

Pope rules liturgy changes are effective February 16th



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TERRORISTS ON RAMPAGE

3 Catholic missionaries among Congo victims

LEOPOLDVILLE, The Congo — Three Catholic priests and one American Protestant missionary are known to have been murdered by communist-led guerrillas terrorizing the Congo's Kwilu province. Unconfirmed reports state that other missionaries have been killed.

Latest reports say the terrorist rampage, which has forced the evacuation of many burned mission stations in Kwilu, is spreading to neighboring Kwango and Kasai provinces.

Cardinal stresses need for statement on liberty

CHICAGO—Chicago's Cardinal Albert Meyer expressed belief "that both Protestant and Catholic ecumenists are convinced that the ecumenical movement cannot be securely founded until a clear statement on the subject of religious liberty is fully developed."

The Cardinal added that Catholic leaders "are looking for, and confidently hoping, such a statement will come out of the Second Vatican Council."

Ecumenical series set for Marian Lectures

Photos on Page 12
A series of eight lectures on various Christian faiths, featuring a study of contemporary religious and ecumenical problems, will begin the spring Marian Lectures program at Marian College.

Included in the ecumenical series, to begin Thursday, Feb. 13, will be presentations on the Orthodox, Anglican, and Presbyterian faiths, featuring a study of contemporary religious and ecumenical problems, will begin the spring Marian Lectures program at Marian College.

Four other lectures will cover: "The New Mathematics—Series I," by Sister Florence Marie, O.S.F.; "Interiors for Living," by Robert Arhardt; "Morality," by Father C. Patrick Smith; and "How to Profitably Prepare Your Federal and Indiana Tax Returns," by Henry K. Engel.

GEARED for both elementary teachers and parents, the mathematics course will be presented in two parts. A second series will be held in the fall. Sister Florence Marie, who conducted the popular course last spring, is a member of the college mathematics department faculty.

Mr. Arehart, a designer with Reifers Brothers, of Indianapolis, is vice-president of the Indiana Chapter, American Institute of Interior Design. He studied at Herron Art School and is a graduate of the Ray Vogge School of Art, Chicago.

Father Smith, a member of the college theology department faculty, will discuss the several dimensions of morality and its application to contemporary problems.

Liturgical changes
LONDON—The Catholic Bishops of England and Wales have decided that reforms provided for by the ecumenical council's liturgical constitution will be put into effect without delay in their jurisdictions after they become effective on February 16.

VATICAN CITY—In line with the ecumenical council's liturgy constitution, Pope Paul VI has provided for changes in the public worship of the Church to begin on February 16. They include mandatory sermons at Masses on Sundays and holidays and the administration of the sacrament of Matrimony within the Mass rather than before it.

The Pope also announced the establishment of a special commission which will be entrusted with the long-range work of revising the missal, breviary and other liturgical books.

The new document, entitled "Sacram Liturgicum," is a motu proprio, the name given an instruction issued by the Pope on his own initiative, rather than suggested by a congregation of the Roman curia or some other body. While published January 28, it bears the date of January 25, the feast of the Conversion of St. Paul.

THE DOCUMENT authorizes the implementation of 11 specific provisions of the liturgical constitution enacted by the Second Vatican Council last December 4. Some changes concern the Breviary, the book containing the Divine Office, which priests are required to recite every day.

Also as of February 16, which is the first Sunday of Lent, the sacrament of Confirmation may be conferred during Mass.

In the introduction to the 1,400-word document, Pope Paul cited the concern which popes and bishops have always had for enhancing the liturgy. He stressed the necessity for all priests and lay people to study the liturgical constitution thoroughly and to accept its provisions. Diocesan bishops are urged to make sure that their people understand the value and significance of the liturgy and take part actively and piously in the Church's worship.

The Pope's instructions thus seek to make effective the constitution's assertion that the "full and active participation by all the people is the aim to be con-

RETREAT HOUSE BLITZ

From a stalwart crew ... the pigments flew

Take 40 gallons of donated paint, mix well, and add 108 able-bodied men.

This was the magic formula employed recently at Alverna Retreat House, Indianapolis, to put a bright new finish on the 50 rooms in the residence wing. Incredibly enough, the job was completed in three-and-a-half hours.

The pigmentary blitz was the idea of Martin Robert, one of the Retreat House captains. Working with the Men of Alverna officers and with the blessing of Father Donald Paulus, O.F.M., retreat house director, Mr. Martin drafted a letter asking for volunteer workers for the proposed project.

The response was electrifying. A total of 108 men showed up on a sub-zero Saturday morning, armed with paint brushes, rollers, ladders and work boots. The starting whistle blew promptly at 8 a.m.

With a retreat captain assigned to each room, the crews went to work with enthusiasm. Even though some of them had obviously never raised a paint brush at home, they caught on in short order.

By 11:30 a.m. the 50 rooms were finished. The project wound up with a "victory" luncheon in the retreat house dining hall.



HELP REFURBISH RETREAT HOUSE WING—These four men were part of an army of 108 retreat captains and friends who pitched in on a recent Saturday morning and painted the interior walls of the "new" wing at Alverna Retreat House, Indianapolis. The entire job, carried out under the direction of Father Donald Paulus, Retreat House director, took only three hours and a half. Brandishing the weapons above are, left to right: Melf Doyle, Lou McFadden, Dick Warfield and Ray Laker.



PREPARE FOR EASTERN LITURGY—A Byzantine Rite Liturgy (Mass) was celebrated for the first time in Marion County last week by the monks of St. Meinrad Archabbey. Father Aidan Kavanagh, O.S.B., above right, one of four Benedictines who have received bilateral permission, offered the Liturgy in the chapel of Our Lady of Grace Convent, Beech Grove, for the Sisters and students of Our Lady of Grace Academy. He is shown above preparing the sacramental bread to be consecrated during the Liturgy. Communion was distributed under both species. At left is Father Gavin Barnes, O.S.B., who assisted Father Aidan. (Staff photo)

SUNDAY, FEBRUARY 2

New Columbus parish schedules dedication

By PAUL G. FOX

COLUMBUS, Ind. — Archbishop Schulte will dedicate the new St. Columba parish buildings here Sunday, Feb. 2, at 4 p.m. A Solemn Mass of Dedication, celebrated by the pastor, Father Patrick Gleason, will be offered in the church following the blessing.

A public open house is scheduled for Sunday, Feb. 9.

Officers of the dedication Mass will include: Father Donald Schweitzer, deacon; Father Lawrence Moran, subdeacon; and Father Kenny C. Sweeney, master of ceremonies. Honor attendants include Father Paul English, Father Francis Doolley, Father

Henry Brown and Father Lawrence Fushor.

Msgr. Victor L. Goossens, Archdiocesan Director of the Society for the Propagation of the Faith and pastor of St. Mary's parish, Indianapolis, will deliver the sermon.

ST. COLUMBA is the first new parish in Bartholomew County since the establishment of St. Bartholomew's parish in 1841. Located on six and one-half acres at 27th and Home Ave., the parish is situated in an area devoted to public and private schools.

Interest of the entire Columbus community has been aroused in the new parish project. Grants totaling \$11,500 toward furnishings of the new school have been received from Columbus industries.

The plant includes a contemporary-designed church accommodating about 500 persons, an eight-classroom school and an administration unit connecting the two.

The parish, organized in September, 1963, numbers 255 families and 1,063 members.

THE PARISH school, which began operation at the start of the second semester, has an enrollment of 291 pupils. The faculty consists of three Benedictine Sisters from Our Lady of Grace Convent, Beech Grove, three men and two women lay teachers. Principal is Sister Mary Hubert, O.S.B.

A temporary residence for the pastor has been erected on the property. The Sisters will commute from the convent at St. Bartholomew's parish.

CHATHARD High School, 5885 N. Crittenden Ave., is now in its third year of operation. It was the first of the three schools to be erected and was opened in September, 1961. Father Fish was appointed principal there in the spring of 1961.

Father Higgins, superintendent of Cathedral since 1956, will not be replaced. Cathedral will change administrations in June, as previously announced. An Archdiocesan school since its establishment in 1918, Cathedral will be conducted by the Brothers of Holy Cross after June 15.

Father Higgins, from Indianapolis, served as assistant pastor of St. Peter and Paul Cathedral parish from his ordination in 1951 until 1956. He was appointed superintendent of Cathedral High School in 1956 and maintains his residence at the Cathedral rectory. He received a master's degree in science degree in education from Butler University.

Chancery announces shift in principals

The Chancery Office has announced the appointment of Father John Fish as principal of the new Ritter High School in Indianapolis. Succeeding him as principal of Chatham High School will be Father James Higgins, now



FATHER FISH



FATHER HIGGINS

WHY GERIATRIC GHETTOS?

Needed: a Christian approach to care of aging

By SHIRLEY DE LEON

MOST of us are unaware of the problems of the aging.

Old age, like death, is a subject we would rather forget.

Unless an aging relative forces us to think about it, we can ignore old age—usually hidden from us by institution walls or our suburban isolation.

Unlike other cultures, we do not emphasize the value of age and experience. Dwight McDonald, writing in the New Yorker, commented that "we seem to have little respect for or interest in our 'senior citizens' beyond giving them that honorific title, and we don't include them in family life. If we can afford it, we are likely to send them to nursing homes — a storage-bin philosophy," a Senate report calls it. . . .

A Michigan study disclosed that nearly two-thirds of the heads of families queried were opposed to living with the children (typical response: "Old people are pretty hard to get along with"). McDonald says, "Hardly anyone expressed any particular respect for the old, or a feeling that their experience might enrich family life."

ONE POPULAR magazine probably summed up many American attitudes toward old age with a recent article describing "what to do when old folks get to be a problem."

Other sociological factors contribute to the growing national dilemma over old age. Since the American population is so mobile, many people live far from their aging relatives. We move away from our hometowns and neighborhoods, leaving the problems of old Uncle Bill and grandmother a hundred miles away.

Besides this, American society is child-centered. Thousands of books and articles worry about the right way to bring up the baby. Children give us a satisfaction in return for our work which may be impossible to duplicate with older people. A

Jewish Center in one city listed placing older people in foster homes, but the plan failed: families were eager for children; the aged were sometimes difficult to manage and not too rewarding in return.

These attitudes might have lingered harmlessly below the surface of the American character had it not been for the sudden increase in older people. As our national life expectancy rate has soared, the proportion of the aged have increased even more rapidly.

In the first half of this century, life expectancy increased 17.6 years for men and 20.3 years for women. Life expectancy in the United States now is 74 years for a white girl baby and 67 years for a white boy baby (68 years for a Negro girl and 61 years for a Negro boy).

In some states, there are as many people over 65 as under 12; the older age group is increasing faster than any other, including the 0-9 group. Between 1930 and 1950, the percentage of the population over 65 increased as fast as the whole population. Across the country, over 15 million people are over 65. Many live alone — cut off from their families, or society, even the Church.

WE CAN HARDLY realize how isolated they are. In his book on "The Invisible Poor," Michael Harrington points out that "One-third of the aged in the United States, some 5,000,000 or more human beings, have no phone in their place of residence. They are literally cut off from the rest of America." Many live in geriatric ghettos in the cheap rooming-house districts of large cities.

Mr. Harrington estimates that some 6,000,000 people over 65 in the United States live in poverty. The average per capita income of those over 65 is just over \$20 a week, or \$100 a year. A million of them have an income of less than \$80 a year, or \$11 a week.

The income of the aged from earnings and interest is supplemented by contributions from relatives, which a 1961 White House Conference report estimated at 10% of income (\$2.00 a week for the average); Social Security (which does not cover 25% of the aged); and relief.

SEVERAL million of these people are Catholic. How is the Church responding to their staggering problems? The Church, too, has been overwhelmed because the problems have multiplied so rapidly. Over 32,000 people live in 357 Catholic nursing homes in the United States. What happens to the others?

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Prefers are too over-worked to personally visit the hundreds of aged people in their parishes; diocesan groups like Catholic Charities have departments for the family, children, the displaced, but until recently, few programs for aging. At the same time, many alert older people would like to help out in Church work but feel unwelcome in family-centered parishes.

Those who need help often must turn to agencies like the city welfare department. Despite the good will of many of these agencies, they cannot give a Christian approach to the problems of the aged, or answer spiritual needs prevalent among old people.

To meet these problems, the National Conference of Catholic Charities has started a Commission on the Aging. It will make a thorough study of the present approach to aging and will coordinate Catholic institutions for the aging, increasing the tempo of its work with recent expanding needs. The heart of the emphasis is shifting from institution care to home care. Monsignor Raymond Gallagher, secretary of the NCCC, has led the commission.

In THE PAST, Catholic Charities concentrated on the Catholic institutions for the aging, increasing the tempo of its work with recent expanding needs. The heart of the emphasis is shifting from institution care to home care. Monsignor Raymond Gallagher, secretary of the NCCC, has led the commission.

He has been trying to organize the activities of young people into a team effort to meet the needs of older people living in their parish, allowing them to remain comfortably and securely in their own homes. It would also build the unity which develops with a group of young couples banded together in the cause of charity. By charity Monsignor Gallagher means "affection between people by which their love of God is understood by love expressed to one another"—not condescension to the "unfortunate aged."

This approach has been missing in many of our discussions of the aging of the aged, the clichés about our "senior citizens." Monsignor Gallagher believes that the aged must grow at the parish level.

Parishes are beginning to recognize opportunities for utilizing the talents of the aging in their work; programs for this purpose are starting in many parishes. Over 32,000 people live in 357 Catholic nursing homes in the United States. What happens to the others?

Like so many others working with aged, Monsignor Gallagher says that medical care is one of their greatest problems. "Although the length of life has been extended, the proportion of income necessary to preserve life is increasing. It is similarly increased so that a financially secure person is undoubtedly being experienced by our senior citizens."

Monsignor Gallagher estimates that 5% of the total Catholic aged population—about 500,000 people—are in relatively severe financial straits and must depend upon accommodations with the Little Sisters of the Poor or "senior" other institutions as will care for them in return for the small payments made by Aid for the Aged program.

No one knows how many hundreds of thousands more aging Catholics live above the destitution level but far below the comfortable plateau of the parishioners around them. Nor does anyone know how these anonymous aged pay their bills.

What are dioceses in different areas of the country doing to attack the problems of the aged?

In the diocese of Dubuque (Iowa), a spokesman said, the St. Vincent de Paul society is beginning to meet the needs of older people confined to their homes, and a few "very isolated" pilot projects among Catholics are beginning to meet the needs of older people trying to incorporate older people in parish apostolic work.

However, "we have done little here in the area of the aged"—the diocese of Dubuque has no special department for the aged although it maintains several institutions for them.

The diocese of Rockville Centre, formed just six years ago from the burgeoning suburban population outside New York City, has a completely different approach.



SENIOR CITIZEN—What is the Church doing to improve his lot?

members visit others confined to their homes. Four convents of nursing sisters also make home visits; a volunteer group for regular visits of shut-ins is being developed.

MICHAEL Petrizzi, chief supervisor of the psychiatric and geriatric services in Rockville Centre, says one of the main problems for aging people there is transportation (many must depend on buses).

Other problems involve medical needs. Many older people want to stay home, but do not have the funds or the help for work because of illness; this can be alleviated by part-time domestic help.

Rockville Centre has started a new program to find foster homes for the aged, and hopes to set up a room registry for individuals who would rent a private room in a house to an older person but do not want to take in an "adoptive grandmother or grandfather."

The diocese of Kansas City, St. Joseph is setting up a parish-centered program for the aged under Catholic Community Service (A private group supported by the Community Chest). A social group worker is coordinating the parish work.

Rev. Lawrence McNamara, director of C.C.S., says that the program so far tends to be "social, spiritual, and cultural," stressing works of mercy through services to those who cannot participate actively — visiting, running errands, and telephoning. Those unable to go out, C.C.S. has directed programs like "Golden Age" clubs for years, but it is now stressing this kind of parish activity. "Facilities for the most part are available, transportation is no problem, and the older peo-

ple are keenly interested in their own neighborhoods and parishes."

The main focus of the Kansas City-St. Joseph program is to utilize the energies of the older retired person in helping people of his own age—a kind of "geriatrics" to initiate self-help efforts.

Though some older people join because they need a social outlet, most are attracted to the groups by the idea of personal service to the Church and others. The older persons plan and organize their groups, maintaining their sense of immediate involvement. Many participate in health education programs and communal spiritual exercises.

LIKE ST. LOUIS, Kansas City has a high percentage of aged persons; one out of every ten in the county is over 65. The diocese is now pinpointing one parish in Kansas City where 18% of the total population is over 65; this parish will become a demonstration project using volunteers from medical, health, and social work fields in a diocesan sponsored activity center for the aged. It will show what joint effort can do to meet the needs of the aged and how the older person can stay in his home as long as possible."

The desire to feel useful and needed seems to be outstanding among the aged. They want to be needed for the older person to be helped in understanding himself and his aging process; and to educate himself in the acceptance of his retirement, as well as the need to occupy him with worthwhile activities for himself and others.

Although it maintains several institutions, The Catholic Charities Bureau of Indianapolis offers casework service, counseling, and advice. The agency financial assistance to the aging. The St. Vincent de Paul Societies and Legion of Mary visit older people in their homes in some parishes.

"The biggest problem facing us," a representative of the archdiocese said, "is that they (the aged) need care outside their own homes or those of relatives but there are insufficient funds available. Medi-care would help a great deal but not completely."

In Indianapolis, one of the greatest needs is to establish an overall program which should be viewed as part of the community's efforts, the representative said.

ONE of the most extensive programs in the country is underway in the archdiocese of Boston. Guided by thorough research into the problems of the aged in the Boston area—partly financed in part from the Massachusetts Department of Health, the diocese has added several new projects in its approach to the aged.

Catholic Family Counseling, Inc., offers casework services to persons over 60. Several religious and visiting nurses association provide nursing care at home, while institutions maintain traditional facilities for the aged. Two volunteer groups try to meet problems of loneliness; the lay apostolate of the aging visits older people confined to their homes; sisters in a special demonstration project of Catholic Family Counseling visit the isolated aged people living in the community.

Clubs in the diocese, such as the National Council of Catholic Men, have started programs to incorporate older people in parish apostolic work.

The Rev. Joseph T. Alves, director of Catholic Family Counseling says one of the most severe problems of the aged in Boston results from "isolation because of the building of toll roads and housing projects." This creates hardships for the aged, who find change more difficult than younger people. Father Alves also thinks the inability to get trained personnel for nursing care facilities "is making it very difficult to develop standards and adequate care" for the aged who need the best solutions.

THE ARCHDIOCESSES of San Francisco asked Catholic Charities to set up a Catholic Committee for the Aging in 1957. The committee's aims include spreading concern for the problems of the aged among Catholics and helping parishes establish programs.

Out of this committee's work, the Marian Visiting project developed. Over 800 people in San Francisco, including 150 high school students, visit 150 aged persons in their homes and institutions. Besides this, the committee has set up day centers and clubs for the aged, assists families in placing elderly people in homes for the aged, cooperates with com-

munally programs, and holds institutes to train lay and religious for programs.

Through the Confraternity of Christian Doctrine and the Apostleship of Prayer, the aged are encouraged to pray for the Church's needs, such as the success of the ecumenical council.

In San Francisco, several special problems face those who work with the aged. Foreign-born residents are difficult to reach because of language and cultural barriers. The committee translated its Marian visiting handbook into Spanish, Italian, and Portuguese to train people to visit those who speak their languages.

Redevelopment and urban renewal also pose problems. The Marian visitors go with aged people who will be moved to help them adjust to their new parishes. Many aged people live in small houses downtown, and these still have not been reached.

The committee believes the greatest need of the aged is, simply, a friend.

care to home care. Preliminary results indicate a successful attack on two of the main problems of the aged — loneliness and the desire to be useful — in several dioceses.

Two other severe problems—sickness and poverty—may be beyond the scope of volunteer Church efforts, although diocesan groups are attempting new methods.

The final answer to the problems of old age which have fallen on us like an avalanche in recent years will depend on individual awareness forcing action throughout the country. Without this response, most of us will remain buried in the unmet needs of millions of our neighbors.

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The Medical College Building
Just a Few Years Old When Celtic Was Organized
90 Years Ago



Still standing on North Delaware at Court St., this venerable structure was designed to provide medical education for 200 students. Soon to be razed, it has in recent years been occupied by justices of the peace, attorneys and stores. Celtic Federal, Indiana's oldest active savings and loan association, was organized just a few blocks to the south at Delaware and South Sts. (in the back of a grocery)—and now its beautiful, ultra-modern offices are just a few steps north, at the corner of Delaware and Market Sts. Although the medical school outlived its usefulness, Celtic's role has grown steadily through four generations—helping more and more families to own their homes, and providing profitable dividends and INSURED SAFETY by an agency of the federal government for savings.



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THE CHURCH AND THE WORLD

Pope lauds youth clubs—Tribal conflict—More dialogue urged



PLAN "PARIS BALL"—The Women's Club of Immaculate Heart of Mary parish, Indianapolis, will sponsor "Le Bal Parisien" on Friday, Feb. 7, in the Flax X Council, Knights of Columbus, auditorium. General chairman of the dance is Mrs. Carl Farnsworth. Purchasing the first ticket, above, is Mrs. George Repp, Women's Club president. Ticket co-chairmen are Mrs. Ken Lorton, center, and Mrs. W. N. Tremmel. The dance will begin at 9 p.m. (Staff photo)

The Vatican

◆ The condonances of Pope Paul VI to the order of three Italian missionary priests in the Congo have been sent to the Oblates of Mary Immaculate by Cardinal Amleto Cicognani, Papal Secretary of State.

◆ Pope Paul told his weekly general audience that Catholics can rejoice in the certainty of the truth of their Faith, but that they must humbly recognize it as a gift of God and show a brotherly interest in those not fortunate enough to have it. Speaking to thousands gathered in the Vatican's Hall of Benedictions, the Pope said that Catholics' sense of certainty is a "particular spiritual effect which we will call a characteristic of Catholic psychology, a certainty that is the interior experience of being within the truth, of being founded on the word of the Lord. That means being founded on the rock which

does not fear flood or landslide and which even in the hour of the tempest supports the building."

◆ The Holy Father said that not even the family and the school can replace the youth club. The Pope spoke at an audience for representatives of Catholic youth clubs from many countries, saying: "It may be said that in the normal course of things the boy and the young man cannot draw from the family the religious and moral help you give them unflinchingly. Nor can the school, however good, arrive at those subjects and methods of high ethical and spiritual value which typify the training of the oratory."

At home

◆ WASHINGTON — President Johnson has described Americans of every religion as "deeply impressed" by the spirit of brotherhood shown in the Holy Land meetings of Pope Paul VI and Orthodox Patriarch Athenagoras of Constantinople. The President's comment was contained in a letter to the Orthodox leader. In reply, the Patriarch said that it was "gratifying and encouraging" to hear of the President's approval in his meeting with Pope Paul.

Abroad

◆ USUMBIURA, Burundi—Tribal conflict which has taken thousands of lives continues in neighboring Rwanda despite an appeal for peace and a condemnation of terrorists issued by its bishops. In their call for an end to tribal warfare, the Rwanda hierarchy denounced those who foment strife as criminals. The joint pastoral letter also urged national and international efforts to help the lot of refugees who have fled the country. The recent fighting was touched off by an invasion of Rwanda by refugee terrorists.

◆ ALGIERS—Church-State relations in predominantly Moslem Algeria are good, Archbishop Edouard Daval of Algiers said in an interview here. He also said that the dialogue between Moslems and Christians which has already begun here "is a necessity. It corresponds to the wishes of many people and is a sign of peace and a prerequisite for prosperity." Archbishop Daval noted that Algerian Premier Ahmed Ben Bella was among the first to praise Pope Paul's suggestion last September for the creation of a Vatican secretariat for non-Christian religions.

◆ HUE, South Vietnam — High Church and provincial government officials attended the formal installation here (Jan. 23) of Bishop Philippe Nguyen Kim Dien of Canino as Apostolic Administrator of the Archdiocese of Hue. The Ordinary of Hue, Archbishop Pierre Ngo Dinh Thue, brother of the late President Ngo Dinh Diem, has remained in Europe after attending the second session of the ecumenical council. He remains Archbishop of Hue. In addition to having charge of the

Hue See, which has some 98,000 Catholics in a total population of 800,000, Bishop Dien remains Ordinary of the Canino diocese, whose 1.4 million people include 59,000 Catholics.

◆ NEW DELHI — Abortion may be legalized in India if the birth rate continues at a high level, the country's deputy education minister said at a family planning seminar here. Mrs. Sundaram Hanachandran said that she personally opposed such a measure because of the great suffering it would cause to women.

◆ MUNICH—An uneven pattern of restrictions now surrounds the contacts between the Czechoslovak bishops and their people. Some visits have been allowed but others have been denied. Incoming and outgoing mail is permitted, but carefully censored. This is a summary of reports out of Czechoslovakia referring to the apparent liberalizing trend of Church-State relations in recent months.

◆ MOSCOW—Patriarch Alexei of Moscow, supreme head of the Russian Orthodox Church, in a statement made public here, spoke out in favor of further contacts between Roman Catholicism and Eastern Orthodoxy which, he said, could "lead to a dialogue between the Churches" in the interest of Christian unity. The Patriarch's statement was issued in reply to written questions submitted by the Moscow correspondents of a number of foreign publications in the wake of Pope Paul VI's recent pilgrimage to the Holy Land and his meeting there with Ecumenical Patriarch Athenagoras, supreme leader of Eastern Orthodoxy.

◆ LONDON—The new Apostolic Delegate to Britain, American-born Archbishop Imao Cardinale, paid a formal visit to Archbishop Michael Ramsey of Canterbury, head of the Church of England, just four days after his formal welcome to England. A personal representative of Archbishop Ramsey was one of two Anglican bishops who attended the formal liturgical reception, along with virtually all the Catholic Bishops of England and Wales.

◆ BARRAGONA, Spain — Pope Paul VI stressed the Church's concern for workers in a special broadcast to Spain on the closing day of year-long celebrations marking the 10th anniversary of St. Paul's arrival in this country.

The Pope emphasized in his broadcast the "Christian significance" of those who work with "calloused hands" and spend "hours in the oise of the factory or the deadly dust of mines."

Speaking in Spanish, Pope Paul declared: "There should be no misunderstanding between the Church and the working class, between the Church and our times, which demand justice and

peace and which move toward technical progress, since the Church has already given irrefutable proof of the energy and charity with which it defends the rights of workers."

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WARN AGAINST HATRED

Panamanian bishops speak out in dispute

PANAMA CITY — Panama's Bishops said here they recognize the just aspirations of this nation's government in its dispute with the U.S. over the Panama Canal, but called on Panamanians to guard against hatred and resentment toward the U.S.

They also warned the people against allowing the conflict to work against their interests and play into the hands of communists.

The Bishops spoke in a joint statement read (Jan. 26) by Bishop Tomas Clavel Mendez of David at an outdoor Mass attended by 30,000 people. After the Mass, offered in the Plaza Independencia in front of the cathedral, prayers were said for the nation and for peace.

THE STATEMENT said the Bishops acknowledge "the just aspirations of the government and the people for better treatment of the Republic as heirs of a free sovereign nation." They quoted the passage from Pope John XXIII's encyclical Pacem in Terris which states: "It has also to be borne in mind that relations between states should be based on freedom. This is to say that no country may unjustly oppress others or unduly meddle in their affairs. On the contrary, all should help to develop in others a sense of responsibility, a spirit

of enterprise and an earnest desire to be the first to promote their own advancement in every field."

The Panamanian Hierarchy noted that a prompt solution of the conflict is necessary and appealed to the people of both nations to put aside distrust and come to an agreement that will make justice, friendship and peace triumph.

"We also appeal to the faithful," they said, "to remain united and preserve the living forces of the nation, and not to allow the conflict, which has already cost many lives, to work against the people of Panama and instead of defending our sovereignty let us be submerged by international communism under the pretext of an exaggerated nationalism."

They pointed out that "not in revolution, but in a well-planned evolution can a just solution be found."

THE BISHOPS expressed their regret for the outbreak of violence and offered their condolence and prayers to victims on both sides. "They told Panamanians that their patriotic feelings must be shown by exemplary lives marked by faith in God and love for their fellow men. "The patriotism that shines at this moment of crisis must be exercised in national life at all times," they said. They urged all who consider

themselves patriots to "strive boldly to improve the material and spiritual lot of all Panamanians in accordance with the requirements of the Church's social teachings."

The statement proclaimed Sunday, Jan. 26, as a day of prayer for the nation and for peace.

In his sermon at the Mass, offered by Auxiliary Bishop Marcos G. McGrath of Panama City, Bishop Clavel said that Panamanians have freedom and will not accept a dictatorship of either the left or right.

HE QUOTED the message sent by Pope Paul VI during his pilgrimage to the Holy Land to United Nations General Secretary U Thant and said the people of Panama are in complete harmony with it. The Pope's message said: "From this holy city of Jerusalem we invite all men of good will to open wide their hearts to the message of justice and charity which Jesus Christ, the Prince of Peace, brought to us in these very places."

"To all authorities who have responsibility of the world's peoples we renew the pressing appeal to do everything possible to obtain peace in truth, in justice, in freedom and in brotherly love."

"We cordially bless such efforts and during our touching visit to the blessed land of Palestine our fervent prayers are raised to the Almighty in order that a great light may illumine their spirits and a generosity may fill their hearts as they share in the quest for world peace."

Bishop Clavel said that Panamanians also hope for national justice. He spoke of the country's social problems and said that abandoned homes, workers and management, farmers and landless cry for justice. He urged that government funds be used to secure just elections and that capable men be elected on their merits and not for money. He called for a fight on poverty, vice and corruption. But he noted that justice alone is not enough and that charity is also necessary.

Mission head dies
LOS ANGELES — Msgr. Anthony Brouers, a promoter of non-Parishian work, died here (Jan. 14) at 51. He was the founder-director of the Lay Mission Helpers Association that has sent more than 200 laymen and women to the missions since 1956.

make it a good morning with ART

Appeals for variety in translations

LONDON—Two English priests have appealed for variety in the translation of liturgical texts for worship.

"At the very least during an experimental period of indefinite duration there will be safety in numbers," they said. "We do not want to be tied forever to an unsatisfactory pattern wedded in haste."

This point was made by Fathers Conrad Pepler, O.P., and Edmund Hill, O.P., of Hawkshead Priory, Cumbria, in a letter to the Tablet, national Catholic weekly. They said the liturgical constitution adopted by the ecumenical council requires translations for use in the liturgy only that they be "authorized" and does not limit the number of authorized translations to one per language.

Mauriac supports Protestant appeal

PARIS — Francois Mauriac, France's leading Catholic novelist, has joined the prior of the Protestant monastic community of Taite in an appeal for aid for Latin American Catholic bishops who are giving Church lands to the poor.

The Taite prior, Pastor Roger Schultz, sent \$1,200 to Bishop Manuel Larrain of Talca, Chile, early last fall to aid in the farmers' cooperative. The Bishop fostered on former Church owned land. Pastor Schultz said at the time that the Taite Brothers had launched an appeal called "Operation Hope" to aid such projects.

Operation Hope has already aided Catholic land reform projects in Brazil, Peru, Bolivia and Uruguay, as well as in Chile. Mauriac, stating that he wanted to aid in the Taite community's ecumenical and brotherly gesture, issued an appeal jointly with Pastor Schultz.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint... not necessarily the Catholic viewpoint.

Image men

Politically partisan comment is not within the province of this newspaper. Let the secular dailies help the king-makers of both parties pick the candidates.

That said, we raise a moderate objection to the efforts of John Glenn and Bud Wilkinson to get into the United States Senate.

Both are fine men—far finer men undoubtedly than many members of what is rather laughably called the world's most exclusive gentlemen's club.

But they and their backers are trying to shoehorn them into a job on the basis of "image" rather than on any political record or any public-service record relating to politics.

John Glenn is a space hero. The nation is too deeply in his debt to repay him in mere worldly trifles.

But that does not justify him and the cynical forces behind him in demanding a special gift of their choosing simply because they think he is the man who can beat a formidable Republican opponent in Ohio.

In fact, just before Glenn injected himself into the Ohio primary race at the expense of a loyal and competent Democratic wheelhorse, he had no record of political convictions. In some quarters he even was being courted by the Republicans.

If this is reminiscent of General Eisenhower, let a fair-minded exception be noted: Eisenhower at least had performed competently in a wide area of public-service assignments relating to politics and the presidency.

As for Wilkinson, the famous former football coach of the University of Oklahoma evidently is being groomed to run as a Republican, even though he is a registered Democrat.

Like Glenn, Wilkinson is a keenly intelligent, upstanding, forceful, attractive man. But he has no public-service record, other than a nebulous assignment as a physical-fitness adviser to the late President Kennedy.

Image men are not new in politics. Indeed, some examples date back almost to the beginning of the Republic. Furthermore, some have proved highly competent. Quite likely this would be the case with Glenn and Wilkinson.

But we don't like to see Madison Avenue glamour techniques pre-empt the political arena where elective offices are concerned. Candidates should run as established Republicans and Democrats, and have backgrounds directly linked to prior political service or knowledge.

The art of imagery—or, as someone has called it, the "halo effect"—is a threat to good order and discipline in a political system which has served America well.

Jubilee year

The development of the Catholic Youth Organization is like the invention of the electric light bulb.

For nearly 2,000 years youngsters became good Christians without benefit of either the incandescent lamp or the CYO. But were either to burn out now, there would be considerable fumbling through unaccustomed darkness.

Moreover—and we don't mean to sound like old fogies—the CYO began to shed a really bright light into dark corners just at a time when American youngsters were being buffeted by the confusion of World War II and its aftermath.

Only Heaven knows how many right paths the CYO has helped illumine for young persons who might otherwise have strayed onto wrong paths.

But we in the Archdiocese of Indianapolis know what a joyous and wholesome contribution it has made here since its initiation in February, 1939, by Bishop (now Cardinal) Joseph E. Ritter.

We proudly salute it now on its 25th anniversary year, which will be marked this week-end by the first of a series of observances.

The CYO is famous for its far-reaching athletic programs—routinely so to some high school and college coaches who have suffered from the competition it has nourished.

But its total program is far more diversified. It ranges an impressive scale of spiritual, social and cultural activities. It has enriched the lives of countless thousands in the Archdiocese from grade school through early adulthood.

It has provided direction, challenge, chances to do happy, good things which otherwise might have been missed by many of its beneficiaries.

Thanks for this is due the Church, adult CYO volunteers, its dedicated staff members, and a host of check-writing benefactors—Catholics and non-Catholics alike. They have made the CYO one of the most vibrantly healthy community service organizations in the Archdiocese's jurisdictional area.

We share the pleasure of the CYO in having reached such a vibrant and amiable silver anniversary. We confidently look forward to a steadily accelerated growth as it heads for its Golden Jubilee.

Challenge

Political conventions, as any casual observer well knows, are often unpredictable, erratic, and downright surprising in outcome. Unknowns rise with the monotonous intoning of the roll, while "favorite sons" become political orphans.

We're not about to lay out money or speculation on the upcoming conventions, especially on the GOP side. But it is obvious that the prospects of conservatism in America are being put to a test; and national attention will be focused on conservatism with even greater emphasis should Senator Goldwater capture the delegates' nod.

The burden, anybody on the Right will quickly tell you, is a question of confronting the scope and power of the so-called liberal Establishment.

Let us agree that conservatism has a rough political road to hoe. The trip is worth it, not simply for political glory but for the enrichment of the nation along the way. (Continued on page 9)

QUESTION BOX

Why does Church forbid cremation?

By MSGR. J. D. CONWAY

Q. Why does the Catholic Church prohibit cremation? It is a question we as laymen are susceptible to be asked. The questioner always states it is not in the Bible. The answers have been able to come up with are: "Our Lord was buried," and "Dust thou art and to dust thou shalt return."

A. I can give you assurance that the rigorous laws of the Church against cremation will gradually be relaxed when it is evident that the person requesting it is not denying the doctrine of the resurrection of the body, but rather has good reason for his request.

It is quite possible that the new revision of the Code of Canon Law may omit this prohibition entirely.

Q. I need help in explaining the meaning of the phrase, "Charity begins at home" to some of our Catholic friends.

They say it is all right to put a dime in the collection box when you can afford a dollar, "because after all—charity begins at home."

I say they are missing that phrase. Can you tell me exactly what it means?

A. Our Lord commands that we must love our neighbor as ourselves. Love of self is the norm; it prompts us to love God above all, and thus to save our souls. It urges us to take reasonable care of our life and health. It requires that we perform our duties regularly and practice our religion faithfully.

Then in loving neighbors it is quite natural—and quite right—that nearest neighbors come first. A man should love his wife more than some pretty woman down the street. He should love his children more than the gang in the next block, or even the orphans in Korea.

He loves his friends and associates more actively than strangers, foreigners, and Communists.

However, this order of precedence does not exempt him from loving all of them, treating them fairly, wishing them well, and helping them according to their needs and his means.

Almost any truth can be twisted and rationalized. Charity begins at home, but it doesn't end there by any means. It radiates outward to all parts of the world, embracing all races, nations and classes.

When it comes to giving most of us are limited. If the wife and children have holes in their shoes and must live on mush and milk, the dime in the collection is justifiable. But skintny support of the parish is not justified so that papa may have an egg with his beer, that mamma may have a new television, or that the children may have all the pleasures their little hearts desire.

After all the home parish is a part of home. And if the home parish forgets the missions and the apostolate so that it can have a new set of bells in its crenelated tower, it is twisting things too.

The Lord praised the widow for her mite. But he will hardly be enthusiastic about the man who picks a dime from his stacked billfold.

How about tithing? That tends to put charity in proper proportion and eliminate rationalization.

Q. Why is it that the priest during the Holy Sacrifice of the Mass first prays to Christ that he "may worthily proclaim" His Gospel and then prays to the Father that he "may worthily and fittingly proclaim" the Gospel of the Word made flesh, and then keeps his back to the people and merely reads the Gospel in a foreign language to himself and God instead of facing the people and understandingly proclaiming the Good News?

My deepest prayer is that shortly after Vatican II concludes, the Service of the Word at least—and hopefully the entire act—"Sacrifice of the Mass"—may be in the vernacular. As at Pentecost, we too must soon be able to say "We have heard them speaking in our own languages of the wonderful works of God." (Acts 2:11)

A. Vatican Council II is not yet concluded, but we already have assurance that the Good News will soon be proclaimed at Mass in our own language. Our Holy Father is "sacrificing" how much of the rest of Mass will be inspired by Pentecost. I join you in your deepest prayer that the entire Holy Sacrifice may soon be in English in the U.S.A. But I am realistically willing to settle for less.

Q. On Palm Sunday a Catholic family brought a non-Catholic to Church. During Mass he stood, sat and knelt. When they went to the Communion railing to receive their palms he also went along and received one.

I never heard of this happening and wondered how the laws of the Code were concerning a non-Catholic receiving a palm.

A. Under the title of "Sacramentals" in the Code of Canon Law is Canon 1149 which states that blessings may be given to non-Catholics. I believe the same principle may be applied to other sacramentals, especially in these days of ecumenical fraternity.

It is certainly proper for a non-Catholic to join Catholics in standing, sitting and kneeling during various parts of the Mass. It may help him to feel less conspicuous and isolated. If he prefers, of course, he may sit calmly in his pew during the entire Mass.

Q. May a person go to Holy Communion on Sundays only, missing the weekdays in between if they are still in the state of grace?

A. Yes, indeed. Many people do it, going to communion only now and then. However, unless you are a daily communicant, I recommend confession every two weeks, so that you may gain the plenary indulgences for which confession and Communion are required. However, don't miss your Sunday Communion merely because you haven't been to confession for a couple of months, or more.

ONE MAN'S MEAT



OPINIONS

Raps 'pathetic lament' on poverty

To the Editor:

The ugliness of the ugly truth about poverty is not made less ugly by your pathetic lament, its intrinsically shabby impudens preceding every word, "Everybody can't inherit a department store."

Really now! Even the logic of your phrasing is missing as, obviously, some people do. Willness, for example, the target of your petty gibes, a leading, though apparently unacceptably aspirant, for the Republican nomination who has, among his legionary sins, the gall to suggest that recipients of welfare funds should be willing to do a day's work for a day's pay, by working on community projects.

Historically, this is how people used to discharge their debts to society. But then, in those days work was not considered demeaning. Idleness, lethargy, ennui, inertia were thought to be evils. Now, society sees fit to penalize a recipient who has the enterprise to go out on his own to augment his meager income. Progress is sure great!

But, tell me, please: Can we, your unlighted lay readers, who wait eagerly each week, like

the night watchman for the coming of dawn, for the arrival of your famous editorial comments, expect more of these choice morsels as this infant presidential campaign grows toward fruition come November? I mean, you really got to go some to come up with one like "Everybody, can't inherit a department store."

Can we look for equally fearless campaigns against inheritors of railroad fortunes, Texas ranches, real estate fortunes?

W. B. Strange Bedford

indignant cancellations some of your editorials provoke, it is evident you have touched a tender spot among some of our superstitious and professional committeemen of public safety.

Keep up the good work, and also your excellent coverage of ecumenical news. Father Greeley, Msgr. Higgins, Jim Arnold, Gary MacEoin are almost always informative, incisive, and thought-provoking. The era of John XXIII allowed Msgr. Conway to reveal an engaging common sense and humor to match his learning.

An Episcopal minister

Liked editorial

To the Editor:

Congratulations to the courageous, vigorous editorial staff you are taking. Particularly outstanding was the "Outrage" editorial in the January 10th issue.

I am of the firm opinion that we cannot compromise our principles or allow anyone to sow the seeds of distrust, disunity or suspicion which would serve to weaken this great country of ours and our American way of life.

I also personally enjoy Msgr. Conway's "Question Box" column, and Father Walsh's "This is Catholicism."

And the radio announcements on Sundays on WXLW are very informative and undoubtedly are serving to build good will and participation in the Catholic Faith.

I am privileged to be a member of the Legion of Mary, and when making home visitation calls, we mention the Criterion when circumstances permit.

Thank you for giving us a truly outstanding Catholic weekly newspaper, and the best of wishes to you and your staff.

J. C. Indianapolis

Guest comment

As the whole world knows by now, Surgeon General Luther L. Terry's commission says that cigarettes are likely to kill you if you smoke enough of them. Some moralists followed up the commission's report with pronouncements on when smoking is a mortal sin, when only venial.

As these statements came over the news wires (often in a very oversimplified version), reporters reached for their telephones and called up the usual "informed sources" for further comments on the sinfulness of cigarettes. As a result, some persons who had not really thought much at all about the subject suddenly found themselves promoted to the rank of leading authorities on the morality of smoking.

Among them was this writer. I happened to answer a few phone calls to America from New York newspapers. By following morning, I was a well-known commentator, at least in the New York area, and perhaps throughout the country.

It reminds me of the time, many years ago, when you and I and Rita Hayworth were all young. Life ran an article on Miss Hayworth entitled "Hollywood's Goddess of Love." When a reporter asked her how she liked being called by that title, Rita replied, "Gee, what girl wouldn't want to be a goddess?" One might ask, I suppose, what priest wouldn't want to be a nationally known authority on morals. It is a heady feeling, indeed, to be thus declared the honor. I am no moral theologian.

But since the question has been raised, I will wonder out loud why it is necessary to fit smoking neatly into the categories of venial and mortal sin and to count out the number of cigarettes that constitute a mortal sin.

YOUR WORLD AND MINE

The Red challenge in Latin America

By DR. GARY MacEON

ROME—The shock of President Kennedy's assassination was nowhere felt more intensely outside of the United States than in Latin America. The sense of irreparable loss—both personal and political—which the world experienced was multiplied there. Not since Roosevelt had any U.S. President created a like sense of closeness, and not even Roosevelt had created such belief that the insoluble social and economic problems of the region would be solved.



Nevertheless, the year had introduced many negative factors into our relations even before the traumatic disaster of November 22. The Congress of the United States provided a major one.

As part of its running conflict with the Administration over foreign aid and for reasons without logical relationship to the concrete issue, it tapped a major slice of the funds sought for the Alliance for Progress. Then, still more outrageously, it refused to reappropriate funds approved earlier but unsent at the end of the financial year because of technical reasons.

One of the more reasonable of the Latin American criticisms of outside aid particularly from the United States is that it can be effective only if guaranteed for the duration of a long-range development program.

The Alliance for Progress, with a defined target of investment of \$18 billion to \$20 billion annually for 10 years (80 per cent by domestic capital accumulation and the balance from external public and private sources) was designed to meet this criticism. But Congress has time and again demonstrated that no undertaking by the Administration can be taken seriously by our allies.

While the U.S. share was to be one billion annually from private and public sources, disbursements for the first 27 months were in fact only \$1.5 billion. This is all the more disturbing because studies undertaken as a first step in the Alliance program have shown that annual investment must be at least 25 per cent higher than official estimates, if Alliance objectives are to be attained.

Not very long before his death, President Kennedy made a comment which received far less attention than it deserved. If we continue along our path as now projected, he said, we may soon find ourselves in the absurd and dangerous position that Cuba alone will be getting more aid from Soviet sources than all the rest of Latin America from us.

While nobody could properly regret a program of rapid development for any Latin American country, the consequences of a "take-off" in Cuba while the rest of the region remains stagnant are too horrible to visualize. Even at the present time, Castro has not let his following throughout the continent. The widespread and fanatic violence unleashed in Venezuela during the months preceding that country's recent elections show how many of his sympathizers remain. With a less determined president than Betancourt, the army would undoubtedly have taken what the Castroites wanted.

A like Castro program has already begun in Colombia, a country with a much weaker administration and far deeper divisions among the politicians.

Two years ago, it was hoped that Colombia would become the "showcase" of the Alliance for Progress, but the resistance of the wealthy to the sacrifices involved for them, coupled with the weakness of the administration, has sidetracked the ambitious plan. This is precisely the kind of situation which makes things easy for Castro.

President Johnson has pledged continuation of the Kennedy policies for Latin America, but he needs the backing of Congress to make that pledge effective, and the approach of elections in the U.S. increases the temptation to take the problems of Latin America with more concern for votes than for principles.

Here is a situation in which many groups actively dedicated to fighting communism could make a constructive contribution. Let them go to work on senators and representatives to get them to understand that Latin America is a primary issue, and that this vital region cannot be made safe for democracy without rapid and massive social change and economic development. In this hemisphere, the Communists are challenging us on our terms. Are we prepared to pick up the challenge?

(Question Box Continued)

Q. I am extremely critical of the conduct of others, and in the light of Jesus' words about seeing the mote in the eye of others and ignoring the beam in my own eye, I am deeply concerned about my own lack of charity toward others, and am desiring to understand why they do as they do. If their conduct is as deliberate and willful as it seems to me, try as I may, I can't get over wanting them to be punished by God, and just can't be sincere in prayers for the "faithful departed" and to the living. I am sure that I am not alone. Even with the admonition, what measure of mercy I show them to be the measure shown me, I feel, okay, I know I try not to harm others, even slightly, so I will take my chances—but this attitude sounds frighteningly like punishment on my part. And St. Paul tells me without charity all my good acts are for naught. Love for my neighbor means wishing what is good four their souls. True, after death their probation period has ended, and all the punishment God could give would not change the effects of what they have already done, and wishing them to suffer would be only vengeance on my part and therefore reprehensible, but I do wish they would show some fear of the punishment that in justice would be due them, and that this fear would act as a deterrent. How far am I off the beam in my attitude?

A. One hundred and eighty degrees.

L'L SISTERS



"THAT'S THE SECRET OF GOD TEACHING! —HOLD THEIR INTEREST!"

• THE YARDSTICK

Baneful heritage of 18th century

By MSGR. GEORGE HIGGINS

Almost three score years ago the late Monsignor John A. Ryan, first Director of the NCVV Social Action Department, wrote his doctoral dissertation in moral theology at the Catholic University of America on the ethical, economic and legal aspects of the living wage. It was a landmark work in the field of social ethics.

Predict Catholic use of Protestant Bible

EDINBURGH, Scotland—Catholic Biblical scholars in Britain hope to obtain ecclesiastical approval for use of the Revised Standard Version of the New Testament, an American Protestant translation, next May.

The granting of the episcopal imprimatur would make a common version of the New Testament available to English-speaking Catholics and Protestants throughout the world. Scholars in Britain see it as a major step in the cause of Christian unity.

BUT REPORTS that Archbishop Gordon Gray of St. Andrews and Edinburgh has already given his qualified imprimatur for private reading of the RSV by Catholics throughout the world. Scholars in Britain see it as a major step in the cause of Christian unity.

He refused further comment, however.

In London, Father Bernard Orchard, S.B., chairman of the NCVV Social Action Association and

it was the first major study of this subject in the English language and one of the first publications in any language to advocate the establishment of a minimum wage by law.

Monsignor Ryan was an objective scholar and, by temperament, a hard-bitten realist who never blinked at the facts of life, never walked away from a fight, and seldom underestimated the strength of the opposition. Knowing full well that he was a pioneer struggling against enormous odds in the field of social justice, he was not in the habit of counting his chickens before they were hatched.

By hindsight, however, it would now appear that on at least one occasion he permitted himself the luxury of being overly optimistic about the rate of social progress in the United States. In a revised edition of "A Living Wage," published in 1919, he concluded that, in principle, the right of the State to enact minimum wage legislation had been almost universally accepted.

All the signs of the times," he confidently stated, "point to a rapid extension of minimum wage legislation in all civilized countries. From the principle that wages ought not to fall below the level of recent living is now all but universally recognized, a principle that it is proper function of the State to protect the worker against such injustice is likewise quite generally accepted."

In the late '30s, as he vigorously tried to counteract the all-out efforts that were then being made to block the enactment of the Fair Labor Standards Act—the first Federal minimum wage law, and a very limited one at that—Monsignor Ryan was the first to admit that he had been 20 years sanguine when he stated, 20 years earlier, that the enactment of the 18th century, the doctrine that a minimum of State regulation of industry means a "free" market for industrial freedom for the individual, no longer counts any considerable number of adherents."

But why talk about ancient history? The fact is that even today, almost 60 years after the publication of Monsignor Ryan's classic treatise on the ethics of the living wage, the "baneful heritage of the 18th century" is still very much alive, as witnessed a recent blast in the Wall Street Journal, not against this or that provision of particular minimum wage law, but against the very principle of minimum wage legislation as such.

"We are the people of God. The good tidings of salvation in Christ have come to us. Our way



CHATHARD CARD PARTY—"Snow Ball Melody" is the theme for the Card Party sponsored by the Chatham Parent-Faculty Association, to be held tonight (Friday) in the cafeteria of Chatham High School. Playing will begin at 8 p.m. Shown above, from left: Mrs. Edwara Barlenbach, co-chairman; Mrs. Leo Kraus, ticket chairman; and Mrs. Robert P. Breeze, committee member. (Staff photo)

Prelate sees release of liturgy from chains

SAN ANTONIO, Tex. — Archbishop Robert E. Lucey said here the Church's new liturgy plans will release worship from the chains of excessive rubrics and restore warmth, joy and exaltation.

The Archbishop of San Antonio, speaking at the opening of a study week on the liturgy for priests from four Southwest states, said that "during almost three years the liturgy was smothered in rubrics."

He told the session sponsored by the Southwest Liturgical Conference: "The idea seemed to be that the action of the priest involving the Mass and the sacraments must be both valid and licit, without the less interference there was from the congregation, the better for all concerned. The rubrics, the less interference by baptism to participate in the public worship of the Church was lost sight of."

"THE RIGID, juridical approach to prayer is cold, inflexible and without emotion. I do not mean pietistic, sentimental emotion, but warmth, joy, exaltation."

of life is the way of peace and gladness. The lives of the chosen people should be vibrant, radiating good to all men. Law and order are necessary even in prayer, but the spirit must be bound. The Constitution of the Sacred Liturgy releases worship from their chains."

The Archbishop also stated that another example of legalism versus freedom is the law demanding a whispered consecration of the bread and wine at Mass.

"IN SEVERAL Oriental rites and even in some Western rites not ministering from our restrictions, the celebrant is permitted to chant the words of consecration in a moderate voice," continued Archbishop Lucey. "When a choir sings softly the single word 'Amen' after each consecration, the effect is dramatic and powerful. The charm and grandeur of that moment cannot be lost on the laity. Would that we did not have to hide the words of consecration divinely given," concluded the prelate.

Lay diaconate seen Latin American need

CHICAGO—The solution to the Church's problem in Latin America rests with the laity—"I mean deacons, lay or cleric, or single or married," a bishop asserted here.

"The solution must come from within the American Society, without more immediate effect than the longed-for but slow increase in native vocations," Bishop Alfred F. Mendez, C.S.C., of Avecho, Puerto Rico, told a Communion breakfast of the Notre Dame Club of Chicago.

Launching of the deacon plan, the Chicago-born prelate said, "in my estimation is the necessary and only solution to so vast a problem."

"I envision 50 to 100 self-supporting laymen—the local postulant or public school teachers—who will be trained by the bishop to be the hands and feet of our overworked priests in each of the rural dioceses of Latin America," Bishop Mendez said.

"Twenty to thirty thousand deacons a year! Almost a third of a million within 10 years! Herein is our solution. And with the advent of force working, imagine the rapid increase in priestly vocations among the youth," the Bishop added.

Stressing the gravity of the Church's problem in Latin America, Bishop Mendez said the 200 million Catholics who reside there constitute one-third of the world Catholic population. He added: "Yet only 100-200,000 of all the clergy of the Church works there."

The Bishop estimated that "in 25 years Latin America will need 150,000 priests for she will then have doubled her population." He said the request of the late Pope John XXIII that religious com-

• WHAT OF THE DAY

An American mandate

By REV. JOHN DORAN

Undoubtedly the greatest disappointment which Americans feel in the second session of the Vatican Council was the refusal of the council to come to grips on the matter of Liberty. Had this issue been the distinctive American contribution to the Second Vatican Council.

Our American Catholics were assuredly not the field of the Liturgical experts. Europeans were far ahead of us in the understanding of the Liturgy, in the study of what could be done, and in the pushing forward for what should be done. Though the Americans have come gradually to accept what was proposed and made, and though we will all come, gradually again, to appreciate what a mighty step the approval of the Second Vatican Council was, we cannot claim much in the line of authorship here.

As to the schema on Communications, unless I miss my guess, nobody will be trying to claim much authorship for it. It is, so far as I can see, not at all impressive, and perhaps even a little distressing to those who claim to be able to read between the lines of that innocuous document, and see a little disturbed anger. Certainly the official answer that it failed to come to a vote because of lack of time is not going to be universally accepted. Councils like people, find the time for what they really want to say.

The American Church, I say, is in a unique position to make a major contribution to the Universal Church and to the world in this matter of Religions Liberty. We Americans have grown up in surroundings of liberty. We learned from childhood that America was a group of heterogeneous peoples who themselves, and to realize that our country is a democracy is dependent upon the idea that God's

original endowment of life and liberty is not to be taken from any innocent person.

All our lives we have seen people of many different racial and religious backgrounds living together in peace. From childhood on we have learned that there are certain fields in which we do not force a man. Oh, to be sure, we have failed at times in putting this into practice, as some minorities point out well, but we have known the principle of liberty from the time we knew any principle at all.

Great American thinkers like Father John Courtney Murray, have rethought the historical mind of the Church on Liberty and have seen in it, as in so many things, a progression and development.

They have pointed out that this development is consistent with the Church's structure, and indeed consistent with its practice. They have come to see the present, and especially the Second Vatican Council, as the time for full flowering of the Church's teaching on Liberty. Chapter Five was a statement of this flowering.

It is, I think important that we American Catholics express our disappointment at the failure of Chapter Five to reach a vote. When, and if, the council reconvenes next fall we should enable (Continued on page 10)

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Pope Paul's visit to the Holy Land "lighted up the sky" to use the popular phrase of theatrical folk. Meaning of course an outstanding performance. The world applauded and marvelled and felt some renewed strength. For the thousands of priests, Sisters and Brothers, aided by us in these lands, there was the added joy of having their work recognized in a special way. You can continue to help them by:

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LENT. It will soon be here. When we think of the fasting and inconvenience, we should give a thought to other half of the action—namely, giving what we have to the needy... On these cold winter mornings when even getting up in a penance, thank of the PALESTINE REFUGEES. Your gift of a \$10 FOOD PACKAGE will help a family for a month.

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FAMILY CLINIC

Wife's housekeeping draws husband's ire

By JOHN J. KANE, Ph.D. My wife is a slovenly housekeeper. Each night I come home to find dishes stacked in the sink, the living room is in disarray...

work from sun to sun, came home exhausted, at dinner and shortly thereafter went to bed to recuperate for the next day's labor. Quite often there was another woman in the home to help, a mother-in-law, sister or some other relative, sometimes a servant.

But oddly enough a government survey recently showed that most women who do housework in a week in the home. The experts think this is unnecessary and blame it on lack of organization and efficiency in the home. No prudent male would have the temerity to make such a statement, true or not.

There is an old adage that men work from sun to sun but women's work is never done. I have a friend who claims it is true woman's work is never done because it is never begun. I hope you will not be so cynical as he is, because in a sense a wife's work is unending. The five o'clock whistle which signals the end of a man's day, merely gives wives the signal to begin preparing dinner.

This has all changed. Many men have a forty-hour week, machines have taken over most back breaking tasks. Men may come home tired but rarely so worn out as in the past. Even more important, many young husbands today seem willing, even eager to help with household tasks.

So there seem to be three questions raised. First, is your wife disorganized and inefficient in her housework? Second, should you help her, and third, is this what you are really complaining about?

But your complaint cannot be dismissed so readily. You have a point. Marriage is a partnership involving a division of labor. The problem is how to divide the labor. Time was when this was simply determined. Men did

Of course, there is another side to this story. The kitchen has been mechanized. Washers, dryers, vacuum cleaners, automatic dishwashing machines and other labor saving devices lighten the wife's work. Canned and frozen foods shorten the time required to prepare meals, baking and canning have now become easier rather than home enterprises.

The telephone is quite another matter. In a sense it is a mechanical device which rings often during any day. Relatives, friends and neighbors use it as they please. The few minutes largely for gossip. In between such calls, salesmen are telling you of the prize side just won by knowing the date or inquiring if you have this gadget or that gadget. Your wife should be making up a phone.

IN THE WHOLE CHRIST

KINDNESS

Charity is . . . kind . . . thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth (1 Cor., XIII, 4-6)

Kind is not, as some think, a sign of weakness; on the contrary, indeed, it is a very positive and combative virtue. Its essence is the strength of a person's self-control, and the conquest of his egoism. Like the other virtues, it too presupposes self-oblivation, but it has for its object the giving of self to others. If it is this interior disposition which inclines a person to think kindly, to wish well and to do good.

To think kindly

"Charity . . . thinketh no evil." Kindness excludes malevolent and suspicious thoughts; thoughts which ascribe evil intentions and vicious purposes to others; thoughts which put an evil interpretation on the gestures, actions, words and even silence of others.

Kindness inclines a person to think favorably about his brethren, to give them the benefit of the doubt at all times, to trust them and to maintain towards them an attitude of easy and cordial benevolence. A kind soul always harbors kind thoughts about others.

However, kindness is not synonymous with naivety or with stupid susceptibility to illusion and fraud. It does not mean that we are to read into others, qualities which they clearly do not possess. Kindness sees things as they are: the bad as well as the good. Where there is evil, it does not regard that evil as other than evil. Indeed, a person who lives by faith has marked aptitude, even for discerning evil—an aptitude given to him by his knowledge of Original Sin and of its consequences in man even after the Redemption. He knows the limitations and the miseries of mankind, and is therefore not surprised to meet them in others, as he has met them in himself.

But if he is kind, this clear insight into the shortcomings of others gives him no pleasure; he "rejoiceth not in iniquity, but rejoiceth with the truth." Now, the truth is that, side by side with these deficiencies and this evil, there are, in the other members of the Mystical Body, splendor, richness and excellent qualities, and also the fruits of grace. For the loving glance of Christ rests on all men, and He wills that they should be saved.

Side by side with error, and often in the error itself, there is truth in every man, and defects may be but the reverse side of the good qualities so too easily discerned. The kind person rejoices in all this "truth"; for kindness prompts him to see with the eyes of faith the luminous truth that those around him are sons of God, brethren of Jesus Christ and temples of the Holy Ghost. These magnificent wonders shine splendidly for him in all his fellow members of the Body of Christ, and he is content to leave their defects unnoticed.

To wish well

For the Christian who has a proper sense of values, to wish well to others means, first and foremost, to desire their true and unchanging happiness—their eternal salvation.

There are some people who, knowing nothing about the religion of Christ or having very distorted ideas about it, hold that this eternal happiness is won by the endurance of unhappiness, as such, on earth. This is not the case; for there are trials and crosses which (Continued on page 10)

Radio & TV Apostolate

Sister Mary Paul, O.S.F. Our Lady of Lourdes School, Indianapolis. WISH-TV (8), 7:30 A.M. Subject: "THEMES FOR LENT" Monday, Feb. 3 thru Friday, Feb. 7



Patroness of Basutoland HEART OF HEARTS . . . Veneration of the Blessed Virgin Mary, under the title of the Immaculate Heart, has flourished since the apparitions at Fatima where she appeared to three shepherd children on May 13 and October 13, 1917.

THIS IS CATHOLICISM An old objection

By REV. JOHN WALSH, S.J. Q. Is it not boring for a Catholic to have all his religious and moral ideas served up on a platter, already precooked and pre-digeste?

This objection rests on a false presupposition: namely, that the Catholic Church has all the answers. She has not. What the Church offers is a set of standards, a collection of ruling truths, a corpus of religious and moral principles for the wise application of these principles to the concrete problems of the modern world.

Q. Why does not the Church permit its members to discover for themselves all the laws and facts of the moral and religious world? It is not a question of permission; rather, it is a question of possibility. The Church teaches truths which are beyond the scope of the unaided human intellect—truths which the mind could never discover by itself, since they concern the invisible God and the life of the world to come. These supernatural truths are not discovered by the senses because they tell man where he came from, where he is going, and what he is to do while he is here.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA Feb. 2 PURIFICATION OF OUR LADY. The blessing and procession of candles, with its emphasis on light, precedes today's Mass whose texts relate light with the temple, the holy city, the church on earth. The temple is now Christ, glory of Israel and revealing light to all the Nations (Gospel), but Christ's Body the Church, the worshipping community, is made up of men and women and still needs constantly the purification and refinement called for by the First Reading. The reform of our public worship which the Council has made the immediate task of the whole Church of God is an effort to make the "temple," the Church, effective as the light of the world, as Christ saving and redeeming in signs which the world can truly see. Feb. 3 MASS OF SEXAGESIMA SUNDAY. It is evident, as our bishops tell us, that our public worship needs reform, and indeed that the Church must always be reforming itself, the Christian must never allow himself to despair of the Church because of this fact. Jesus tells us in the Gospel of the sower and Paul teaches in the First Reading that despite the imperfection of the human instrument God's grace does save, God's grace alone saves. His grace may be impeded mysteriously in the very gift of freedom entrusted to us. Mass and the other sacraments of our public worship are so important because His normal saving action is through signs, sacraments, effective in proportion as they really speak to men's hearts and minds. Feb. 4 ST. ANDREW CORSIANI, BISHOP. CONFESSOR. The Council's constitution on the sacred liturgy has emphasized the bishop's role as chief celebrant of Christian public worship. Our pastors and curates stand in His stead when they preside at Mass. Today's Mass honors not only St. Andrew but also the office of the bishop, whose apostolic ministry is another bond of oneness for the People of God. The Mass should always remind us of our unity with the bishop, our liturgical and teacher in Christ. Feb. 5 ST. AGATHA, VIRGIN, MARTYR. "God has chosen what the world holds foolish . . ."

WORKING TO BEAT HELL

Parents and pre-teens

By JOSEPH T. McGLIN, S.J. Last week, something was said here about a natural, logical evolution of a dating pattern. Now let's talk about an allied subject—the pre-teen. Actually, the care and feeding of pre-teens concerns everyone: parents, teachers, friends, pre-teens and the pre-teens themselves.



Sometimes Pa and Ma hand out dynamite and matches and tell Junior not to get hurt.

It used to be that the most obvious problems of growing up came in the teen years. Often enough, they still do. Then parents started believing their teens were actually adults, and so, enough they thought their pre-teens out of their relative childhood into a silly, illusory state of adulthood—propaganda, by the way. They see sex play on television and in the movies. As a result, we have a whole mob of youngsters today, who should be having a ball growing up, getting all kinds of good out of a situation for which they will not be prepared for many years to come. It's like teaching a child to swim by throwing the kids into the fire.

him situations where he can use it as a toy?

Unfortunately, I am not just chopping my gums. The facts are here for the finding. There are pre-teen parties, and the kids will tell you in their honest moments (which means when they're sure you won't spot their activities if you hear about it) what they're like. "Making out" or adolescent necking is, unfortunately, not only the main indoor sport at many of these parties, but is even considered by some of the parents who are supposed to be chaperoning the orgies. And, as a counselor of some years, "Oh, my boy (or my girl)" will never do anything that his friends are doing, or at least allowed to do.

They see sex play on television and in the movies. As a result, we have a whole mob of youngsters today, who should be having a ball growing up, getting all kinds of good out of a situation for which they will not be prepared for many years to come. It's like teaching a child to swim by throwing the kids into the fire.

Now just what effect is this too early social life having? In the first place, it is producing some anxiety from time to time in those parents who could have used a little anxiety some years ago. The sad part is that it is producing anxieties in those parents who follow the more vocal parents who take the lead in promoting such things, because they simply try to have the courage to buck the pressures put on them and their kids by these loud propagandists. Only those parents could realize that their kids don't need or want parents who are buddies, but who are parents. When they are in the wrong party or on a child-date, they have no way of refusing gracefully—unless they can say that they're dating and such parties which ended up in a lot of immature wrestling matches in circumstances any live adult parent and dating are not to be confused with all his balance and serenity. And a youngster, with ten times the sensitivity of his parents, especially and morally unheated! How in heaven's name can he think this thing called sex is any more than a game? It is a game, when his own parents hand

Today, the boy who would be more at home with his buddies and the girl who should (and usually would) be more at ease with her girlfriends are being pushed or at least allowed to do a boy-girl relationship long before they can even define the terms. They see sex play on television and in the movies. This, then, must be the adult thing to do. True, this is not adult reasoning. But they are not adults either. They do reason this way. And their reasoning, given parents and dating are not to be confused with all his balance and serenity. And a youngster, with ten times the sensitivity of his parents, especially and morally unheated! How in heaven's name can he think this thing called sex is any more than a game? It is a game, when his own parents hand

There was a most interesting article in a national magazine not too long ago, one which had, I believe, an intimate connection with this subject. The gist of the article was that many young people going on to college today are simply too immature to handle the pressures of college. They are simply too immature, too they will be mature enough, but not now.

Some day, some source gifted with infallibility, such as the picture magazine, is going to point out the connection here. The fact is that you keep your kids from maturity rather than inducing it by early dating and partying. Dating and partying in the very young can, in fact, be just as much an escape from reality as booze is for the drunk. And in actual escaping from reality in the early years, or at any other time, is an escape from maturity. You could sum all this up in one sentence: Let's have kids who are kids and parents who are parents.

School issue due for airing on TV

NEW YORK—The CBS-TV network said here it will broadcast a special program about Catholic education and its role in Federal aid to education controversy on Feb. 5.

Entitled "The Catholics and the Schools" the program is one of a "CBS Reports" series. It will be broadcast from 7:30 to 8:30 p.m., EST.

Catholic and public school educators, legislators and Federal officials will be participants. The operation of St. Mary Magdalen's school in St. Louis, St. Thomas District High School, Pittsburgh, will be seen on the program, CBS said.

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE—1430 on Your Dial—Mon.—Fri.—7:45 P.M. FRIDAY, Jan. 31—(Tape) Rev. William Knapp. MONDAY, Feb. 1—(Cancelled) TUESDAY, Feb. 2—(Tape) Rev. Kenny C. Sweeney and members of the Catholic Daughters of America. WEDNESDAY, Feb. 3—(Tape) Rev. Bernard Strange and members of St. Rita's parish. THURSDAY, Jan. 6—(Tape) Rev. John Kahle and members of St. Michael's CVO. The Above Schedule Presented as a Service by Abdon O'Riley Hurt Funeral Homes 1509 Prospect ME 8-1474

VIEWING WITH ARNOLD

The Man in the Middle is latest war offering

By JAMES W. ARNOLD

The commanding general (Barry Sullivan) does all he can to boost efficiency, including offering Mitchum a promotion...



The dialog is intelligent, the acting much more than competent (especially by Wynne, Howard and Knox). The film also gets tight, virile direction from Britisher Guy Hamilton...

In one scene, Mitchum interviews Wynne in prison and realizes she is ill. As Mitchum leaves, Hamilton has him see Wynne standing alone in the exercise yard...

The story, adapted from a novel written by Howard Fast in his post-Communist phase, makes a fine stand for right...

Mostly the movie is strong, male-appeal courtroom drama with a leaven of humor. Its one attempt to broaden the horizons is casting France Nuyven irrelevantly as a nurse who offers her pillow for Mitchum's over-taxed conscience...

Gleanings from the mail bag: A friendly Wheeling, W. V., reader who follows the film magazine, reports on an article blaming critics for the status quo of movies...

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alrical war "as they usually do." The reader asks my reaction.

The trouble with film is that it is literature and theater, as well as film, and that it needs critics as all three.

A Northvale, N.J., woman friend told me of a humor "Divorce, Italian Style."

Homekeeping and eye-achase aside, there is no answer possible in someone says, "I didn't get it."

Fair housing law asked by prelate

PROVIDENCE, R. I.—Bishop Russell J. McViney of Providence has asked an "unrequited demand" for passage of state fair housing legislation.

"I join with my colored brothers in demanding redress in the enactment of fair housing legislation," Bishop McViney said.

English Mass set for TV February 2

NEW YORK—A demonstration of how English will sound in the major parts of the Mass will be broadcast on Sunday, Feb. 2, over the ABC-TV network, 2 to 2:30 p.m., EST.

Clergy attire



ON "SISTER SAYS"—Sister Mary Paul, O.S.F., teacher at Our Lady of Lourdes School, Indianapolis, will appear on "Sister Says" next week on WISH-TV, Channel 8, Indianapolis. Her topic will be "Themes for Lent."

Pope John's body to stay in basilica

VATICAN CITY—The permanent tomb of Pope John XIII will be in the grotos of St. Peter's basilica instead of in the Lateran Palace as the late Pontiff asked in his will.

The decision was made by Pope Paul VI. It was reached after more than six months of study by a commission of cardinals composed of Cardinal Amleto Cicognani, Papal Secretary of State; Cardinal Beneditto Aloisi Masella, Archbishop of the Lateran basilica; and Cardinal Gustavo Testa, Secretary of the Sacred Congregation for the Oriental Church and a lifelong friend of the late Pope.

Pope Paul had asked to be buried in a chapel of the Lateran Palace if plans for restoring the building permitted. Engineering studies have shown that original restoration plans for the palace would be extremely expensive and various modifications have been adopted.

As a result, Pope John's permanent tomb will be in the same side chapel in the grotos of St. Peter's where the present temporary tomb is now located.

Pope Paul indicated in a letter communicating his decision to Cardinal Cicognani that a fitting burial monument to commemorate Pope John and his work will be erected in the crypt.

GIFT FOR MARIAN LIBRARY—The National Office Management Association recently presented the Marian College Library with a set of eight volumes on Administrative and Office Management.

BOOKS OF THE HOUR

Psychiatry and morality

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

A recurring theme of interest to modern Catholics, and to non-Catholics when they survey the place of Catholicism in the modern world, is that of psychiatry in all of its varieties.

The average Catholic has neither the time nor the inclination (nor, perhaps, the intellectual equipment) to study psychiatric theories in depth; but he does wish to be assured by competent Catholic spokesmen that there is "something to" the whole field, and above all, that it is not necessarily opposed to basic Catholic teachings.

A recent helpful collection of essays that give this kind of background is "Cross Currents of Psychiatry and Catholic Morality" edited by William Birmingham and Joseph Cunniff (Pantheon, \$8.95).

The author is the founder and editor-in-chief, and the former is one of the editors, of "Cross Currents," that inestimably valuable quarterly which has, since 1954, served so much of important European and Oriental religious thought available to Americans.

The symposium is divided into four sections, going from the more general aspects of the psychiatric-religious relationship to the more particular. So there are four opening essays on "Psychology and Religious Beliefs," of which perhaps the most practical is that by Mile. Maryse Choisy on "Psychoanalysis and Catholicism."

On the other hand, readers who have been following the writings on psychology of the English Dominicans, Fathers Mann and White, will be particularly interested in the essay by Father Louis Beinaert, S.J., on "The Mythic Dimension in Christian Sacramentalism," which ties in with the sacramental approach to Christian living as popularized today by such writers as Father Karl Rahner, S.J., and Father Edmund Schillebeeckx, O.P.

A second section on "Freedom," includes a very practical essay by the popular French writer, Canon Jacques Leclerc, called "Are there Moral Heroes?" the point of which is that many modern Catholics resent sermons that have to do with day-to-day living as it is affected by the commandments and councils, insisting that priests exist mainly to preach doctrine; when they lay down moral rules, they are said to be "preaching economics."

In the section called "Psychotherapy and Sacramental Confession," perhaps the best contribution is Father Gerald Vann's "The Confessor's Problem," which, in less than a dozen pages, does more than many pious books to illuminate for both priest and penitent the meaning and the values of sacramental confession. In the same section, the French Carmelite, Father Irmo de Jesus-Marie, does a fine job of

NEWS

chiatric-religious relationship to the more particular. So there are four opening essays on "Psychology and Religious Beliefs," of which perhaps the most practical is that by Mile. Maryse Choisy on "Psychoanalysis and Catholicism."

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The author is the founder and editor-in-chief, and the former is one of the editors, of "Cross Currents," that inestimably valuable quarterly which has, since 1954, served so much of important European and Oriental religious thought available to Americans.

The symposium is divided into four sections, going from the more general aspects of the psychiatric-religious relationship to the more particular. So there are four opening essays on "Psychology and Religious Beliefs," of which perhaps the most practical is that by Mile. Maryse Choisy on "Psychoanalysis and Catholicism."

On the other hand, readers who have been following the writings on psychology of the English Dominicans, Fathers Mann and White, will be particularly interested in the essay by Father Louis Beinaert, S.J., on "The Mythic Dimension in Christian Sacramentalism," which ties in with the sacramental approach to Christian living as popularized today by such writers as Father Karl Rahner, S.J., and Father Edmund Schillebeeckx, O.P.

A second section on "Freedom," includes a very practical essay by the popular French writer, Canon Jacques Leclerc, called "Are there Moral Heroes?" the point of which is that many modern Catholics resent sermons that have to do with day-to-day living as it is affected by the commandments and councils, insisting that priests exist mainly to preach doctrine; when they lay down moral rules, they are said to be "preaching economics."

In the section called "Psychotherapy and Sacramental Confession," perhaps the best contribution is Father Gerald Vann's "The Confessor's Problem," which, in less than a dozen pages, does more than many pious books to illuminate for both priest and penitent the meaning and the values of sacramental confession. In the same section, the French Carmelite, Father Irmo de Jesus-Marie, does a fine job of

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other hand, Maritain rejects outright, as "resting on a radical denial of spirituality and freedom." And the metaphysics of Freud, Maritain believes to have originated in, and to have been influenced by, a bitter resentment against the very conditions of life itself—this, in Freud's case, having been nourished from childhood on.

Yet, the serious errors of Freud have forced Catholic psychologists and psychiatrists, and theologians too, to hammer out effective rebuttals, and so, "Error serves the truth in spite of itself. Thanks to the fact that reason as a consequence feels obliged to undertake the processes of purification and regeneration, it is the truth that will again have the last word."

The whole effort of this book is one of "purification and regeneration," and it is largely successful.

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New ecumenical journal planned

PITTSBURGH, Pa.—A Pittsburgh-based magazine devoted to examination of issues which concern Catholics, Protestants and Orthodox will make its appearance soon.

The "Journal of Ecumenical Studies" is described by its editors as "spirit and parcel of the new ecumenical spirit which is spreading in discussion, a determination to get at the historical and theological truth of the matters that come under discussion in its pages, readiness to probe the most sensitive problems while maintaining the utmost openness and charity."

The publication will be edited by Dr. Leonard Swidler of Duquesne University, operated by the Holy Ghost Fathers, and Dr. Elwyn Smith of Pittsburgh Theological Seminary (Presbyterian). It will be a publication of Duquesne University Press.

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The Tacker

Father Patrick Gleason, pastor of St. Columba parish, Columbus, and chairman of the Mayor's Committee on Human Relations, has urged support of current civil rights legislation which remains in Congressional committees in Washington.

He has specifically recommended letters to Ninth District Congressman Earl Wilson, informing the representative of the need to correct civil rights problems in the area.

Specific issues of concern in Columbus include inadequate Negro employment opportunities, available housing, and some services such as barber shops.

Reliable sources indicate that Representative Wilson has received no mail in support of proposed legislation and is not aware of civil rights problems in the Ninth District, Father Gleason stated.

NAMES IN THE NEWS—Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, and Clare Falkner, president of the Indianapolis Serra Club, will speak in Richmond on Sunday, Feb. 2, before deanery vocation committees there. They will discuss purposes and directives for parish vocation committees at 3 p.m. in Holy Family parish hall. . . . Father John LaBauve, S.V.D., and Mrs. Osma Sparlock, deputy director of the Indiana Civil Rights Commission, were principal participants at a recent Civil Rights Conference in Munich, Ind., which drew 1,200 persons. Sponsored by the Lafayette Diocesan Council of Catholic Men, Marion Deanery, the conference also heard Lafayette Bishop John Carberry. . . . Miss Barbara Anne Bowden, a member of St. Matthew's parish, Indianapolis, an obese player with the University of Illinois Symphony Orchestra, leaves the U.S. today (Friday) for a four-month tour of Latin American countries. The symphony was selected by the U.S. State Department to participate in the International Cultural Exchange Program of 1964. She is the daughter of Mr. and Mrs. D. J. Bowden of St. Joseph's parish. . . . A January graduate of St. Joseph's College, Bensenville, is Edward T. Hurley, a member of St. Joan Arc parish, Indianapolis.



Miss Bowden

HERE AND THERE—The annual St. John's Academy Alumnae Breakfast will be held on Sunday, April 12. Mrs. Margaret Manning is chairman. Details later. . . . The visitation planned by the Indianapolis District Council of the Catholic Men to the First Presbyterian Church, 10th and Delaware St., postponed two weeks ago because of heavy snows, will be held at 8 p.m. Tuesday, Feb. 4. Dr. Rue Johnson will be host pastor. . . . An in-service training program for staff members at Maryvale School, Indianapolis, will be conducted by Merritt Gilman, chief of the training branch of the division of juvenile delinquency service in the Washington, D.C., Children's Bureau on February 5. . . . Holy Family parish, Richmond, has scheduled Sunday vespers services in English throughout Lent.

POP CONCERT—The three major projects of the Indianapolis District Council of Catholic Men will benefit from the "Pop Concert" breakfast planned at the Clowes Memorial Hall on Sunday, March 1. The Indianapolis Symphony Orchestra, directed by associate conductor Renato Pacini, will be featured. The program committee, headed by Matthew E. Hayes, is now soliciting sponsors. Tickets are available from the Clowes box office.

FOR PARENTS OF THE BLIND—A program specialist for blind infants and pre-school age children will be available to meet with parents of blind children February 3 and 4 at Riley Hospital, Indiana University Medical Center, in Indianapolis. Miss Pauline Moor, a consultant for the American Foundation for the Blind, New York, can be seen by calling ME 5-8313, Ext. 2141 or Ext. 2321.

Calendar

- FRIDAY, JAN. 31**
St. Christopher's Social from 7 p.m. to 11 p.m. in the school social room, 5335 W. 16th St., Speedway.
- St. Rita's Social** begins at 6:30 p.m. in the church hall, 19th and Arsenal.
- SATURDAY, FEB. 1**
St. Brigid's Social in the school hall, 815 N. West St., begins at 6:30 p.m.
- The Saturday Social** at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.
- SUNDAY, FEB. 2**
The Card Party in St. Catherine School Hall, 1115 E. Tabor St., begins at 2 p.m.
- TUESDAY, FEB. 4**
St. Bernardette's Social begins at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.
- WEDNESDAY, FEB. 5**
A Card Party at 8 p.m. in St. Philip Neri parish auditorium, 550 N. Rural St.
- THURSDAY, FEB. 6**
Holy Angels Social begins at 6:30 p.m. in the school hall, 28th and Northwestern Ave.
- FRIDAY, FEB. 7**
Nocturnal Adoration members are reminded of the customary watch in Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.



"OUTSTANDING YOUNG MAN"—Ingle Harris, past president of the Beech Grove Jaycees, congratulates Father Joseph Breidenbach, assistant pastor of Holy Name parish, Beech Grove, since 1959, was cited for his work with the youth of the community.

'OUTSTANDING YOUNG MAN'
YCA retreat
The Young Catholic Adults will sponsor a week-end retreat at Alvena Retreat House, Feb. 7-9. The retreat will open at 9 p.m. on Friday evening. The retreat is open to all single men from 18 to 40. Reservations may be made by calling Alvena Retreat House, CL 5-1340.

Rev. Joseph Breidenbach honored in Beech Grove
BEECH GROVE, Ind.—Father Joseph Breidenbach, assistant pastor of Holy Name parish, was presented the "distinguished service award" by the Beech Grove Junior Chamber of Commerce last week as the community's "outstanding young man."

Mayor Elton J. Geselwer made the presentation at the Jaycees' annual "hosses' night" banquet.

A native of Belleville, Ill., Father Breidenbach has served at Holy Name since ordination in 1959. He was cited for his work with the youth of the area. As director of the Catholic Youth Organization in Beech Grove he has organized activities for young parishioners from the fifth through the 12th grade.

FATHER Breidenbach, along with his brother, Father Thomas Breidenbach, assistant pastor of neighboring St. Catherine's parish, was instrumental in securing the use of an Archdiocesan-owned tract at Perkins and Raymond Streets for use of the CYO athletic programs.

The area is known as the McGr. Downey-CYO Athletic Field, and is jointly supported by the CYO and Msgr. Downey Council, Knights of Columbus.

Guest
(Continued from page 4)
of smoking. Some persons in the advertising industry are already predicting that cigarette advertisements will be off television within a year. If so, that is good. As for adults, we owe it to them to let them know exactly what they are doing to themselves by smoking. As mature people, we owe it to God to make a rational judgment about our own smoking in the light of the facts as medical science has established them.

Everyone is obliged to take reasonable care of his health, there is doubtless some point at which excessive smoking becomes sinful, perhaps even seriously sinful. But it would seem sufficient to make the hapless nicotine addict aware that he is heading for the grave without letting him precisely when he starts going to hell, too.

—By Francis Canavan, S.J., in America

Parents to meet
INDIANAPOLIS — The Chartrand Parents' Association will meet at Chartrand High School, 3300 Prague Rd., at 8 p.m. Tuesday, Feb. 4. Thomas Gibbons is CPA president.

Challenge
(Continued from page 4)
The conservative is, we think, obligated to try his best. So is the liberal.

(Perhaps to the shock of the Left and the surprise of the Right, we stand ready to acknowledge conservatism as historically valid, valuable, and necessary. We give liberalism equal time. As a matter of fact, we think things would be rather lonesome without either of them, irritating as they both can be.)

Still, conservatism is faced with a sharp challenge to mature and come of age quickly. Legitimate conservatism could, we think:

- (1) Rid itself of the self-pity that clogs much of its expression.
 - (2) Forget the persecution complex and enter articulately and effectively into the competition of the marketplace of discussion.
 - (3) Disown the frustrated, vituperative fringe committees and self-styled organizations contributing nothing to the mainstream of conservatism except bad publicity.
 - (4) Express itself, among its intelligentsia, constructively and positively—with less stress on mere satirical commentary.
- Naturally, the liberal can well benefit from self-improvement also.
- The prize—for both sides, for all—is a better America.

St. Francis Hospital 10 Marian seniors in 'Who's Who' appoints five to Advisory Board

BEECH GROVE, Ind.—Five new appointments to the Lay Advisory Board of St. Francis Hospital have been announced by Sister Vincenzina, O.S.F., administrator.

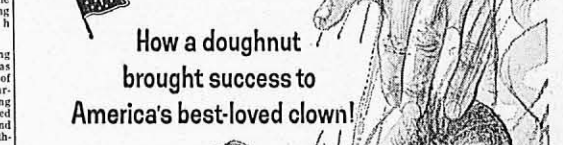
Named for unspecified terms are: Jack Reich, board chairman, Indianapolis Water Co.; O. M. Frenzel, III, vice president, Merchants National Bank; D. L. Mills, Radio Corporation of America; Thomas Boardman, editor, Indianapolis Times; and Howard S. Wilcox, public relations director, Indianapolis Star-News.

Chairman of the Lay Advisory Board is Frank McKinley, board chairman, American Fletcher National Bank, William Hanley, vice president, Eli Lilly Co., serves as vice chairman, and Wilfred Seyfried, attorney, is secretary.

Other board members include: Dr. I. Lynn Esch, president, Indiana Central College; James Robb, director, United Steelworkers AFL-CIO District 30; Charles Wagner, president, Butler-Blandford Lumber Co.; and Edward McNamara, president, Two Galts Farm.

New officers
BEECH GROVE, Ind.—New officers of the Holy Name Society of Holy Name parish are O'Connor, president; Joe Mattis, vice president; Ed Burkert, secretary; Leo Hartman, treasurer; Armand Blanchard and George Koehler, marshalls.

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How a doughnut brought success to America's best-loved clown!



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H HE WALKED alone that night through the streets of Montreal. He was lost in thought. And the thoughts weren't good.

"Things were going from bad to worse for the husky redhead. His comedy act just wasn't doing well. Audiences were skimpy, and lukewarm. He'd have to move on. But where? And how? He was almost broke.

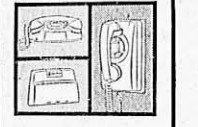
He saw a coffee stand and went in for a cup. As he sipped, he cast an eye down the counter. And there he saw a doughnut dunker Clumsy, carelessly—but completely determined. The redhead watched—fascinated. "This could be it," he thought. And it was!

Red Skelton's genius for pantomime, his instinct for comic exaggeration, turned that evening's incident into his hilarious "doughnut dunker routine." He soon was booked into the New York bigtime. Then came radio and movies. And his greatest triumph, television.

Today, millions forget their troubles as they laugh at the antics of this gifted clown on TV. And this has Vincenzo! "We're all put on earth for a purpose, and mine is to make people laugh."

"The Red Skelton Show," or any other network TV show, is viewed here through the use of many Indian Bell facilities. In fact, the first public demonstration of color was made by the Bell System back in 1927! Television, many Bell System technical achievements are vital to television broadcasting: the coaxial cable, the cost-to-cost microwave radio relay system and the electronic transistor, for example!

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BREBEUF PRINCIPAL—Father Richard J. Middendorf, S.J., has been named principal of Brebeuf Preparatory School, Indianapolis, for the balance of the school year. He succeeds the late Father William Fay, S.J., who died recently. New assistant principal will be Father Edward B. Smith, S.J.

Parochial school aid report stirs protest

HOUSTON, Tex.—A report that President Johnson will propose federal aid for parochial as well as public schools in depressed areas drew immediate adverse reaction here from Protestants and Other Americans United for Separation of Church and State (POAU).

Noting press reports quoting "informed sources" as saying the President's attack on national poverty would include assistance for "non-profit private agencies, organizations or institutions," in addition to public facilities, the POAU and its executive and advisory committee adopted a statement saying:

"The American people will not permit this country's long standing tradition of Church-State separation to be scuttled. They understand that subsidies to parochial schools under any pretext are subsidies to the Church which own and control them.

"Such a proposal would demolish religious unity in this country, pitting church against church and brother against brother."

DR. LOUIS D. Newton, Atlanta, Ga., Baptist clergyman who was re-elected to his sixth two-year term as POAU president, sent a telegram asking the President to "deny promptly" the report. He also called on all Americans to "President Johnson know that they expect him to uphold the Constitution."

"Here in Houston in 1960 the late President Kennedy pledged his unalterable opposition to federal aid to parochial schools," the POAU leader said. "We cannot believe that this pledge would be so quickly forgotten by his party and his successor."

In an address before a National Conference on Church and State sponsored here by POAU, criticism also was leveled at higher education aid bills which will benefit church-related as well as public institutions.

JUDGE LUTHER A. Smith of Washington, D.C., sovereign grand commander of the Southern jurisdiction of Scottish Rite Masons, said that POAU, the National League and others will press for a U.S. Supreme Court review of the legislation.

"Danger signals are flying and it is time that those who love religion, freedom and want to see it maintained should go into action to safeguard and protect this priceless heritage," said Judge Smith. He called the college-aid bill an "astounding blow against religious liberty and the wall of separation."

Other conference speakers included Dr. Glenn W. Archer, POAU executive director, who said that if the executive agreement results in the organic unity of Christendom, religious freedom and Church-State separation will be destroyed.

Dr. Newton announced that POAU plans to use "America-United" as its name in the future, though the full organizational title would be retained for legal purposes. He also said it is hoped to construct a new headquarters building in the nation's capital next year.

Plan conferences for the engaged
"TERRI HAUTE, Ind. — The Family Life Committee of the Terre Haute District Council of Catholic Men will sponsor a series of 10 conferences for engaged couples in the Terre Haute area. Conducting the sessions, to be given at Schulte High School on Tuesday and Thursday evenings starting at 8 p.m. February 18, will be Dr. R. F. Honrke, Mr. and Mrs. Robert Pabst and several priests of the area.

Arrangements are being handled by Anthony Galofaro, DCCM president, and Father Joseph Hechen, principal of Schulte High School and DCCM moderator. Assisting them are: John Mahalik, Adrian Paauwe, Lloyd Long and James Hauser. Registration cards must be obtained from a parish priest.

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MISSIONARY NUN ON VISIT—A public reception for Sister M. Gertrude Gelfelinger, O.S.B., was held recently at her home parish, St. Michael's, Bradford. She is shown above with her mother, Mrs. Leo Gelfelinger, and the pastor, Father Richard Made. The parishioners greeted her with a purse of \$100 toward her work in Latin America. Sister Gertrude returned to Bogota, Colombia, last weekend to begin a second year of teaching there.

Archbishop Guerry Fr. Doran

(Continued from page 7)

are received in a bad spirit and which provoke blasphemy and rebellion against God in some souls. Eternal happiness is won by the cultivation of virtue, and particularly of the virtue of charity. If we are to be admitted into the eternal Kingdom of Love, we must already have loved here on earth. Faith will then have passed into Vision, and hope into Possession; but "Charity never faileth away" (1 Cor. XIII, 8), since it is the very breath of Heaven.

To wish well to others is, therefore, to wish for their life of love. It is to desire that the Charity of Christ may grow in them, that the Holy Spirit may breathe more fruitfully upon their spirits, and that the life of Christ may become more intense in their souls, so that they may fulfill with ever increasing perfection, their vocation as members of Christ.

To wish well to our fellow brethren in Christ, is to desire with an ardent desire that they should participate more intimately in the life of the Mystical Body, and draw more deeply from those their peace, their strength and their freedom as sons of God. And, supernatural and divine treasures which are the very substance of this hierarchy of good, it is to desire for them the legitimate happiness of those who love one another on earth, according to God's will; the joys of home, of family, of friendship, of art, of knowledge and the pursuit of knowledge, the joys of the mind and of the heart. To wish well to others, is to find one's own joy in the happiness of others.

To do good

This does not mean simply to give alms or to do a good deed or to perform some good works, in a passing and occasional way.

To do good, as members of the Mystical Body, is to create about ourselves—in all our day-to-day relations with others—a constant atmosphere of kindness, of cordiality, of fraternal and helpful solidarity, which makes it a pleasure for others to work with us, and creates warm bonds of friendship and of union of hearts.

An atmosphere, too, of peace, of joy, of tolerance and expansiveness, which helps the others to blossom, to open their hearts to God, and to fraternal love, to improve, to find within themselves and to spread around them a wealth of good qualities which had previously remained latent and unsuspected.

To do good is to leave a warm glow of happiness wherever we have been—or at least to add our little share to the stock of the world's true happiness by maintaining an attitude of sincere affability and heartiness in all our relations with others—a constant in them all that would cause sadness and pain and to lead them to where they will find joy in the peace of God.

Kindness involves a constant giving of ourselves to others, in a wealth of thoughtful attentions which anticipate wishes before they are expressed, of very tactful deference, of exquisite politeness, of courteous amiability, and of heartening words which encourage, sustain, invigorate and inspire to greater effort and more heroic endurance. A kind person knows, when necessary, how to offer sincere praise to others, not in order to flatter them or to win their esteem, but because they are worthy of such commendation.

On the other hand, when genuine charity demands that he should take another person to task for that other person's good, a kind person does not hesitate to do so, because he desires above all the good of the soul. He shows thereby that he loves with a true love. Kindness, therefore, demands energy, courage and strength of will, especially in parents, teachers and all those who exercise authority.

O Jesus, Who has revealed to us the infinite kindness of the Father, help the members of Your Mystical Body to bear one another's hardships in the name of the Father, of the Son, and of the Holy Spirit, to the dark forces of unbelief and of hatred, they may together open the radiant and conquering power of kindness and of love.

Guerry, "The Whole Christ," St. Paul Publications, 2187 Victory Blvd., Staten Island, New York.

Sr. Marie Angele Two dances set at Richmond

RICHMOND, Ind.—The Young Christian Workers will hold an informal dance in Holy Family parish hall on Saturday, Feb. 21, at 8:30 p.m. on Saturday, Feb. 28. All young unmarried adults from 18 to 30 are invited.

The Young Men's Institute (YMI) will hold a membership dance on Saturday, Feb. 1, at 8:30 p.m. at the YMI. All YMI members will attend the 7:30 a.m. Mass at St. Andrew's Church on Sunday, Feb. 23, National YMI day.

Card party set for the missions

INDIANAPOLIS — A Mission Card Party will be held Sunday, Feb. 2, in St. Roch's parish hall, 3600 S. Meridian St. There will be a special bingo party for children and blind tallies will be held. Beautiful door prizes will be awarded and home-made candy and cake will be served. Co-chairmen are Mrs. William Wynn, Mrs. Wilbur Evans, Mrs. Joseph Smith and Mrs. Anthony Haag.

Fr. Walsh FARMER'S VIEW Not alone

(Continued from page 7)
governments are bound to protect. Now although the views expressed in these encyclicals and in similar papal pronouncements are proposed *ex cathedra* (and, therefore, are not infallible) every instructed Catholic gives assent to them. This assent is prompted not by faith (since only the infallible teachings of the Church merit an assent of faith) but by the virtue of prudence. A Catholic accepts the authentic (non-infallible) teachings of the Church because it would be incautious, presumptuous, sinfully rash of him to do otherwise. This obligation of prudence is founded on the following truths. First, although the pope may not himself be a specialist himself of counsel, hence his pronouncements are to be regarded as informed. Second, the pope, as a responsible executive, does not use his power of papal pronouncement unless he and his advisers are convinced that a statement is actually needed, for the universal good of the Church and ultimately of all mankind. Hence his intervention is to be considered wise. Third and most important, even when the pope decides non-infallibly a question of religion or morality, he is still granted in some measure the aid and protection of God. True, this divine assistance is of a less definite character than that which is accorded him when he speaks *ex cathedra*. Nevertheless it is present. This obtains because the pope, though rarely infallible (*ex cathedra* decisions are rare), is always the vicar of Christ and, for that reason, can rely upon some divine enlightenment when he acts as authentic interpreter of Christ's message. Hence, because Catholics reverence the *ex cathedra* decisions of the pope as certain, it does not follow that they spurn all his other official utterances as uncertain. Granted that some authentic papal decisions have been found to be false and have had to be retracted. The number of these occurrences, however, has been, in the two-thousand-year history of the Church, minimal. Prudence, then, bids Catholics accept all the authoritative teachings of the Church as true, because every presumption favors their truth.

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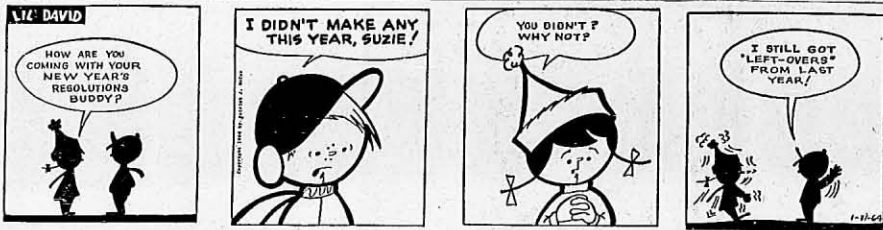
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CARDINAL'S PROPOSAL

Coordinating center for missions urged

CHICAGO—Cardinal Richard Cushing of Boston called here for creation of a center to coordinate lay mission work in Latin America and said he would pay for building it.

Cardinal Cushing, chairman of the U.S. Bishops' Committee for Latin America, said he would give the money for building such a center "when and where they want it."

He made the offer during a surprise visit to the first national council of the Papal Volunteers for Latin America. The achievements of the volunteers, he said, have been "far beyond my expectations."

Nearly 150 diocesan directors and college representatives for PAVLA and the Extension Lay Volunteers, home mission counterpart of the Latin American program, attended the meeting (Jan. 22-23) along with representatives of other lay mission groups.

A TOP U.S. Catholic specialist in Latin American affairs said the PAVLA program has for the most part left its infant stage and has become a functioning reality. "The days of the very difficult beginnings, the period of the primitive observations, are in great part over," said Father John J. Considine, M.M., director of the Latin American Bureau, National Catholic Welfare Conference.

However, he added, "we are still at the level of diligent search for the proper combination of factors" to keep the PAVLA program operating effectively.

He called the diocesan directors the "main force" toward making

PAVLA a success and said it is on the diocesan level that "the major task must be performed continuously through the years." Launched in 1950 at the urging of the Holy See, the Papal Volunteers program recruits and trains laymen for service to the Church in Latin America. More than 100 U.S. dioceses have PAVLA directors.

FATHER VICTOR R. Fernandez, S.J., PAVLA national director, told the meeting that there are presently 282 volunteers, including 18 in training, serving in 13 Latin American countries.

The largest delegation is in Brazil, where there are 71 volunteers. Other countries with large numbers of the volunteers are Brazil (71), Mexico (35), Peru, 32; Chile, 25; Bolivia, 22; and Colombia, 21.

By occupation, 40% of the volunteers are engaged in teaching in elementary, secondary or vocational schools or universities. Another 40% are in social welfare or community development programs. Medical programs have 10% of the personnel and the remaining 10% are in press and radio work, miscellaneous assignments.

Father Fernandez said the number of new volunteers sent to Latin America in 1963 was twice that of 1962, and "we are looking forward to doubling the number again in 1964." He said the demand for volunteers grows daily as news of their effectiveness spreads.

The meeting here was held to review the program and make plans for its future, including recruitment of several hundred more men and women.

Cardinal dies at 82

LUCCA, Italy—Cardinal Carlo Chiarlo of the Roman curia, a veteran of 57 years in the papal diplomatic corps, was buried here following a Requiem Mass in Lucca cathedral offered by Cardinal Antonio Riboldi of the curia.

Cardinal Chiarlo died (Jan. 21) in the hospital here where he had been operated on last December. He was 82. Prior to his death he had lived in retirement here for a number of years, although he went to the Vatican in June, 1963, for the conclave that elected Pope Paul VI.

The second cardinal to die in January, Cardinal Chiarlo's death reduced membership in the College of Cardinals to 78. Cardinal Antonio Riboldi of the curia died on Jan. 11.

Cardinal Chiarlo was named a cardinal in December, 1958, by Pope John XXIII.

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Annual social

BEECH GROVE, Ind., — The Speshall Social, held annually at Our Lady of Grace, 1402 Southern Ave., is slated Sunday, Feb. 9, from 12 noon to 6 p.m. Adult beverages \$1.25; children 75c; pre-schoolers, free. Door prizes will be awarded during the affair.

He quoted one volunteer as saying that a volunteer who comes as a teacher, a tradesman or a nurse should have previous experience at home. Adaptation

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OUTWARD EXPRESSION

Art renewal is sought in reforms of worship

By REV. F. R. McMANUS

It is probably two decades since any informed American Catholic has fallen into the error that the liturgical movement is merely a matter of large-sized vestments, modern art, and Gregorian chant techniques.

This total misconception of the liturgical movement, once prevalent among the clergy, finds no support at all in the Constitution on the Liturgy enacted by Pope Paul VI and the other bishops of the ecumenical council on December 4.

In fact the notion of a revival concerned with externals of worship finds no justification in such purposes of Vatican Council II: "to ensure that the faithful take part, fully aware of what they are doing, actively engaged in the rite, and enriched by its effects."

NEVERTHELESS, the spiritual renewal intended by the council is to affect human beings, men rather than angels, men assem-

(This article is one of a series on the broad reforms in the public worship of the Church enacted by the ecumenical council. The author, an official council expert, is a professor of canon law at the Catholic University of America and the immediate past president of the North American Liturgical Conference.)

bled by God as a community of worshippers. Therefore, the council devoted two substantial chapters of its constitution to the arts of the Church, to architecture, the graphic and plastic arts, and above all church music. These are treated as a kind of sign language, which expresses outwardly and in different ways the same faith and devotion which the words and actions of public worship manifest.

The key to this notion is found in a single sentence of the constitution: "In the liturgy the sanctification of man is signified by signs perceptible to the senses." And so the council laid down a general principle for art in the building, renovating, adorning and furnishing of places of worship: "The Church has not adopted any particular style of art as her very own."

During the debate on this question at the council's 1962

session, some bishops felt that the whole treatment of sacred art could be stated in a few sentences such as these, to encourage rather than inhibit the artist of today.

The important point in Chapter VII of the constitution is freedom for sacred art—limited only by the truths of faith and the concrete needs of worship in recent centuries, certainly in recent decades, the Church has seemed to be a poor patron of fresh, bold, contemporary art. Of course religious art of past times must not be destroyed or renounced, but the present need is to welcome the "art of our own days" into the service of religion.

MOST ARTISTS and architects will welcome the new norms laid down, in broad terms, by the council:

To strive for "heavily rather than more sumptuous display" in art, vestments, and ornaments—a bow for simplicity in place of costly and gaudy showiness;

To cut down the excessive multiplication of images in churches, which leads to "confusion among the Christian people";

To build churches that are "suitable for the celebration of liturgical services and for the active participation of the faithful." This last rule, perhaps the most practical in Chapter VII of the document, is something new in Church legislation. It corresponds to the efforts of the best architects in recent years, who see a church building as a sacred room where the people of God assemble, with the priest at their head, to celebrate the Holy Eucharist.

Why does the constitution make no reference to specific matters like altars erected so that the priest faces the people during Mass? One reason is obvious, Mass facing the people is not a question of future reforms; it is accepted, lawful, and acceptable practice already—like the singing of hymns or psalms at suitable times during low Mass, the use of lecturers and commentators, the token offertory processions already common in some places.

Before the bishops voted to revise the regulations for church buildings, they received a printed explanation to illustrate some of the specific revisions proposed. In this document—a kind of appendix to the bishops' information—the ideal church plan is described.

The celebrant's seat is at the rear-center of the sanctuary area (at the "head" of the church); the altar is located between the sanctuary and the nave (that is, between the clergy and the people, in the midst of the assembly). The same statement distributed to the bishops also specifies that the presence of a small font on the altar should not be considered an obstacle to the celebration of Mass facing the people.

THE PRECEDING chapter of the constitution, Chapter VI, deals with sacred music, "song united to the words... a necessary or integral part of the solemn liturgy." Several points are new and important in Church legislation: they all tend toward a broadening and popularizing of the song forms of worship.

The nobler form of public worship is no longer defined merely as the sung liturgy or the high Mass, but as "divine offices... celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people."

Gregorian chant is accorded "pride of place" in the Roman rite; it is not used in the many other rites of the Church. More important, the council gives the strongest encouragement thus far to other kinds of music: "The Church approves of all forms of true art having the needed qualities..."

This principle, valid everywhere, has a special application among "peoples who have their own musical traditions," which should be introduced into the liturgy. One test is proposed: harmony with the "spirit of the liturgical action," specifically by allowing the people to sing "acclamations, responses, psalms, antiphons, and songs."



MAKING PLANS FOR "POP CONCERT"—These gentlemen gathered this week in the Clowes Memorial Hall, Butler University, to finalize plans for the forthcoming "Pop Concert" to be sponsored there by the Indianapolis District Council of Catholic Men at 7:30 p.m. Sunday, March 1. The Indianapolis Symphony Orchestra will be conducted by Renato Paolli, above standing, associate conductor. Seated from left are: Matthew E. Hayes, program chairman; Raymond F. Albers, DCCM president; and Edmund J. Bradley, music program chairman. General chairman of the project is Louis B. Renner. Proceeds will benefit the three major activities of the DCCM—the Talbot House, home for alcoholics; the Marlin Inn, home for former convicts; and Dugan Hall, residence for students at the Latin School of Indianapolis. (Staff photo)

Pope delineates role of the working man

"You are seeking someone who will declare that life is sacred, that every life is worth something that is to say, that every man is free from the chains which the primacy of materialism and of economic selfishness have fastened, willingly or not, not only around the wrists of the workers but also about his heart, his spirit and his destiny as God's creature."

Saluting the workers as persons who can be described as "drawing bread from stones," Pope Paul asked: "Do you not seek many other goals that work cannot give: the useful enjoyment of the useful things you have adapted to the needs and pleasures of life; the moderation of this enjoyment, which can degenerate into foolish satiety; the attainment of the higher goods, those of the spirit, truth and love; and the assurance that as the end of this supreme desire you will not find—as so many blind leading the blind—boredom, disillusion, absurdity and death?"

The Pope spoke after offering low Mass in St. Peter's basilica to ten thousand working men of Rome to enjoy wisely the useful things of this world but never to lose sight of the higher goods of the spirit.

Rediscovery of the real meaning of Christ is the answer to the problem of the working class, he said, so that as a recompense for their efforts they may find something more than "boredom, disillusion, absurdity and death."

The Pope referred to this as the "immense question." He said the answer is "equally immense for those who know how to rediscover Christ... It is Christ, God made man, who proclaims the dignity of life and therefore its sacred and supreme nature."

"Of this," he continued, "we have had the inner confirmed certainty during our recent pilgrimage to Bethlehem, that there exists a relationship between you workers who are, under many aspects, the qualified representatives of modern man, and Jesus Christ—the silent, poor and defenseless Child—a profound understanding, a natural relationship, a congenial harmony that is waiting to be rediscovered, so that joyfulness, energy, hope and peace—in a word, true and perfect humanism—may flood the world."

"Waiting to be rediscovered is the relation between Christ and man, between Jesus and the attitude of the worker who is typical of contemporary society. Most beloved sons, for this, too, we prayed at Bethlehem. We pray that you may understand who Christ is for you."

ANALYZING the problem of the working man's life, the Pope asked if it was not the following: and confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful.

All this means, or can mean, revolutionary growth and providential freedom in the arts of the Church, especially music and architecture. But the council's concern with them is directed forward to the faith and witness of the worshippers. In the Christian liturgy the arts are the sign language of prayer and praise of God.

How's that again? BARLING, Ark. — Father Bede Mitchell, O.S.B., a visiting missionary, admitted he got somewhat of a start when he asked a youngster at catechism class at St. Mary's mission here what gifts the Wise Men brought the Christ Child. One youngster's hand shot up immediately with an answer: "Gold, myrrh and Frankenstein."

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ON MARIAN LECTURES SERIES—Five topics will be covered in the spring adult education program at Marian College, starting Tuesday, Feb. 11. Lecturers will include: Sister Florence Marie, O.S.F., upper left, "The New Mathematics — Series I"; Robert Arehart, upper right, "Interiors for Living"; Father C. Patrick Smith, lower left, "Morality"; and Henry K. Engel, lower right, "How to Profitably Prepare Your Federal and Indiana Tax Returns." Story on Page One.

Advertisement for the Archdiocesan Bulletin. Text includes: "ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS", "ST. MATTHEW DANCE & MIDNIGHT BUFFET Saturday, Feb. 1 — 9 P.M. - 1 A.M. St. Pius X K of C - 71st and Keystone", "St. Susanna SWEETHEART DANCE Saturday, Feb. 1 — 9 P.M. - 1 A.M. Holy Family K of C Council No. 3682 279 Country Club Road", "LATIN SCHOOL SOCIAL Sunday, Feb. 2 — 2 P.M. - 8 P.M.", "CARD PARTY OUR LADY OF MOUNT CARMEL Wednesday, Feb. 5 — 8 P.M.", "Holy Trinity Ladies PRE-LENTEN DANCE Friday, Feb. 7 — 8 P.M. - 12 P.M. Holmes and West St. Clair", "WA 3-4504", "Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 19th STREET"

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