as Hereford's Citizen of the Year.

Dr. Lena Edwards, 42, was presented a plaque at Hereford's 26th annual Chamber of Commerce banquet for "distinguished and unselfish service" to the community.

Dr. Edwards put several thousand dollars of her own money into building the two-story maternity clinic, which she operates at St. Joseph's Mission, located at the migrant labor camp here.

A member of the Third Order of St. Francis, Dr. Edwards has a son, Thomas (Father Martin), who was ordained in 1962 as a priest of the Society of the Atonement.

Christians are blamed for social imbalance

ST. PAUL, Minn.—A priest-editor primarily blamed Christians, rather than pagans or atheists, for the social imbalance in the world today.

Msgr. Daniel Moore, editor of the St. Louis Review, archdiocesan newspaper, told newspaper, radio and television personnel of the St. Paul-Minneapolis area at the annual Press Month symposium at the College of St. Thomas here, some editors in their efforts to "enter the marketplace" with Catholic newspapers, are over eager to crusade against atheists, agnostics and others who do not know about Judeo-Christian principles.

"It is not the pagan's fault that there is social imbalance, poverty, greed, strife and war," Msgr. Moore said. "It is the Christian's fault."

"The Catholic press, he said, should exist "to help form the Catholic's mind and endow it with Christian principles, so that he can apply them about and make judgments about the larger issues of the day."

Msgr. Moore indicated many Catholic publications have readers who don't want to talk about the larger issues of the day. "But our diocesan papers must be Catholic not only with an appropriate tone, but a lower case one as well. According to Pope John, not one of the larger issues of the day fails to have its moral face," he said.

"THERE IS NO intention on the part of an editor to neglect the minor issues, (but such things as sports, wedding announcements and parish social events must be put in their proper place and proper perspective. And yet there are those among our subscribers whose only interests are the minor issues, and when perspectives clash you have irate customers," he added.

Msgr. Moore said while the nature of the Catholic press is different from that of the secular press, the two do overlap in places. He declared: "The Catholic press and secular press do have common interests and sometimes sharp disagreements on some issues."

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ST. JOHN'S ALUMNAE GATHER—Among the 473 graduates of St. John's Academy, who gathered recently for a Communion Breakfast in the Indiana Roof Ballroom, Indianapolis, were the above members of the Class of 1938. When they were graduated, the class numbered 63, the largest in the nearly 100-year history of the school. From left, front row, are: Mrs. Rosemary McGeer, Mrs. Mildred Therer, Mrs. Dorothy Catterell, Mrs. Gertrude Wagner, Mrs. Jean Arnold, Mrs. Jean Gerlach and Mrs. Margaret Layton. Standing: Miss Mary Baas, Mrs. Ione Fly, Mrs. Grace Lundy, Mrs. Marjorie Maltson, Mrs. Helen Pretti, Mrs. Julia Ross and Mrs. Dorothy Weissenberger. (Staff photo)

WHAT OF THE DAY

The need to be alone

By REV. JOHN DORAN

I'm sitting here at the window of a cabin in the mountains, all alone. It's snowing gently, has been all night. My car, parked beside the cabin has just turned on its engine, and I'm looking into it. I'm looking at those famous Chrysler Chryslers of years ago. A slow fire is burning in the fireplace, humming away at its task. This, and the occasional plip of snow as the trees outside divest themselves of too heavy an accumulation, is the only noise for miles around. Oh, blessed quiet!

The old spiritual writers who said that man must sometimes be alone knew what they were saying. One wonders with what emphasis they would restate their

case, if they lived amid the noise of the modern city. They surely would understand that the constant stimulation of the ears by the mechanical noises which surround us is a continual invitation to surface living. Our minds, which only with reluctance plumb deep into the depths of thought, seem ever ready to be lullied by any passing sound.

Even that ancient command to "Be still, and know that I am God" without some time of silent aloneness, the process of self-knowledge demands vision, humility and compassion. None of these is easily achieved. All of them demand sub-surface thinking.

It is so easy to replace self with other one is about to cavil in, to avoid having it fall on my head I was forced to move my bed to the sacristy. . . That's the heart of the matter, and we hope the hearts of our generous friends will respond. No pastor should have to live under such conditions, dedicated though he be to his flock! . . . \$5,000 would build this priest a proper shelter. Won't you help?

to us only when we face the reality that others see us through our coat of self-protection. We must view ourselves beneath it. True self vision will, in the case of most of us, give adequate grounds for humility.

Compassion comes when we take the next step, and try to view ourselves as we must appear to the all-seeing, all-loving God; poor little ones who strive to love Him, but so very often fail. He does not reject us. We should not reject ourselves. This is compassion.

The soft snow falling outside covers the maws of the landscape, the man-made ones, the natural ones. God's grace can do the same to damage wrought by our own perverseness, to the failures of our fallen nature. His love, unlike human love, does not have to find beauty and good to attract it. His love is productive of itself. So be it.

Sees council emphasizing bishops' role

FREIBURG, Germany—A new relationship between pope and bishops can be expected as a result of the Second Vatican Council, a German theologian who served at the council has declared. Father Johannes Hirschmann, S.J., said that exaggerated interpretations were placed on the declaration of papal infallibility at the First Vatican Council in 1870. In some matters, he said, this had led to the belief that bishops were mere executors of the pope's orders.

A new accent on the full local authority of bishops would have a favorable effect on the relationship of the Catholic Church to the Eastern churches and to Protestants, Father Hirschmann observed.

The priest told members of the Catholic Academy of the Freiburg archdiocese that German bishops played a key part in the council discussions, because they had led previously in movements toward liturgical reform and ecumenical opportunities.

He said the most penetrating thinking about the inner renewal of the Church and its relations with non-Catholics had come from the heart of old Europe.

Father Hirschmann declared that despite a number of news leaks during the council, the spirit of secrecy was well maintained and discussions went forward without danger of public pressures from the outside. This had the effect, he said, of preserving freedom of expression within the council hall.

ERITREA: THE ROOF CAVES IN

SOMETIMES A LETTER COMES TO US with an appeal as simply, as eloquently stated that we feel no further words from us are needed. Take, for example, this short plea from the PASTOR OF HAJELE, in ERITREA. . . "I have two rooms, one of which completely collapsed during the rainy season and hence is no longer fit to live in. And since the other one is about to cave in, to avoid having it fall on my head I was forced to move my bed to the sacristy. . . That's the heart of the matter, and we hope the hearts of our generous friends will respond. No pastor should have to live under such conditions, dedicated though he be to his flock! . . . \$5,000 would build this priest a proper shelter. Won't you help?"

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LENT is also a journey into light, the light of grace. We study our own actions, make little sacrifices for the poor "in helping whom we touch, as it were, through His supreme mercy, the very person of Jesus Christ." (Encyclical of Pope Pius XII on "The Mystical Body of Christ.")

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Edited by the Cleric Seminars of West Baden College

Fresh air

By JAMES H. BOWMAN, S.J.

A breath of fresh air blew through my mailbox today, a lot like the one that blew through a couple of weeks ago. Let me describe it.

It whistles like the Spirit must have whistled in the Upper Room at Pentecost. It sings like the Virgin must have whistled when she intoned her "My soul doth magnify the Lord." It hums like a high, hard one down the middle of the road. It does all that and more. Most of all, it freshens the spiritual surroundings. These are not the time-honored, traditional, long-casocked, unadorned, ironed, and worn. They are certainly not emissaries of communism sent across a world to tell the message of Marx to the desert (state air in that direction). They are not Peace Corps men and women (noble as this breed be), they are lay people, and Catholics at that, and they are as smilingly happy a bunch of dedicated young people as you will find in all the Americas.



This is the foundation of all those smiles. This is why the Catholic and Latin American churches have given upwards of nine months of their lives to missions in Texas and Latin America.

Qualifications for CLMC: desire to dedicate oneself completely and unflinchingly to God's work in the missions; single or married couples; good health; sense of humor (and this, reads the brochure, isn't just added to fill up the space). Members of CLMC receive—\$40 a month, married—according to size of family; room and board; health insurance; transportation at Christmas (for those in U.S.A.); a job for that comes from giving. They give: 9 months in Texas, or 2 to 3 years in Latin America (with option to renew both indefinitely).

I said college graduates: change that to teachers, catechists, secretaries, skilled craftsmen and maintenance men for the Texas bunch, and to teachers, catechetical instructors, nurses, and directors of credit unions and cooperatives if you're minded to go down to Central America.

You're "only" a teenager; you can't help them out right now, O.K. But you might just find out about the CLMC (more than this one-shot has taught you) by writing to: Catholic Lay Mission Corps, 1111 Montpelier Drive, Austin 4, Texas. And knowing something about CLMC during your years of college or before learning a trade or of becoming a passable secretary or grade-school teacher, etc., you may just get the call—to go broke for God in the missions as an almost-pioneering member of a fresh, new, young, and energetic group of men and women serving God in the Mystical Body of His Son.

But it's not as easy to describe the pictures of this group that came in my mail a couple weeks ago. They had a look about them, these young men and women, most of them fresh off college campuses, of the most desirable: care happiness and pious abandon in a new, exciting cause. They

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Win a Catholic team win 1963 state tourney?

By FRED W. FRIES

What are the chances of a Catholic team winning the 1963 state high school basketball tournament?

Usually this perennial question can be regarded as rhetorical, but this year it takes on a note of genuine seriousness. Speculation is rife around Rex Mundi of Evansville, which lost an early season game to a strong Owensboro, Ky., team, rolled over its next 15 opponents, dropped a game to city rival Central, then wound up the regular season with an impressive victory over Tell City, 86-65, to grab the Southern Conference crown.

It is interesting to note that the large number of consolidations in recent years has drastically cut down the number of public schools competing, and the addition of several Catholic schools at the same time has lowered the odds on a Catholic team's winning all the marbles.

The mathematical odds this year against a Catholic champion stand at approximately 30 to 1 (down from 35 to 1 in 1955), with 22 Catholic schools among the 62 entrants. This would be considered a definite long shot in any horse race. In Hoosier basketball, as in horse races, however, the odds often mean nothing at the pay-off window. Remember Milan?

A LOOK AT the record will show that Catholic teams as a group have a pretty shabby record in IHSAA tourney play to date. In the 20 years they have been competing (they were first admitted to membership in 1943), Catholic schools have never won a regional crown and have managed only nine sectional titles.

Washington Catholic broke the ice with a sectional victory in 1947, but promptly lost to Shelburn in regional play, 42-26.

In 1948, unheralded and lightly regarded Mt. St. Francis Seminary (near New Albany) grabbed a sectional title, but the Greendale team lost their regional bid to Seymour, 35-18.

The following year Huntington Catholic won their sectional, but early elimination in the regionals came at the hands of Jefferson Township, 41-35.

Catholic teams were knocked out on opening day in the 1950 season, but in 1951, the Greendale team, St. Francis again confounded the experts (won't they ever learn?) by winning their second sectional and qualifying as the

"people's choice" in the tough New Albany regional. New Albany itself was the spoiler that year—by a top-heavy 75-49 score.

Four years of frustration for Catholic teams followed. Then in 1958 a young team from Providence High School, Clarksville, won the first of two consecutive sectional crowns. They promptly lost to a Seymour powerhouse, 93-60.

In 1957 Providence lost to the Owls again, but the score was at least respectable: 64-55. A second Catholic team won sectional honors that year—Bishop Noll of Hammond, but they fared no better in the regionals, losing to Michigan City, 50-47.

From 1958 through 1962, Catholic teams managed only two sectional crowns: Huntington Catholic in 1959 (eliminated by Marion in regional play, 70-36); and St. Joseph, South Bend, in 1960, which won its afternoon regional crown only to lose a heartbreaker to Elkhart in the nightcap, 60-52.

WHAT ABOUT 1963? Catholic hopes this year rest, as we mentioned above, largely with Evansville's Rex Mundi. Despite their recent twin losses, the Monarchs still rank high in the polls and were picked last week by eight Indiana sports writers, including the staff of the Indianapolis Star, to win the state diadem.

Indianapolis Catholic high schools—Cathedral, Sacred Heart Center and Secunia—are still in the hunt for an off-year in basketball ("building year" is the way the coaches put it) and are not given, excluding Sacred Heart Cathedral, much of a look-in sectional play.

Season records and prospective competition indicate a similar fate for other Catholic teams in the state with the notable exception of Rex Mundi.

Tall, talented and terrific, the Monarchs are regarded as the most potent Catholic threat to the IHSAA throne since Hammond Noll was the scourge of the Indiana non-Catholic 1955 and 1957. Some veteran observers rate Mundi's Tom Niemeyer as the hottest college prospect in the state, but the Greendale team lost their regional bid to Seymour, 35-18.

ONE OF REX Mundi's biggest hurdles toward the state title will be city rival Evansville Bosse, the defending state champions, which has posted the impressive 164 record and which some experts are picking to repeat this year. If the Monarchs get by Bosse, they might run into the likes of Muncie Central, Anderson, Columbus (undefeated), and Ellettsburg, all undefeated.

What are the chances of a Catholic team winning the 1963 state crown? We may be sorry we mentioned it.

Ambitious teenager seeks \$10,000 for Dooley Fund

NEWARK, N.J.—A 15-year-old Catholic school student here has taken on a man-sized job—raising \$10,000 for the Dr. Thomas A. Dooley Foundation.

The foundation carries on the medical work inaugurated in the Park East by the famed doctor who died in cancer at 42.

Frank T. Schait of St. Cassian's Grammar School "met" Dr. Dooley through the pages of his book, "The Night They Burned the Mountain," which he read for a school book report assignment more than a year ago.

Since then, with a group of friends, he has been doing what he can to help.

Up to now, however, he hasn't tried as ambitious as his latest project.

WITH MONEY borrowed from his father, he has engaged the Kingston Trio for a performance at the Catholic South Shore Arena in South Orange on February 17.

Between the rental, the guarantee and other expenses, Frank and his father have committed \$6,500 to the project. They've secured the South Shore Arena.

Frank has turned the basement of the Schait home into a business office and has enlisted the help of his mother, his school mates and professional ticket brokers.

"Every person we help," he adds, "is a friend for the United States. We possess something that communism can't touch."

SPUR VOCATIONS NEW ORLEANS—The 32 religious orders of women in the New Orleans archdiocese have formed an organization aimed at fostering and maintaining a standing among young people and adults of the religious vocation. The organization is called Vocational Instruction Toward Apostleship-VITA.



CANTERBURY TALES UPDATED—The senior English class of St. Mary's Academy, Indianapolis, recently transformed a small office into the Tabard Inn, scene of much activity in Geoffrey Chaucer's Canterbury Tales, which the class is studying. Each student contributed to the project-making dolls (representing Chaucer characters), research books and art work. Shown above are Di Ann Stazic, right, and Susie Gotsmeeller, instructor of the course and director of the project is Sister Rita Clare, O.S.F. (Staff photo)

FOURTH SINCE '57

St. Paul's of Tell City wins Cadet cage crown

St. Paul's of Tell City rolled to a 40 to 31 victory over St. Michael's of Brookville last Sunday at Secunia High School to nail down their fourth Archdiocesan Cadet basketball championship in seven years.

Brookville led 8 to 7 at the first quarter. The winners were ahead at the half, 15 to 12, and 26 to 22 after three quarters of play, then increased their margin to nine points during the final canto.

John Austin led the Tell City scoring attack with 24 points. Charles Oswald's 15 points, while Mike Cox led Brookville with eight.

In the consolation game, Holy Trinity, Indianapolis, took the measure of St. Mary's, Richmond, in a close contest, 22-20.

Harold Franzman, Tell City, 11, and Oswald, Holy Trinity, 12.

Brookville walloped Richmond in the second semifinal tilt, 41 to 23, after building up a 23 to 8 margin at halftime. John Schueck paced the winners with 15 points. The losers displayed a balanced scoring attack with Philbeck, Kitchin and Cox each contributing six markers.

Father John Elford, Archdiocesan CVO Director, distributed trophies after the evening contest.

ALSO COMPLETED over the weekend was the Holy Cross Invitational '62' League Tournament held at the Holy Cross gym, Indianapolis. The winner was Little Flower, which posted a convincing 26 to 23 victory over Holy Name, Beech Grove, in the championship game.

Eight teams left in Quiz

The quarterfinal round of The Criterion Quiz Contest will be held at four sites Sunday afternoon, March 3, at 3 p.m.

Following are the pairings for Sunday's matches: St. Catherine No. 1 vs. Little Flower No. 1, at St. Catherine; Christ the King No. 2 vs. St. Christopher No. 1 at St. Christopher; Holy Trinity No. 2 vs. Immaculate Heart No. 3 at St. Christ the King.

The semi-finals are scheduled for 3 p.m., Sunday, March 10, and the final round for 8 p.m., Wednesday, March 13, over Radio Station WFBM.

Issues of The Criterion to be used for Sunday's quarterfinal round are those of February 8, February 15 and February 22. Material will be taken from the customary pages: 1, 3, 4, 6 and 9, and any continuations from these pages.

The 1962 winner in the Quiz Contest represented Immaculate Heart of Mary parish, Indianapolis.

Table with 2 columns: Game, Scores. CVO Cadet Girls' Volleyball Games of Tuesday, February 12. Holy Spirit defeated St. Michael 15-9; St. Philip Neri defeated Little Flower 15-7; St. Joseph of the Desert defeated St. Mark 15-8; St. Catherine defeated St. Bridget 15-12; St. Anthony defeated St. Christopher 15-11, 15-7.

Table with 2 columns: Game, Scores. Games of Friday, February 15. St. Philip Neri defeated St. Michael 15-9; Little Flower defeated St. Anthony 15-7; St. Joseph of the Desert defeated St. Christopher 15-8; Holy Spirit defeated St. Bridget 15-12; St. Anthony defeated St. Catherine 15-7, 15-12.

Table with 2 columns: Game, Scores. Games of Tuesday, February 19. St. Philip Neri defeated St. Michael 15-11; St. Catherine defeated St. Anthony 15-7; St. Joseph of the Desert defeated St. Mark 15-10; St. Philip Neri defeated Holy Spirit 15-12; St. Anthony defeated St. Bridget 15-12.

Table with 2 columns: Game, Scores. Games of Friday, February 22. St. Philip Neri defeated St. Michael 15-7; Holy Spirit defeated St. Anthony 15-9; St. Joseph of the Desert defeated St. Christopher 15-12; St. Philip Neri defeated St. Mark 15-10; Little Flower defeated St. Bridget 15-12.

Table with 2 columns: Game, Scores. League Standings. St. Catherine 19-2; St. Paul of Ass. 6; Little Flower 15-6; Holy Spirit 15-6; Little Flower 15-6; St. Christopher 2-9; St. Anthony 2-9.

Brothers of Holy Cross

Who are interested in the various life can engage in a variety of activities, including: teaching, nursing, social work, counseling, office work, etc. For information and literature write: Brothers of Holy Cross, c/o St. Anne, Indiana 46016, Valparaiso, Ind.

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IN THE AFTERNOON semifinals, Tell City edged out Holy Trinity, Indianapolis, 28 to 26, after the Capital City team held the lead after one quarter of play. Leading scorers were

Cy Cipher
ONE-ACT PLAY CONTEST—A directors' meeting for the 1963 Junior CVO One-Act Play Contest will be held at 7:30 p.m., Tuesday, March 5, at the CVO Office. Indications are that there will be a record number of plays entered this year with approximately 40 comedies and 14 serious dramas on the docket.

TABLE TENNIS—Deadline for entering the annual Junior CVO Table Tennis Tournament is Thursday, March 7. The event will open on Sunday, March 10, at the Table Tennis Center, 224 E. New York St., Indianapolis.

SPRING SPORTS — Entry blanks have been mailed for the following CVO spring sports: Girls' Cadet and Junior Kickball (entry deadline is March 28); and Cadet Boys' Track Dual Meet Season (deadline: March 2).

MUSIC CONTEST: Deadline for entering the annual CVO Instrumental Music Contest is Wednesday, March 6.

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FAMILY CLINIC

Wife 'blames' Church for hubby's conduct

By JOHN L. THOMAS, S.J.

I'm married to one of your 'good' Catholic men. He uses me as a mistress, the house as a TV theatre. He wouldn't dream of using contraceptives and yet, now that I'm pregnant for the 8th time, he is so disgusted with me that he doesn't even talk. He wouldn't miss your Nocturnal Adoration and spends 15 hours a day playing with the children—while I put up storm windows and take in the summer furniture. As far as disciplining those same children, it's stuck up to Mommy. Yes, I'm stuck up to Mommy. Let's hope our daughters marry responsible, mature men—and I don't care if they ever go to Church. Answer this one.

This one was answered a long time ago by the Master Himself. "Not every man who says to me, 'Lord, Lord,' will be saved, but only he who does the will of my Father." It's not difficult to understand why you're irritated by

your husband's conduct, Cora, but isn't your bias showing a little when you imply that he is what he is as the result of being a "good" Catholic? I think you will agree that one can find irresponsible and immature husbands among Protestants, Jews, and non-churches, as well as among Catholics.

Since no religious group claims that it includes only saints among its members, aren't you being illogical in blaming the Church for your husband's objectionable conduct?

In other words, as our Lord pointed out time and again, a person may meticulously fulfill every external detail of religious practice yet experience no inner conversion and completely ignore the very essence of religion, which is love of God and neighbor. The strongest terms you will find in the whole New Testament were used by the Savior in condemning such persons: "hypocrites," "whitened sepulchres filled with dead bones," and so forth. These "good" religious persons were a scandal two thousand years ago; their kind have plagued every period of the Church's history; they are still with us today.

I think if you analyze the source of your anger, you will find that your real quarrel is not with the Church but with the implicit hypocrisy of some of its members. What you are really asking is why there should be such a gap between the professed and the specifically religious devotions and practices and general Christian conduct of life.

What good does it do to "go to church" if one fails to fulfill the obligations of his state of life? More particularly, what kind of church is it that teaches its members not to use contraceptives yet apparently fails to train them to be responsible partners and parents?

These questions focus on a puzzling failure in Christian living, the source of which we will find in two separate areas. First, there is the common tendency to regard religion as little more than a set of beliefs, precepts, and practices. If these are not accepted and observed, our salvation is assured!

This pharisaical approach makes such a personal appeal because it enables us to confine our practices of religion to certain clearly defined external activities which we can fulfill more or less mechanically and without having to face up to the true demands of our Christian vocation.

It is no easy task to live as a follower of Christ, for a necessarily involves an unending struggle against our inherent self-centeredness if we are to continue to grow in love of God and neighbor. This the attempt to avoid this inner struggle, this "conversion" of the heart by concentrating on external practices and devotions is nothing more than an escape from religion, though it may give the appearance of perfect observance.

The second source is closely related to the first. This is the failure of religious teachers—parents, instructors, and spiritual directors—to make explicit the basic law of Christian living—love of God and neighbor—and to spell out clearly its practical implications.

In this XII reminded us, the perfection of Christian life consists primarily in ardent, attentive, and operative charity—this is the essence of the Gospel message. Prayers, devotions, and external pious practices are only means to this end, not substitutes for it. Moreover, since operative charity implies actions, the practice of charity consists in the faithful fulfillment of all the duties of one's Christian living. These obligations are primary; there can be no substitute for their fulfillment.

I think these two sources, namely, the human tendency to substitute external pious practice for inner self-conquest, and the failure of religious teachers to make clear and explicit the practical implications of the Gospel commandments to love, go far to explain the wide gap between religious observance and Christian conduct indicated in your remarks.

And, as I say like you in the past, have been scandalized and turned from Christ by the pious pretensions of the religion as a cloak for their spiritual sloth or malice. I can well understand your feelings, Cora, but you must not let this obscure the truth if you rejected Christ because of the petty failures of some of His followers.

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

IN THE WHOLE CHRIST Educating consciences

By ABP. EMILE GUERRY

For our glory is this: the testimony of our conscience.

(2 Cor., 1, 12)

Our conscience is our sense of duty, of what must be done and what must not be done. Moral conscience is a national judgment by which we evaluate our personal actions in the light of the moral law. How does Christ, the Head of the Mystical Body, intervene in the education of the consciences of His members?

The law of the Holy Spirit

The Christian law is not primarily a written law, a code, a treatise on morality; it is first and foremost the law of the Holy Spirit, of the Spirit of Christ, the Soul of the Mystical Body, inspiring, fashioning and guiding the members of His Body. Nor does this law primarily imply exterior obedience to clearly defined precepts. It implies essentially an attitude of fidelity to the Holy Spirit, of docility to grace, a conscience thrown wide to the action of the Head Who, by His Spirit, educates every member of His Body.

The more intimately the member is united with the Divine Head, and the more generous he is in responding to the inspirations that come to him from Christ and from His Holy Spirit, so much the more readily will Christ fill his soul with an abundance of light by which he will be enabled to know immediately wherein his duty lies. The immense benefit of the interior law is that it gives to souls this clear vision of the path they must follow.

While we thus affirm the primacy of the Holy Spirit in this domain of moral formation, as in all the others; while we affirm the priority of faith in the Divine Action and of confidence in the power and the necessity of grace, we do not deny, in the slightest way, the necessity for ascetical practices and for a preliminary purification from sin, if the soul is to be made delicately responsive, more and more, to the influence of the Holy Spirit. Asceticism is necessary in every stage of the spiritual life. It takes various forms. There is an asceticism of the moral virtues which is both a severe mortification and a wonderful liberation; and this is imposed on the soul from the very outset.

Yet, how many errors and failures in the formation of conscience there are which can be explained by the fact that the soul is first presented with a catalogue of moral rules, the result of a battle against its weaknesses and failures. The soul must be placed, first of all, in the presence of Him Who is the source of life, and must be taught that the first rule is an attitude of obedience to Him.

The written laws

The evangelical law, codified by the Church in a body of precepts, counsels and directions, is the expression of the inspirations and of the command of the Holy Spirit. The central and firm commandment of this law is the commandment of charity—that charity which the Apostle assures us is ceaselessly poured forth in our souls by the Holy Spirit.

No contradiction or opposition need be feared between these two laws. The Holy Spirit urges the soul to form a conscience in the light of the written law, and the written law educates the supernatural conscience of the children of God, of the members of Christ, to an ever deepening dependence on the Holy Spirit.

There is another law—the Natural Law—which is written by the Creator, not on paper or in books, but in the depths of every rational being. To imagine that the Holy Spirit could ignore or contradict the natural conscience it engenders, would be to set aside the principles which govern the relationships between nature and grace.

Undoubtedly, the voice of conscience is distinct from the Voice of the Spirit. It is not the Spirit who has not yet succeeded in making itself heard.

But we must be on our guard against dangerous illusions that spring from confused thinking in this domain. We mean the false idea of the supernatural which is based upon a false human conscience; the illusion of an angelic spirituality which tends to condemn all that is in the least material; and to ignore or to neglect the demands of conscience in the humble daily duties of one's state of life—those of professional conscience, of honesty, of uprightiness, of loyalty, and, in a word, of the human virtues.

The Incarnate Word came to serve the whole man, and to exalt the whole man with Himself to the highest communion with the Holy Trinity. Cooperation in the life of the Whole Christ is incompatible with a deliberate violation of the prescriptions of conscience in the relations of man with man, and in the ordinary course of social life. There can be no true sanctity in a person who compromises about his ordinary duties.

O Jesus, our Lord, when you inspired Your Apostle to write that our glory is the testimony of our conscience, You did not approve a principle of austerity which would make each one of us a monk in his own conduct. You intended us to live in the world, to emphasize how highly You, our sole and supreme Judge, esteem that candid, clear and direct glance by which the personal conscience looks inward upon itself in the light of Your Holy Spirit.

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

THE WEEK IN LITURGY

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

March 3 FIRST SUNDAY OF LENT. "He who confides himself to the care of the Most High." We sing in the Entrance Hymn and Tract. "We rest secure under the protection of the God of Heaven." We and the angels in the Introit and makes it clear that in the end it is not blood or tribe that counts, but faithfulness to the Father's will.

March 7 THURSDAY, FIRST WEEK IN LENT. That renewal "in mind" for which the Collect prays requires a Lenten examination of our relation to the externals of religion. Are they or are they our excuse by which we make excuses or even ill will? Today's Bible readings are clear in their warning. The foreigner (the Chanaanite woman) in terms of externals may be the one justified in God's sight.

March 8 EMBER FRIDAY IN LENT. Penitence and healing (First Reading and Gospel) are common themes in Lent. And the pool reminds us of the beginning of that healing which is clear from our inconstancy (Entrance Hymn, Tract, Prayer after Communion) and from the renewal of Baptism Jesus gave His Church in Penitence and the Eucharist. We pray at the beginning of Mass that our hearts might be received. To be rightly conscious of our sins and truly penitent, more than a merely intellectual assent is needed.

March 9 EMBER SATURDAY IN LENT (simplified to the first and the last two Scripture lessons). The vision of Jesus' transfiguration, of His glory (Gospel), sees Moses and Elias with him. Moses and Elias, who, as we saw on Wednesday, were the witnesses whose relationship with God was the chief concern of their lives. The First Reading points out that this relationship is a covenantal one—a covenant freely offered by God to His people and freely accepted by them. The "freedom of spirit" for which we pray (second prayer) is not freedom from obedience but freedom to make obedience possible.

March 6 EMBER WEDNESDAY IN LENT. In the first two Scripture lessons of this Ember Day Mass, two great prophets, Moses and Elias,

WORKING TO BEAT HELL

What is mediocrity?

By JOSEPH T. MCGLOIN, S.J.

If you read this column last week it may have given you the impression that teenagers will certainly get the most out of anyone else does. Come to think of it, that seemingly outlandish statement may not have some truth to it at that. Even if true, however, it would only pertain to some few teenagers.

And we did a lot of tub-thumping there last week about what a disaster it would be for any teenagers to be satisfied with mediocrity.

"Sports Illustrated" for November 1, 1962 published an excellent open letter on our country's fitness program. Mrs. Richard J. Ross, the author of this letter and a member of three, deplors our absorption with superiority in sports. From Little League to Professional Football, excellence in sports is not outstanding are simply not going to get to play. As Mrs. Ross points out, the majority of kids and adults alike are just not capable of being outstanding in any games. Sports, she says with great good sense, should be given back to "the rejects, to the imperfect and the ill-coordinated."

Mrs. Ross's well chosen words, however, do not fit into its every phase of life, and not just in sports. We'll hope that none of us ends up as a reject, but we're bound to be "imperfect and the ill-coordinated" in many ways as we go through life.

But if this is true, what's all this jazz about the pursuit of mediocrity's being a disgrace to our country? It sounds like you're already condemned to it. You'll just have to live with the fact that you can't beat the pros at their own games, that you can't always rival the outstanding beauties or the muscle-men of the aesthetes or other great scholars of your hour. You can't be a genius unless God gave you the basic ingredients of genius to start with.

All that is true. But it's also true that no one, least of all you, can expect you to do more than your best. On the other hand, He does expect you to do that much. So does everybody else.

Mediocrity isn't failing to reach the mark; it's failing to try. Nor is it failing to make the football team or even the debate team. It's failing to do your very best. You can't be a genius unless God gave you the basic ingredients of genius to start with. This is the kind of mediocrity that should leave teenagers cold.

Take your sense of sight, for instance, and think of all you can accomplish with it. You can gain great knowledge through it. You can look around eyes at the loveliness of nature and the beauty of other human beings. By using your mind and your



Use THEM. You can understand that the Creator of all this must be incredibly terrific if He was able to manufacture such wonderful beings.

You could, on the other hand, use your sense of sight only for things which don't count at all, never recognizing, for instance, that any beauty you see is only a vague shadow of infinite beauty.

You can spend a near lifetime using your sight passively; doing nothing but thoughtlessly watching, for instance. Or you can use it actively, as it should be used. You can't take this incredible sense for granted. But asking the blind man what he'd be willing to trade for your gift of sight. Then try to go back and waste it for the rest of your life.

You've been given a faculty that is most proper to you as a human being. Even if, in fact, it doesn't really matter whether your IQ is 90 or 100. The important thing is whether you 90 IQs are using all 90 and whether you 100s are using all 100. Any teacher will tell you that he enjoys being top and bottom classes; the latter, perhaps, more than the former. But he's not always completely sold on the middle groups. And the reason is simple: White top and bottom classes alike are usually giving it all they have, no matter how much or how little that may be, very often the

characters in the middle classes are those who are not in the top groups because they are not using what they have. These are the truly mediocre.

Spiritually, your IQ is as high as anyone else's, with the sky the limit, because in this field you have the help of God Himself. You might not be able to do much by yourself, but God and you can do anything. So you don't have to look second place to anyone in this line.

Remember the story of the talents in the gospels? One servant was given five talents, another two and a third one—the same as you people reading this. The one with five earned five more, and so merited his master's praise. The two-talent man earned two more with his. But the poor chump with one went out and buried it. And he got fired.

Mediocrity, then, the kind to be ashamed of, is the failure to use your God-given potentialities—your talents, your energy and your enthusiasm. The full use of your particular talents may conquer worlds for you, or it may not, depending much on the extent of your talent and circumstances. But the important thing is that you use all you have, that you hit the peak of excellence you are capable of, that you stay young enough to look to the worth of the goal first and only then to the means involved.

THIS IS CATHOLICISM

Fourth Commandment and labor relations

By JOHN WALSH, S.J.

Q. What are the obligations imposed by the Fourth Commandment on employees toward their employers?

Employees are bound to give "an honest day's work for an honest day's pay"; to refrain from lying down on the job, tardiness, unjustified absenteeism, profanity and profane humor, and such hours, quitting work early, and other similar methods of defrauding the employer; to avoid waste or willful destruction of the employer's property; to guard the employer's legitimate business secrets; to refrain from doing anything which would do anything to trouble their employer with

absurd grievances; to refrain from presenting to him extravagant and ruinous demands; to refuse to join unjust strikes against him; to acknowledge the right of stockholders to a just return on their investment.

Q. In negotiating with management are employees and their unions justified in thinking only of their own advantage?

No. Employees and their unions must have regard not only for themselves but also for the prosperity of the concern for which they work and for the common good of the community in which they live. Labor unions, for example, are obliged to (Continued on page 10)

Maryknoll advertisement featuring a portrait of Mother Mary Joseph Landress and text describing the Maryknoll Sisters' mission work in various countries.

In the vineyard advertisement for the Maryknoll Sisters, Foreign Mission Sisters of St. Dominic, detailing their work in various parts of the world.

Radio & TV Apostolate advertisement for Sister Ann Patrick, S.S.J., Bishop Bennett High School, Marion, Ind., offering Bible lessons and other services.

Radio & TV Apostolate advertisement for the Apostolate of the artist, featuring Sister Says and other artistic programs.

Radio & TV Apostolate advertisement for Rosary Radio Program, featuring Abdon O'Riley-Hurt and other religious services.

THE MORAL BACKFIRES

Calls 'Diamond Head' a \$3 million 'turkey'

By JAMES W. ARNOLD

Expert cinematographers Guy Green and Sam Leavitt must have suspected all along they had a \$3 million turkey in "Diamond Head" because they invested what seems like most of their film footage in the Hawaiian scenery and actors.



Hawaii and the Minnieux tresses are worth seeing; the movie, regretfully, is not. But it merits some discussion if only as another embarrassing Hollywood attempt to handle the subject of race prejudice.

The girl's apparent open-hearted love is a thin disguise for sexual attraction and the urge to rebel and perhaps shock. Even the brother's prejudice, it is not too subtly suggested, is less a matter of principle than a surrogate cathartic for monopolizing his sister's affections.

The bias cuts both ways. The pure-blooded Hawaiian mother-father duo is a little more than a full-blown Hawaiian.

Books of the hour section header

Two Catholic novels

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

Herewith reviews of two new novels with Catholic themes. The most ambitious and, I think, the most rewarding of the pair is Thomas Curley's "Just Eve and Adam's" (Atheneum, \$5.95).

Set in the present time and alternating geographically between New York and a little New England village called Thatchers, this is mainly the story of one man, Phil Fay, a lapsed Catholic who has left home and family and church, in the course of an effort

SET PILGRIMAGE

INDIANAPOLIS—Plans are being made for a seven-day pilgrimage to the Shrine of St. Anne in Beausieu, Quebec, Canada and other shrines in Canada. The pilgrims will leave Indianapolis July 29.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Richmond, Shelbyville, Nashville, and New Albany.



CANA SPEAKER—Father Blaise Hetlich, O.S.B., associate editor of Marriage magazine from St. Meinrad Archabbey, will conduct a Cana Conference at St. Michael's parish, Indianapolis, on Sunday, March 10.

The book also included much about Hawaiian history and customs, which are meticulously excerpted for routine film (shot on a Hollywood sound stage) and a few confused insights into statehood politics.

Like the book's, the movie's view of sex is strictly high school. The personal conflicts are resolved in the manner of Ladies magazine fiction.

With the aid of photographer Leavitt ("Advice and Consent"), the illicit attraction often appears mutual, and may explain the movie's silly business.

With or without Minnieux, the best views are those of Kama'i and the lush green acres and sprawling white mansions of the real estate tycoon.

(Legion of Decency: B)

A prayer for firemen

COLUMBUS, Ohio—A prayer of firemen written by the Catholic chaplain of the Columbus Fire Department is being distributed by a local of the firemen's union here.

Prepared by Father Lawrence O'Connor, who is stationed at St. Joseph cathedral and has been a fire department chaplain since 1939, the prayer seeks the intercession of St. Florian, patron of firemen.

Local 67 of the International Association of Fire Fighters is underwriting the cost of the printing of the prayer and its distribution. The copyrighted prayer follows:

"St. Florian, heaven's patron of firemen, who once was dedicated to the service of your fellowmen as an official in the army of Rome, look kindly upon your earthly fate, desirous of preserving our fellowmen from dangers to life and property.

"Give us cool heads, stout hearts, strong muscles, an instinct for prudent investigation and wise judgment.

"Albino us the terror of arsonists, the friends of children and law-abiding citizens, kind to the frightened, polite to bores, strict with lawbreakers, and obedient to temptations.

"In troubles or riots, give us strength to be efficient; in times of great danger, give us the ability to be calm and enable us to impart assurance to those who verge on panic.

"You know, beloved St. Florian, from the sacrifice of your own life for the sake of your faith, that the fireman's lot on earth is not always a pleasant one; but your sense of duty that so pleased God, your contagious strength that so overcame the devil, and your saintly self-control give us inspiration.

"Make us as fearless in practicing the laws of God as we are brave in protecting the lives and property of our fellowmen.

"And when we answer our final summons, enroll us in your heavenly force, where we will be as proud to protect the throne of God as we have been to protect the city of men."

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What a World of Difference New Carpeting Makes! ... Step down into elegance! Here's carpeting to transform an ordinary room into a decorator's dream!

Emers Carpeting advertisement showing a room with carpeting and a price tag of \$8.95 per square yard.

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Table showing financing options for Emers carpeting with columns for Square Yards, Total Price, and Monthly Payments.

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Emers Floor Covering Inc. advertisement with address 3701 N. SHADELAND LI 7-5418 and mention of 'Mockingbird' film.

NEW SEMINARY

JULIET, Ill.—The Juliet diocese has announced plans for a 200-student, \$2 million minor seminary, which will be constructed adjacent to Lewis College.

Sander Vanocour, Washington correspondent for the National Broadcasting Company, will describe his White House assignment to Marian College students at 10:30 a.m. Thursday, March 7, in a convocation address.

A native of Cleveland, Mr. Vanocour was graduated from Northwestern University, and attended the London School of Economics. He became affiliated with NBC in 1967, following association with the New York Times, Manchester Guardian and the North American Service of the British Broadcasting Company.

There will be no admission charged for the Thursday morning lecture.

NEW YORKS—"To Kill a Mockingbird," the film starring Gregory Peck, has been chosen to receive a Special Award from the National Conference of Christians and Jews for an "outstanding contribution to better human relations and the cause of brotherhood."

Dr. Lewis Welber, president of the NCCJ, said in announcing the award that the film "crystallizes the aims and objectives of the National Conference of Christians and Jews."

'Mockingbird' film given NCCJ award

Some of the minor characters come close to overshadowing the central ones; Garrard's father, the General, is one trying to buy hard to be a good Catholic layman, in spite of an unfaithful and intelligent wife who has no spiritual values at all, and no aspirations of what marriage is meant to be.

To Hugh Garrard and Basille are quite convincing, the girl, Mirica, is never really so. But if the workings of Providence and grace can ever really be the material of a novel, it is clear that she has done a good job of building a story about them.

MR. VANOCOURE



# Tic Tacker

Attention, pastors. There is an open letter from the Legion of Mary in Indianapolis.

"Is there an apostolic project in your area which you would like to tackle if you had enough help? If so, we have a solution for you. Some of our Legion of Mary members have generously offered to donate one or two weeks of their vacation this year to help you.

"We realize there is always a lot of work to be done, but your response to our offer will enable us to pin-point the areas most in need of our assistance. It is quite possible that the demand may far exceed the number of volunteers, but we welcome all requests for help and will send our volunteers to areas having the greatest need.

"Even pastors outside of Indiana may send in their requests since this is a nation-wide Legion project. Please send your requests to: J. Anthony Doll, 1320 N. Delaware St., Indianapolis 2, Indiana.

"Each volunteer will pay for his or her own transportation and living expenses involved, so you have nothing to lose and everything to gain. Write today."

**COLLEGE DRAMA**—A special matinee performance of the fanciful drama "The Plain Princess" will be given for children in the Terre Haute area by students of St. Mary-of-the-Woods College at 2 p.m. tomorrow, March 2. College students and the public will enjoy the play tonight, March 1, at 8 p.m. There is no charge for either performance. The cast includes two students from the Archdiocese—Sharon Muller of Indianapolis and Elaine Reis of Richmond.

**AROUND THE ARCHDIOCESE**—The St. Mary-of-the-Woods College library has received a \$205 Remington Rand Equipment Grant. . . . Persons attending Mass at St. Mary's Church in downtown Indianapolis on Sunday, March 3, will find an altar erected at the entrance to the sanctuary where the Holy Sacrifice will be offered by the celebrant facing the congregation. . . . Students from Marian and St. Mary-of-the-Woods Colleges will attend a meeting of the National General Assembly today (March 1) at St. Joseph's College, Rensselaer. Each college delegation will represent a different foreign country. . . . The Meridian String Quartet recently presented a concert for the students of Chartrand High School, Indianapolis. . . . A program of Gregorian Chant was presented on Wednesday at Indiana University by the Schola Cantorum of St. Meinrad Archabbey. Director of the group was Father Sebastian Leonard, O.S.B.

**NAMES IN THE NEWS**—Sister Mary Helen, D.C., administrator of St. Vincent's Hospital, Indianapolis, will attend the beatification ceremonies of Mother Elizabeth Seton in Rome on March 17. She will be accompanied by Sister Mary Cephas, D.C., a hospital supervisor. . . . The Rev. George Radus, pastor of the Greek Orthodox Church in Terre Haute, explained to St. Mary-of-the-Woods College students this past week the history of the schism which separated the Greek Orthodox from the Catholic Church and the present status of their relationship. . . . Judge S. Hugh Dillin of the Federal Court, Southern District, will speak of the relationship of Hoosier politics and the courts at Thursday evening at Marian College. He is the fourth lecturer in the series entitled "The Many Faces of Politics." . . . Beneficiaries to Mr. and Mrs. Elmer Kleehamer of St. Paul's parish, Sellersburg, who recently observed their 25th Wedding Anniversary. . . . August F. (Bud) Hook, president of Hook Drugs, Inc. was named to the "Money" magazine award by the 11th District of the American Legion recently. He is a member of St. Thomas Aquinas parish, Indianapolis. . . . Dean's List scholars at St. Mary-of-the-Woods College include: Catherine Arterburn of Jeffersonville, Elaine Reis of Richmond, Patricia Margaret Lewis and Patricia Hughes, both of Indianapolis.

## Authority

(Continued from page 4)

that there is a law above the state limiting human authority.

In submitting to the Church's teaching on the indissolubility of marriage, for example, or on the evil of artificial birth control and the sanctity of life in the womb, he is not leaving the Church, he feels, but asserting it against the dangerous thought taking root in this country that what the majority wants we all must do.

Some of the chief proponents of this dangerous thought try to put over the idea that Communists are opposed to the Catholic Church because they see in it the only totalitarian organization recalling their own.

We Catholics, as might be expected, see it differently. We hold that Communists fear the Catholic Church because they recognize it as the one world organization which is opposed to submission to any authority other than God.

## Immaculate Heart slates style show

INDIANAPOLIS—The Immaculate Heart of Mary Women's Club will present their annual style show at 8 p.m. Thursday, March 7, in the parish auditorium. The latest spring fashions will again be explained to the Edward L. Claydon dress shop. Admission is \$1 for adults and 75¢ for teenagers.

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# Life on other planets? No, says Jesuit expert

WASHINGTON, D.C.—A Jesuit astronomer who reportedly knows more about conditions on the other planets than any man in history, says a discouraging word—there isn't a discouraging word—he doesn't think there is life on those planets.

This was the observation of Father Francis J. Heyden, S.J., as the Washington Academy of Sciences announced it will bestow its 1963 annual award on him for scientific achievement in the teaching of science.

Father Heyden, who has been observing the planets for more than 30 years at the Georgetown University observatory here, teaches his students about the mysteries of the universe in a challenging way.

**HIS MOST** notable contribution to research has been photography of the planets through high dispersion spectroscopy. This breaks up the light they emit into a broad spectrum which can be studied

## St. Vincent de Paul members made 589 visits during year

INDIANAPOLIS—Forty-four active members of the Society of St. Vincent de Paul this past year made 589 visits to 442 persons in poor families in the city. They made 265 visits to public institutions and 74 other calls on behalf of charitable works.

A report of the Society's activities for the year shows an expenditure of more than \$8,000 in donations, will be given Sunday, Mar. 3, in the basement of Cathedral Grade School. The meeting, a quarterly event of the Particular Council of Indianapolis, will follow the 7:30 a.m. Mass.

Parish units, known as Conferences, have been formed in five Indianapolis parishes. Two new Conferences have been organized recently at St. Rita's and Christ the King parishes.

All active members as well as honorary members and benefactors of the Society and others interested in charitable works are invited to attend the meeting.

## Schools

(Continued from page 1)

ousive Christian humanism in our land."

"America desperately needs a truly devoted humanism," the prelate asserted. "We were in danger of bringing such an emphasis to America; we may yet help to bring it."

"Any other humanism that is not to find substantial following among the people is a pernicious cultural anemia of secularism," he emphasized.

**BISHOP WRIGHT** concluded the interview by stating that there is no place in the world outside of America where the Church is so eager to be positive in its approach to the civil institutions and the religious community.

"We do well to pray and to work that this tradition . . . is not lost to us under the pressures of sheer secularism, anticlericalism or clericalism—home-grown or alien," he stated.

## Beatification

(Continued from page 1)

the Christian virtues to such a degree as to merit having applied to them the words of the Apostle: "The imitators of me, as I am of Christ."

"The name of the Venerable Servant of God John Neumann Neumann certainly deserves by every right to be placed among such bishops who have acquired fame for holiness and have merited highly the honor of the Catholic religion."

The Neumann decree reviews the life of the Bohemian-Bishop who died in Philadelphia in 1811 and describes the miracles attributed to his intercession, concluding with the solemn pronouncement that "it is certain that the two miracles were performed through the intercession of the Servant of God John Neumann Neumann, that is, the instantaneous and perfect cure of the child Eva Benassi of very grave peritonitis, (Sassuolo, Italy, 1823), and of the youth J. Kent, (Canton of Geneva, 1824) at the base and the crown of the cranium as well as multiple and most serious fractures of the vertebrae and other parts of the body, complicated by pleuropneumonia lesions. . . [Bryn Mawr, Pa., 1919]."

**ST. MARY-OF-THE-WOODS**, Ind.—Karl Josef Hefling will perform for the students of St. Mary-of-the-Woods College in the Cecilia auditorium here at 8 p.m. on March 4. Mr. Hefling has appeared with the New York Philharmonic-Symphony, the Boston Symphony, the Philadelphia Orchestra and the Chicago Sym-

**PIANIST BOOKED**

ST. MARY-OF-THE-WOODS, Ind.—Karl Josef Hefling will perform for the students of St. Mary-of-the-Woods College in the Cecilia auditorium here at 8 p.m. on March 4. Mr. Hefling has appeared with the New York Philharmonic-Symphony, the Boston Symphony, the Philadelphia Orchestra and the Chicago Sym-

**Pope honors theatre owners**

GRANITE FALLS, Minn.—Putting personal convictions into law, Mr. and Mrs. Joseph Schindelde, theatre owners here, have been honored here for doing just that for 39 years.

Since they bought their first theater in 1926, the Schindelshes have shown only movies classified as "A" by the National Legion of Decency.

At a special Mass in St. Andrew's church, the couple was decorated with the Beneemeritum papale medal, but by Mrs. Schindelde the honor was posthumous. She died December 7, a day before the honor was approved in Rome.



**WITH PEACE CORPS** — Miss Anne Eber, former home economist at Secunia Memorial High School, Indianapolis, is currently serving with the Peace Corps in Northeast Brazil. A native of Fort Wayne, Miss Eber is a graduate of Marian College. Her parents now live in Bettendorf, Iowa.

## Calendar

**FRIDAY, MARCH 1**

Natural Adoration members are reminded of the customary watch tonight in the Blessed Sacrament Chapel.

**Lenten Fish Fry** at Chartrand High School, 3300 Prague Rd., from 4 to 8 p.m.

**Fish and Shrimp dinners** served from 5 to 9 p.m. at Secunia High School canteen, 5000 Nowland Ave.

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

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

**SUNDAY, MARCH 3**

The Third Order of Carmel will meet at 2:30 p.m. at the Carmelite Monastery, 2500 Cold Spring Road.

**MONDAY, MARCH 4**

A Card Party at 1 p.m. in Union Federal Hall, 3646 E. Washington St. Sponsored by the Blue Ladies of Lourdes for the benefit of Veteran Hospital patients.

**THURSDAY, MARCH 7**

Holy Angels Social at 6:30 p.m. in the school hall, 28th and Northwestern Ave.

## Says laity's role not sure

WASHINGTON—A Catholic lay leader said here that the average layman today has no idea of how he is to carry the Church into the future.

Donald J. Thorman, director of the Spiritual Life Institute and a former Catholic magazine editor, said in this nation is to be a mediator between the Church and the world.

Thorman, author of "The Emerging Layman," said that the layman "has to see himself as part of the world and the Church. He has a foot in both camps."

Thorman spoke at the fifth annual seminars' Institute of the Apostolate sponsored for the fifth year by Daulet students at St. Paul's college here. Nearly 250 seminarians attended.

"The Church," Thorman said, "is no longer incarnate in society. It is no longer a part of everyday life. Religion, like other human activities, is supposed to keep to its own little compartment. To correct this situation can be the job of the layman."

## KC cage tourney scheduled at Gary

GARY—The annual Knights of Columbus state basketball tournament will be held April 6-7 at Crown Point. It was announced this week by Richard F. Dolato, state athletic chairman.

Cardinal Strick Council No. 4620, Crown Point, will be the host. Defending champion is Terre Haute Council No. 541. Games will be played Saturday and Sunday in St. Mary's school gym.

## SEKS CATECHISTS

SAN DIEGO, Calif.—Bishop Charles E. Buddy of San Diego has appealed for 3,000 volunteers to train as teachers of religion for Catholic children attending public grade schools.

## 'ACCENTUATE THE POSITIVE'

# Pope advises newsmen

VATICAN CITY—His Holiness Pope John XXIII has urged the world's newsmen to exercise a good influence on society by stressing its positive elements in the news.

Pope John spoke at an audience granted to journalists representing the Italian Press Association and the Foreign Press Association.

His talk was based on a text from the Book of Proverbs: "God has his glory in what he conceals, kings have glory in what they fashion."

Commenting on the first part of the text, the Pope said that although the designs of God are often hidden from men, "your profession would require you not only to interpret events but sometimes also to anticipate their course."

He reminded newsmen of their dependence on God in their profession, saying that "man, measuring his own smallness and frailty, should never presume to trust too much to his own judgments."

"EVEN WHEN" vested with honors under no illusion. He said knowledge and gifted with talents," he said, "man cannot fail to bow before divine wisdom and tremble at the huge contribution required of him in cooperating in the spread of truth and love, of cooperating in the education of his brothers who have immortal souls."

The relationship between Creator and creature, Pope John said, is called religion, which binds everyone and has implications for the delicate task of the journalist. He said:

"The call to Almighty God is now received with universal respect and furthermore is heard by men of good will not only with sympathy but with a spirit of faith and with a learning for faith."

But, he continued, he was laboring under no illusion. He said he knew that "the Devil is at work in the world as hard as ever. This is all the more reason, Kings have glory in what they fashion" — and said that this means:

"He who is invested with authority must strive to understand what it is that God asks of him and to make the divine will the standard of his thoughts and actions."

**HE BRIEFLY** interpreted for the journalists the meanings of "human life, Christian life, social life and the apostolate."

In the true vision of these, he said, "all elements fall into their proper place and man is led to them with humility and to act ardently for the welfare of himself and his brothers."

He urged newsmen to be the "jealous custodians of a serious code of journalistic ethics which may be regarded as an example of correctness and noble behavior."

"Always bear in mind the influence which the written word has on minds, particularly the weaker ones, remembering the great rule of prudence and understanding which led St. Paul to say: 'All things are lawful to me, but not all things are expedient.'"

"Almost always the way to the triumph of truth and wisdom is prepared by knowing how to wait before disciplining oneself in refraining from spreading sensational news.

"DURING MY 30 years in the service of the Holy See, in the East and in Paris, it happened that I came into contact with people of all tendencies. I confess that sometimes my heart beat quickly with the desire to express myself with a fullness of language, not only precisely but apostolic. But the circumstances demanded only a few words or even complete silence.

"Someone once said to me: 'Thank you, Monsignor, for what you did not say but allowed me to understand.'"

Pope John reminded journalists that the time must come to everyone when he must leave this earth and give an account of his actions. When that time comes, he said, "may each one of you be able to say: I did not die full of division and discord. I did not afflict immortal souls with suspicion or with fear. I was frank, loyal, truthful. I looked with fraternal sympathy into the eyes even of those who did not share my ideals."

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AROUND THE ARCHDIOCESE

Laymen's retreat group slates annual dinner

NEW ALBANY, Ind. — The Ninth Annual Laymen's Retreat Dinner will be held at 6:30 p.m. Sunday, March 10, at Bellarmine College, Louisville, Ky.

The annual dinner is sponsored jointly by the retreat leagues of Our Lady of Gethsemane Abbey, Mt. St. Francis Seminary, and St. Meinrad Archabbey.

The event was initiated in 1955 to provide an opportunity for retreatants and sponsoring clergy to meet to discuss the retreat movement.

Law invalidates charity bequest

CLEVELAND — A \$1,341,000 bequest to three Catholic institutions has been declared invalid by the Summit County (Akron) Probate Court.

Ohio law provides that bequests to charitable, religious or educational institutions are effective only when the will providing them is one year old.

The benefactor, Charles E. McDermott, a toy manufacturer, died December 5, 1951—22 days before the will would have been effective.

The will had stipulated that 50 per cent of the bequest go to John Carroll University and 25 per cent each to St. Thomas Hospital, Akron, and Holy Family parish, Stow.

The bulk of the estate will go to Mr. McDermott's two adopted sons.

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PROVIDENCE ADMINISTRATORS MEET—Sisters of Providence who hold administrative positions in the 22 secondary schools staffed by the community gathered for two days of conferences last week at St. Mary-of-the-Woods.

The Fourth Commandment

(Continued from page 7) their part in preventing the evil results of inflation.

Q. What are the obligations of an employer to an employee?

By the Fourth Commandment, an employer is obliged to pay a living wage—that is, a wage sufficient to support the employee and his family in decent, frugal comfort; to treat the employee with proper courtesy and respect; to allow him time to fulfill his religious obligations; to eliminate from the employee's surroundings morally evil influences; to allow him reasonable periods of sick leave, time off, or cetera; to recognize the employee's right to present just grievances; to recognize his right to join or form a labor union; to recognize his right to stage, under certain conditions, peaceful strikes.

Q. How is a living wage determined?

For a normal adult male, the just wage to be paid him must be a living wage; that is, a wage sufficient to support a man with a normal family (wife and three or four children) in frugal comfort, in at least minimum human decency. To pay a normal adult, who is working full time, anything less than this, therefore, is contrary to justice.

Q. Is the normal family wage is not sufficient to cover the needs of a workman who has an unusually large family to support, who is obliged to give him assistance?

This obligation falls on society at large—that is, on employers, labor unions, and the government. These groups are all jointly obliged to see that a man with an unusually large family receives an income sufficient to support it. The reason for this is that a man who fathers a large family makes a greater contribution to the good of human society.

Q. What are the duties imposed by the Fourth Commandment on citizens in their relations with the government?

This obligation falls on society at large—that is, on employers, labor unions, and the government. These groups are all jointly obliged to see that a man with an unusually large family receives an income sufficient to support it.

STAMP MOTTO WASHINGTON — Rep. James G. Fulton of Pennsylvania has introduced a bill to require that the motto "In God We Trust" appear on all U.S. postage stamps, stamped envelopes and post cards. The measure (H.R. 3944) was referred to the House Post Office and Civil Service Committee.

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By DANA C. JENNINGS Waving fields of golden grain, the sunward-striking tassels of robust corn the soul-stirring aroma of newborn hay, the gamboling baby lambs and the pranks of little pigs, the wide-eyed wonder of a newborn calf and the frantic scurrying of baby chicks after the mother hen combined with the beauty of the sunsets, the majesty of storm, and the many-fold lustiness of new life bursting forth all over the farm: these are some of the rewards of farm life, upon which we can not put a price tag. Or can we?

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LEGAL STATUS REOPENED

Latest Supreme Court obscenity ruling probed

By RUSSELL SHAW

WASHINGTON — The Supreme Court's latest excursion into the controversial area of free speech, obscenity and censorship has reopened long-standing questions about its attitude on these explosive issues.

The court on February 18 ruled that the Rhode Island Commission to Encourage Morality in Youth acted unconstitutionally in sending book and magazine distributors lists of "objectionable" publications and intimating it would recommend prosecution of non-cooperators. In the wake of this action, many people have asked themselves such perennial questions as these:

Has the court really made it all but impossible for government agencies to control smutty material?

Do the nine justices of the nation's highest tribunal really fail to see what to other thoughtful citizens seems inescapably clear—that obscene literature and films are a growing U.S. social problem which particularly menaces American youth?

A REVIEW of the court's decisions in this field over the last few years makes it apparent that the answer is a qualified no. The court has, indeed, hedged efforts to bar obscenity with a number of limitations designed to prevent infringement on free speech. In doing so, it has undoubtedly made the work of those who seek to combat indecent matter harder.

At the same time the court has made it clear that it is not insensitive to legitimate concern over the obscenity problem and that it is willing to sustain efforts to crack down on indecent material, so long as these efforts contain adequate safeguards for constitutionally protected material.

THE COURT'S action on February 18 reflected its attempt to balance society's concern about obscenity against the rights of constitutionally protected expression.

The majority opinion, written by Justice William J. Brennan, Jr., held that the Rhode Island commission violated the Consti-

tution by activities whose effect was the suppression of non-obscene as well as obscene matter. The principal complaint was directed against the lists of "objectionable" publications sent to the commission by distributors of books and magazines, with the suggestion that non-compliance might bring prosecution.

Justice John M. Harlan dissented, charging that the decision failed to give due weight to the necessity of "accommodation" between the right of free expression and a state's legitimate concern over juvenile delinquency and obscenity.

THE COURT'S Rhode Island decision is only one of a series which in recent years have formed a significant new body of legal doctrine in this controversial area. Among the major cases are the following:

● Roth v. United States and Alberts v. California. In these cases, decided in 1957, two men convicted of distributing obscene literature argued that the First Amendment was violated by restraints on the distribution of any type of literature, even obscenity.

The Supreme Court's opinion, written by Justice Brennan, dissented from the argument that that obscene literature does not come under the Constitution's free speech and free press guarantees.

The opinion also established a legal test of obscenity: "Whether to the average person applying community standards, the dominant theme of the material taken as a whole appeals to prurient interests."

● Kingsley Books v. Brown. Decided in 1957 along with Roth-Alberts, this case saw the court uphold the constitutionality of a New York punitive remedy against the sale or distribution of obscene literature.

● Kingsley International Pictures Corporation v. Regents of the State of New York. The court here ruled in 1959 that New York State could not constitutionally forbid showings of the film "Lust for Life" in a theater. The court ruled that a film may not be banned simply for advocating an idea, even though it be a repulsive one.

● Smith v. California. This 1959 case centered on the conviction of a Los Angeles bookseller for possessing obscene publications for sale. The court overturned the conviction, holding that the law in question was unconstitutional because it failed to require proof that a violator "knowingly" had obscene matter in his possession. A new element—proof of knowledge—was thus introduced into obscenity legislation and prosecutions.

● Times Film Corporation v. Chicago. The court's 1961 decision in this case held that there is no constitutional prohibition requiring movie exhibitors to submit films to public officials for review before their public showing.

● Marcus v. Search Warrant. The court struck down in this 1961 decision a Missouri statute which authorized police to seize 11,600 copies of 200 publications—100 of which a judge later found to be obscene.

The court's opinion stressed that while the state does have the power to curb obscene literature, this does not mean that there is nothing to forbid its using this power in a way that infringes on the rights of non-obscene material.

● Manual Enterprises v. Day. The court in this 1962 case held that the state has the right of barring from the mails copies of a magazine for homosexuals.

While only Justice Clark dissented, the justices of the majority were sharply divided among themselves that there was no single majority opinion. Justice John M. Harlan, who announced the ruling of the court, sought to add a new element—"patent offensiveness"—to the Roth-Alberts test of obscenity.

THESE HAVE been the landmark cases of the last few years, but they by no means exhaust the sum of Supreme Court activity in this area.

Thus, the court has implemented the Roth-Alberts test of obscenity by ruling that certain issues of nudist magazines were not legally obscene and hence could not be banned from the mails. On the other hand, it has quietly sustained numerous individual obscenity convictions by rejecting the appeals of the persons convicted.

The court has shown that, contrary to the fears of some, it has not adopted an "anything goes" philosophy on obscenity. But whether, in fact, it has lessened the power of obscenity laws to operate effectively remains a question.



BUSINESS GIRLS' RETREAT—A retreat for single business girls will be conducted at Fatima Retreat House, Indianapolis, on March 2-10. Retreat master will be Father Charles Lees, S.M., Ph.D., a member of the library staff at the University of Dayton. Chief promoter is Miss Debra Cancilla, WA 6-4397. Reservations may be made with Miss Cancilla or the Retreat House, ST 4-1423.

Four added to faculty at Marian

Four part-time instructors have been added to the faculty of Marian College during the second semester, according to Msgr. Francis J. Reine, president. They include:

Arthur J. Schulz, instructor in electricity and magnetism, is a lecturer in electrical engineering and consulting engineer in physical sciences at the Indianapolis Center of Purdue University. He also conducts off-campus training programs for industry.

Thomas J. Murphy, B.A., B.L., instructor in business law, is a claims representative with the Indiana Insurance Company. He is a graduate of the University of Notre Dame and the Indiana University School of Law.

Miss Mary Malatosa, M.B.A., instructor of introductory accounting and history of economic thought, has been on a leave of absence from Marian for doctoral studies at Indiana University. She will continue her studies part-time at I.U.

Mrs. June Dayton, Ph.D., biochemistry and physical chemistry laboratory assistant, is also active in civic and educational affairs in Marion County. She has served on the Marion County PTA Council's Reading and Library Program and as legislative chairman.

The new instructors bring Marian's total number of faculty members to 48.

Archbishop's Spring Schedule

Unless otherwise indicated, the following appointments are continuation: Friday, March 1—Terre Haute, Deacony Conference, 3:30 p.m.; Terre Haute, St. Patrick, 7:30 p.m. Saturday, March 2—Gibault Home, 10:30 a.m.; Terre Haute, St. Benedict, 2 p.m.; Terre Haute, Sacred Heart, 4 p.m.; Terre Haute, St. Ann, 7:30 p.m. Sunday, March 3—Terre Haute, St. Margaret Mary, 7:30 a.m.; Plainfield, St. Susanna, 2 p.m.; Indianapolis, St. Joseph, 4 p.m.; Indianapolis, St. Michael, 7:30 p.m. Monday, March 4—Indianapolis, St. Ann, 7:30 a.m. Tuesday, March 5—Indianapolis, St. Michael's, Indianapolis Deacony Conference (North), 2 p.m.; Brownsburg, St. Malachy, 8 p.m. Thursday, March 7—Indianapolis, Latin School, Indianapolis Deacony Conference, 2 p.m.; Indianapolis, Holy Family, 7:30 p.m. Friday, March 8—Bedford, Deacony Conference, 10:30 a.m.; Tell City, Deacony Conference, 3 p.m.; St. Meinrad Seminary, Tonsing, 8 p.m. Saturday, March 9—St. Meinrad Seminary, Ordinations, 8 a.m.; Tell City, St. Paul, 2 p.m.; Bloomington, St. Charles, 7:30 p.m. Sunday, March 10—Connersville, St. Gabriel, 2 p.m.; Batesville, St. Louis, 4:30 p.m.; St. Joseph, St. Charles, 7:30 p.m. Monday, March 11—Indianapolis, Holy Angels, 7:30 p.m. Tuesday, March 12—Indianapolis, St. Patrick, 7:30 p.m. Wednesday, March 13—Indianapolis, St. Patrick, 7:30 p.m. Thursday, March 14—Indianapolis, Nativity, 7:30 p.m. Friday, March 15—Indianapolis, Nativity, 7:30 p.m. Saturday, March 16—Indianapolis, Nativity, 7:30 p.m. Sunday, March 17—Indianapolis, Nativity, 7:30 p.m. Monday, March 18—Richmond, St. Andrew, Deacony Conference, 10 a.m.; Brookville, St. Michael, Lawrenceburg, Deacony Conference, 3 p.m.; Brookville, St. Michael, 7:30 p.m. Tuesday, March 19—Columbus, St. Bartholomew, 7:30 p.m. Thursday, March 21—Indianapolis, St. Rita, 7:30 p.m. Friday, March 22—North Vernon, Deacony Conference, 10 a.m.; New Albany, St. Mary, Deacony Conference, 3 p.m.; Floyd Knobs, St. Mary-of-the-Knobs, 7:30 p.m. Saturday, March 23—New Albany, Our Lady of Fatima, 7:30 p.m.; Columbus, St. Anthony, 7:30 p.m.; Indianapolis, Sacred Heart, 7:30 p.m.; Indianapolis, St. Augustine, 7:30 p.m.; Indianapolis, St. Joseph, 7:30 p.m.; Indianapolis, St. Joseph, 7:30 p.m.; Indianapolis, St. Joseph, 7:30 p.m. Sunday, March 24—Indianapolis, St. Christopher, 7:30 p.m. Monday, March 25—Indianapolis, St. Christopher, 7:30 p.m. Tuesday, March 26—Indianapolis, St. Christopher, 7:30 p.m. Wednesday, March 27—Indianapolis, St. Christopher, 7:30 p.m. Thursday, March 28—Indianapolis, St. Christopher, 7:30 p.m. Friday, March 29—French Hill, NCCW Mass, 7:30 p.m. Saturday, March 30—Indianapolis, St. Martin, 7:30 p.m.; Indianapolis, St. Martin, 7:30 p.m.; Indianapolis, St. Martin, 7:30 p.m.; Indianapolis, St. Martin, 7:30 p.m. Sunday, March 31—Indianapolis, St. Martin, 7:30 p.m. Monday, April 1—Indianapolis, St. Martin, 7:30 p.m. Tuesday, April 2—Indianapolis, Holy Trinity, 7:30 p.m. Wednesday, April 3—Indianapolis, Holy Trinity, 7:30 p.m. Thursday, April 4—Indianapolis, Holy Trinity, 7:30 p.m. Friday, April 5—Indianapolis, Holy Trinity, 7:30 p.m. Saturday, April 6—Indianapolis, Holy Trinity, 7:30 p.m. Sunday, April 7—Indianapolis, Holy Trinity, 7:30 p.m. Monday, April 8—Indianapolis, Holy Trinity, 7:30 p.m. Tuesday, April 9—Indianapolis, Holy Trinity, 7:30 p.m. Wednesday, April 10—Indianapolis, Holy Trinity, 7:30 p.m. Thursday, April 11—Indianapolis, Holy Trinity, 7:30 p.m. Friday, April 12—Indianapolis, Holy Trinity, 7:30 p.m. Saturday, April 13—Indianapolis, Holy Trinity, 7:30 p.m. Sunday, April 14—Indianapolis, Holy Trinity, 7:30 p.m. Monday, April 15—Indianapolis, Holy Trinity, 7:30 p.m. Tuesday, April 16—Indianapolis, Holy Trinity, 7:30 p.m. Wednesday, April 17—Indianapolis, Holy Trinity, 7:30 p.m. Thursday, April 18—Indianapolis, Holy Trinity, 7:30 p.m. Friday, April 19—Indianapolis, Holy Trinity, 7:30 p.m. Saturday, April 20—Indianapolis, Holy Trinity, 7:30 p.m. Sunday, April 21—Indianapolis, Holy Trinity, 7:30 p.m. Monday, April 22—Indianapolis, Holy Trinity, 7:30 p.m. Tuesday, April 23—Indianapolis, Holy Trinity, 7:30 p.m. Wednesday, April 24—Indianapolis, Holy Trinity, 7:30 p.m. Thursday, April 25—Indianapolis, Holy Trinity, 7:30 p.m. Friday, April 26—Indianapolis, Holy Trinity, 7:30 p.m. Saturday, April 27—Indianapolis, Holy Trinity, 7:30 p.m. Sunday, April 28—Indianapolis, Holy Trinity, 7:30 p.m. Monday, April 29—Indianapolis, Holy Trinity, 7:30 p.m. Tuesday, April 30—Indianapolis, Holy Trinity, 7:30 p.m. Wednesday, May 1—Indianapolis, Holy Trinity, 7:30 p.m. Thursday, May 2—Indianapolis, Holy Trinity, 7:30 p.m. Friday, May 3—Indianapolis, Holy Trinity, 7:30 p.m. Saturday, May 4—Indianapolis, Holy Trinity, 7:30 p.m. Sunday, May 5—Indianapolis, Holy Trinity, 7:30 p.m. Monday, May 6—Indianapolis, Holy Trinity, 7:30 p.m. Tuesday, May 7—Indianapolis, Holy Trinity, 7:30 p.m. Wednesday, May 8—Indianapolis, Holy Trinity, 7:30 p.m. Thursday, May 9—Indianapolis, Holy Trinity, 7:30 p.m. Friday, May 10—Indianapolis, Holy Trinity, 7:30 p.m. Saturday, May 11—Indianapolis, Holy Trinity, 7:30 p.m. Sunday, May 12—Indianapolis, Holy Trinity, 7:30 p.m. Monday, May 13—Indianapolis, Holy Trinity, 7:30 p.m. Tuesday, May 14—Indianapolis, Holy Trinity, 7:30 p.m. Wednesday, May 15—Indianapolis, Holy Trinity, 7:30 p.m. Thursday, May 16—Indianapolis, Holy Trinity, 7:30 p.m. Friday, May 17—Indianapolis, Holy Trinity, 7:30 p.m. Saturday, May 18—Indianapolis, Holy Trinity, 7:30 p.m. Sunday, May 19—Indianapolis, Holy Trinity, 7:30 p.m. Monday, May 20—Indianapolis, Holy Trinity, 7:30 p.m. Tuesday, May 21—Indianapolis, Holy Trinity, 7:30 p.m. Wednesday, May 22—Indianapolis, Holy Trinity, 7:30 p.m. Thursday, May 23—Indianapolis, Holy Trinity, 7:30 p.m. Friday, May 24—Indianapolis, Holy Trinity, 7:30 p.m. Saturday, May 25—Indianapolis, Holy Trinity, 7:30 p.m. Sunday, May 26—Indianapolis, Holy Trinity, 7:30 p.m. Monday, May 27—Indianapolis, Holy Trinity, 7:30 p.m. Tuesday, May 28—Indianapolis, Holy Trinity, 7:30 p.m. Wednesday, May 29—Indianapolis, Holy Trinity, 7:30 p.m. Thursday, May 30—Indianapolis, Holy Trinity, 7:30 p.m. Friday, May 31—Indianapolis, Holy Trinity, 7:30 p.m.

Father Hans Kueng will be speaker

CHICAGO — Father Hans Kueng, O.P., of Europe's best known theologians, will speak here March 22 on "The Church and Freedom."

Father Kueng, who will be in the United States next month to speak at Harvard University and elsewhere, will give the address in the evening of the 1963 John A. Ryan Forum series of lectures.

The lecture series is sponsored by the Catholic Council on Working Life and Adult Education Centers.

Father Kueng, a faculty member at the University of Tuebingen, Germany, is the author of the book "The Council, Reform and Renewal." At the first session of the ecumenical council he was an adviser to the Bishop of Rottenberg, Germany.

He will be questioned following his address by a panel composed of the Rev. Dr. Joseph Sillar of the University of Chicago divinity school; Father Benedict Arnold, O.P., of the Dominican House of Studies, River Forest, Ill.; Donald McDonald, dean of the Marquette University journalism school in Milwaukee; and Father Dennis A. Geaney, O.S.A., author and lecturer.

Explains why bishops back 'liberal' views

COLOGNE, Germany—It is not surprising that bishops, as Fathers of the ecumenical council, should support "progressive and liberal views," the dean of the German hierarchy explained here.

Cardinal Joseph Frings, Archbishop of Cologne, in a lengthy pastoral to the archdiocese, pointed out that, while bishops are bound to obey the pope, as council Fathers they also legislate with him.

Therefore, it is not surprising, he noted, that Bishops who have been "thoroughly imbued in their obedience to Rome, should in this new situation, support progressive and liberal views."

Cardinal Frings, who is one of ten cardinals making up the council presidency, noted that the

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS. STYLE SHOW Immaculate Heart of Mary Women's Club Thursday, March 7 — 8 P.M. Church Auditorium Tickets \$1.00. "THE ROBE" Support your Catholic Theatre Guild by attending this play. March 8 - 9 - 10 K of C Hall — 13th and Delaware Sts. FISH FRY and SHRIMP DINNER (Every Friday night during Lent) Starting March 1st — 5 P.M. - 9 P.M. Secine High School Cafeteria — 3020 Noland Ave. WA 3-3331 WA 3-4554. Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 18th STREET