

By FR. GEORGE H. TAVARD

When the Lambeth Conference of Anglican Bishops met in 1958, it invited all Americans to "show a spirit of charity in their dealings with other Christians wherever they may be, to respect other Christian Churches, to refrain from harsh or unkind words about them, schools in their country or in writing, and to seek to understand the other side of the story."

Fr. Tavad, chairman of the theology department at Mt. Mercy College, Pittsburgh, is a member of the Secretariat for Christian Unity obtaining the Second Vatican Council. He is a native of France and has written and lectured extensively on the ecumenical movement. His books rank as authoritative studies in the field.

He understands both their life and their doctrine by common study and by personal contacts.

This appeal was accompanied by a survey of current talks in view of closer relations with several Churches. In the persons of its bishops, the Anglican communion is thus

committed to seeking closer unity with other Christians. It was not, therefore, surprising that the Protestant Episcopal Church, which constitutes the American branch of the Anglican communion, devoted much attention to questions of unity at its last triennial convention, which took place in Detroit last September. This was by no means a departure from tradition. It is in line with the evolution of Anglicanism over the last few decades.

VARIOUS recent events, however, gave the ecumenical conversation special importance. Anglicanism as a whole has been involved in internal controversies about the possibility of merging with other Christian bodies.

In 1948, the Anglican dioceses of South India merged with Congregationalists, Presbyterians and Methodists to form the Church of South India. Since then, the ex-Anglican members of the Church of South India have had an unclear relationship with Anglicans in other countries, caused evidently by the awkward transition. To what degree are they still Anglican? Action has been taken to give them status and to

Episcopalians and Ecumenicism

IS THE QUESTION OF ORIGIN BEING NEGLECTED?

recognize in some way their commonality of the Church of South India is in line with the evolution of Anglicanism over the last few decades.

But the decisions taken have varied from country to country.

The problem has been compounded by the fact that the example of South India has been copied in similar mergers are being studied in other areas, especially in Ceylon, North India, Burma and a number of African countries. Should these be implemented—and the Ceylon merger seems to be imminent—the Anglican communion will dwindle.

Eventually one may conceive that the episcopal structure of Anglicanism, which could gradually merge into this wider unity.

World Protestantism could adopt some of the historical features that have characterized the Anglican communion; and Anglicanism as such exists essentially as a fellowship of all Churches with an episcopal structure.

The problem has, therefore, arisen: Should Anglicanism re-consider its nature and adjust its

self-awareness, its life and its doctrine to the conditions of the ecumenical era?

In this spirit, the Anglican bishops declared, in theirencyclical letter of 1958, "There has come before us a vision of a wider fellowship of Episcopal Churches in which a status in the Anglican communion."

In clearer language, this expresses the hope that in the future many Protestant Churches will adopt the episcopal structure of Anglicanism, which could gradually merge into this wider unity.

World Protestantism could adopt some of the historical features that have characterized the Anglican communion; and Anglicanism as such exists essentially as a fellowship of all Churches with an episcopal structure.

This is still a long way ahead. In the meantime, Anglicans are encouraged to seek or renew contacts with the members of other Churches which value the episcopal

break-through toward reunion in the United States.

They have already begun to strengthen their hand for the talks by bringing "representatives of our brothers in the Polish National Catholic Church" into the project. Thus they will not be alone to represent an episcopal tradition.

There is no guarantee that the talks will go far. But it is better to manifest readiness to further Christian unity, than to refuse all gestures of conciliation.

The triennial convention has also decided to strengthen its bonds with several Churches more or less closely connected with Anglicanism, in the Philippines, in Spain and in Portugal. It has also given conditional approval to the coming merger in Ceylon when the plans for what will be called the Church of Lanka come into effect.

The most important thing that has come out of the Detroit convention, however, not the tentative approval of talks in view of future mergers. It is unlikely that the talks will proceed at a fast pace, though the possibility of a future amalgamation of Churches in America is not to be discarded.

As we have said, the example of the Church of South India has

benefits: (4) that the Federal government may constitutionally support any of the aforementioned forms.

THE FIRST Amendment provides that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

It is desirable to ascertain the historic meaning of that clause. It was not the product of an anti-religious revolution. The American Revolution was made by men of strong religious conviction. It was not intended that they would have written into their Constitution a clause to sterilize all public institutions of religious content.

The public welfare contribution of the Catholic schools must, however, be seen in one further aspect. In the school years 1957 and 1958, the average current expenditures per public school pupil in average daily attendance in the United States was \$311.4.

Even this figure gives a wholly inadequate picture of the estimated savings to the country by virtue of the existence of all private schools. The total current expenditures on public, Catholic and interest of all private educational institutions in 1958 was \$4 billion. For the period 1950-59, the same expenditures on all private elementary and secondary schools are estimated at \$12.9 billion.

THIS IN TURN throws into bold relief another aspect of the public welfare contribution of the Catholic school system: the immense financial value accruing to the nation.

What appears beyond contradiction, then, is the immense contribution to the public welfare made by church-related schools through their providing essential citizen education.

This study is not a brief on behalf of the principle of Federal aid for education. It would appear undeniable that if the Federal government offers aid to public education, aid should similarly be offered to church-related education.

THE QUESTION presented, in its broadest terms, is whether the Federal government may aid education in church-related schools. However, this proposal has been made that government undertake to pay the full, cost of the education provided in a church-related school. Such a proposal might involve constitutional problems not presented by proposals for limited support of such education and might involve foreeshadow total governmental control of such education.

The forms of limited aid being chiefly discussed are: • Matching grants to church-related educational institutions for secular instruction therein. • Grants or loan guarantees to students, which may be used in church-related educational institutions.

It is the conclusion of this study that (1) the church-related schools perform a public function which, by its nature, is supportable by government; (2) that such support may be only in a degree proportional to the value of the public function performed; (3) that such support may take the form of grants to institutions or loans to institutions; or (4) that the form of grants of tuition or tax

beneficial. Theological considerations favor unity wherever possible. Non-theological factors—especially the apparently dwindling influence of Christianity in the contemporary world—are, for better or for worse, at the top of the list of arguments for unity.

And it is unlikely that the rather loose theology of Anglicanism will hold out very long against Presbyterism.

Yet the most important point lies in the spirit which the Episcopal bishops would like to spread in their flock, and which they have expressed in the pastoral letter published during the convention in Detroit.

THEIR DEEPEST allegiance, the bishops affirmed, "is not to the Episcopal Church, nor to the Anglican communion, but to the One Catholic, Apostolic Church . . . So it is that we as a church and as a communion have found ourselves constrained to take a full and responsible share in what has come to be spoken of as the ecumenical movement."

Wherever it is found we see churches and bodies of Christians moving out of isolation into communication, out of competition into cooperation, out of estrangement into good will and understanding. The ecumenical movement is thus described as one of discovery: the Churches are searching to discover "the unity God wills for us, with the recognition that we are far from knowing it, and responsible for what that unity would be."

From the standpoint of Catholic doctrine, this is of course not saying enough. Catholic ecumenism consists in seeking for new aspects of the unity given to the Church by Christ. Protestant or Anglican ecumenism consists in

seeking to discover the nature of unity. Can the two movements meet?

The Episcopal bishops regret the absence of the Roman Catholic Church from the World Council of Churches, although they "rejoice that ecumenism is increasingly represented by officially approved observers at major meetings of the council and that there are many evidences of the seriousness and respect with which it views the origin of the ecumenical movement."

In brief, the Episcopal bishops would like Episcopalians in general to welcome ecumenical initiatives, from whatever quarter they may come.

They invite their people to "gain a vision of the largeness and the wideness and the urgency of the ecumenical movement. Accepting to play a part in this movement is a question of 'faithfulness to God.'"

This is a good omen for the future of ecumenical relations in this country. Is it enough? Conversations between Anglicans and Presbyterians are good. But their possible union will not bring the search for unity to its goal.

There must come a point, in the future history of ecumenism, when the relation of Protestantism or Anglicanism to the Catholic Church from which they came will be the central question. How soon this may come about will depend for a part, on the urgency of the ecumenical concern among Protestants and Anglicans, and, for another, on the readiness of Catholics to make a reconciliation possible, through the far-reaching reform of their life and habits that the Second Council of the Vatican is expected to initiate.

IN NCWC STUDY

Cite public service contribution of American Catholic schools

In 1960 there were enrolled in Catholic elementary schools 4,491,224 pupils. In the same year Catholic secondary schools had an enrollment of 852,316 students. It is estimated that in 1961 Catholic elementary schools are providing education to approximately 4,500,000 children and Catholic secondary schools to approximately 1,000,000 children.

This is the second of a series of articles condensing the study entitled, "The Constitutionality of the Inclusion of Church-Related Schools in Federal Aid to Education." The document was prepared by the Legal Department of the National Catholic Welfare Conference.

The pupil in the church-related school learns essentially the same arithmetic, spelling, English, history, civics, foreign languages, geography, and science which it is required that the pupil in the public school learns.

He learns religion, in addition, and the religious dimensions of secular knowledge. But let it be again stressed: this is in addition, not in subtraction.

The Catholic school is also a center for patriotic and other civic virtues. It is an important force for social democracy in the nation.

Historically, the Catholic education provided a beneficent bridge between the immigrant and the status of American. Typically, the Catholic school has been a meeting place for children of different ethnic and economic backgrounds. Although the schools are primarily for the education of Catholic children, non-Catholic children are admitted as a matter of universal policy where there is room.

THE RECORD of Catholic schools generally with respect to Negro and other non-white children has been distinctly creditable. These schools have for the most part not been located according to the facts zoning which divides neighborhoods racially or economically. Thus the Cath-

olic school has been an invaluable training ground to prepare citizens for full participation in a pluralist society.

From these schools have come men and women who have been faithful public officials, scientists, creative artists. Upon the coming of the wars in which the nation has been involved, the man of Catholic public training has never been classified as alien in loyalty or divisive in inclination.

It is assuredly a late day for argument respecting the value of the training which Catholic and other church-related schools have conferred upon their graduates.

The public welfare contribution of the Catholic schools must, however, be seen in one further aspect. In the school years 1957 and 1958, the average current expenditures per public school pupil in average daily attendance in the United States was \$311.4.

Even this figure gives a wholly inadequate picture of the estimated savings to the country by virtue of the existence of all private schools. The total current expenditures on public, Catholic and interest of all private educational institutions in 1958 was \$4 billion. For the period 1950-59, the same expenditures on all private elementary and secondary schools are estimated at \$12.9 billion.

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IN TOWN

There's nothing so far as to success that various such establishments religious schools on the confines of the university.

It would not have made sense in 1791 or more than it does today, to say that the No Establishment Clause prevents relationships—cooperative relationships—between State and Church. It is instead clear that an essential purpose of the clause was to prevent government transgressions upon religious liberty.

THEREFORE, far from being a mechanical formula, prescribing automatically a void between religion and the state, it was the form of grants of tuition or tax

(Continued on page 13)

THE CHURCH AND THE WORLD

New abbot installed—Deplores job bias—Swiss agree



LESSONS CAN BE FUN—Sister Mary Lourdes, S.P., editor-in-chief of "To God Through Music," sings with three second graders from St. Mary-of-the-Woods Village High School... The choir conductor is Nancy Maher, acting as the bridge are Betty Maher and David Stultz. (Story on Page 6)

AT HOME

WASHINGTON — Archbishop Patrick A. O'Boyle of Washington presided at the installation of Father Alban Boltwood, O.S.B., as the first abbot of the new St. Anselm's Benedictine Abbey here. The ceremony took place in the National Shrine of the Immaculate Conception...

WHITEHOUSE, Yukon — The Yukon territorial council has unanimously approved an agreement between territorial authorities and Catholic churches on the construction and operation of Catholic "separate" schools...

MIAMI — The Polish Catholic League in the country has contributed more than \$1.5 million in religious aid to Poland since 1945...

HARTFORD, Conn. — Hugh Stott Taylor, dean emeritus of Princeton University's graduate school, expressed the belief here that Catholic colleges are not giving sufficient attention to the field of science and education...

LONDON — Bishop Eugene Horvack, O.S.B.M., who served as a priest in the United States, arrived in London to take up his duties in England and began at once to look for a site for a Byzantine Rite cathedral...

CHICAGO — The Chicago City Council has provided an amount of money for screening of movies for children and adults. The new measure, which exempts exhibitors...

NEW YORK — Racial discrimination in employment is a "tolerable disease," according to Father Jerome L. Toner, O.S.B., a specialist in industrial relations...

BOMBAY — India appointed Christians to administer the territorial division of Goa after wresting the 1,300-mile enclave from Portugal. Major General Kenneth P. Candish, a Christian from Kerala...

MANNILA — We have a really tight situation here in Goa, looking to fear from India. Cardinal Valerian Gracias said in Bombay. The Archbishop of Bombay said he welcomed India's absorption of the former Portuguese territory...

THE THESIS that between laissez-faire capitalism and communism no middle ground exists has no support in the social teaching of the Catholic Church...

Cardinal Rufino Santos deplored the invitation at the management of Manila. President Diosdado Macapagal and Vice President Emmanuel Pelaez...

BAR ES SALAAM — Members of the Tanganyika African Catholic Teachers' Union voted at its seventh annual convention here to dissolve the organization...

Other benefits that they now constitute the majority of the privileged class.

BERLIN — Two of three Catholic priests recently sentenced to jail terms by communist courts in East Germany have been released...

BOGOTA, Colombia — Auxiliary Bishop Edgardo Bora Masvidal of Tacana, expelled in September by Premier Fidel Castro of Cuba, has launched a monthly bulletin here for Cuban Catholics...

FLORENCE, Italy — Cardinal Elio della Costa, Archbishop of Florence for 30 years and the oldest member of the College of Cardinals, was awarded the Legion of Honor by the French government...

LEOPOLDVILLE — Eagerness for education among young Congolese has assumed the national character of Belgium's Catholic Charities...

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thor James J. Hogan, offered a second Christmas Mass on a nuclear submarine moored along-side the mother ship.

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IS IT TOO BIG?

Jesuit editor justifies vastness of government on moral grounds

NEW YORK—Is government on all levels "throwing its weight around too much" in the nation's economic life? Father Benjamin Massey, S.J., an associate editor of the American Catholic weekly review...

"It means," he asserted, "only that government's supervisory function cannot find very much to quarrel with."

FATHER MASSE then cited statistics from the U.S. Commerce Department's Office of Business Economics which show that the Federal, state and local governments combined spent a total of \$137.4 billion in the calendar year 1960.

"Another non-controversial \$20.6 billion," he stated, was spent on such functions as national defense, general government, international affairs and finance, and veterans' services and benefits...

"Although welfare state has become a dirty word in some quarters, and cradle-to-grave security a topic of easy wit and outraged comment, there is precious little evidence that government today are any less intent on improving their living standards than their fathers and grandfathers were."

FATHER MASSE stated that "despite high taxes, American consumers continue to enjoy more freedom of choice... than any other people in the world."

"The Church in Goa has nothing to fear from India. Cardinal Valerian Gracias said in Bombay. The Archbishop of Bombay said he welcomed India's absorption of the former Portuguese territory...

"One of the reasons, I suggest," Father Massey concluded, "is that better jobs of promoting the general welfare."

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FAMILY CLINIC

Guidenposts for dating

By JOHN L. THOMAS, S.J.
Isn't it time the Church showed a little more realism in its teaching concerning proper conduct on dates? Much of what we're told from high school on is so general or vague that it has little practical effect.

attitude would be wholly objectionable to Catholics, they have been introduced so casually and have become such an integral part of the total pattern of pre-marital relationships that many Catholics seem unaware of their moral implications.

practical implications is not being communicated to Catholic youth. I think your emphasis falls primarily on the second, but both merit some consideration. In regard to the first, the pertinent Catholic moral principles have been clearly defined. Briefly, it is seriously sinful for the unmarried to knowingly and deliberately arouse their mutual pleasure either in themselves or in others.

Hence, it is sinful for the unmarried to engage in the obviously stimulating actions usually called petting. Routine displays of affection such as kissing and embracing also may become highly stimulating either because they are prolonged or because of the manner in which they are performed.

Although dating customs and practices based on this immoral attitude would be wholly objectionable to Catholics, they have been introduced so casually and have become such an integral part of the total pattern of pre-marital relationships that many Catholics seem unaware of their moral implications.

School system hires PR man

ST. LOUIS—The Catholic school system here has hired a director of public relations for the first time. Msgr. James T. Curtin, superintendent, said the action was taken because the general public is unaware of the contribution Catholic schools are making to the community.

Your request for more realism in the Church's teaching on dating conduct lends itself to two different interpretations. Paul, first, says that the permission of the Church's doctrine on dating conduct, (the relevant moral principles, standards, and norms), he is also recurrent among Catholic couples of college age when they thoughtlessly follow secular patterns of sexual conduct, on the pretext that they are permitted to use them in this way is clearly forbidden.

Second, you are correct in inferring that this doctrine has not been adequately communicated to Catholic youth. There are several reasons. Parents, teachers, and religious leaders frequently forget that the above moral principles "make sense" only in terms of a real understanding and appreciation of the sensitive qualities of human sexuality.

Their negative approach often leaves the impression that they are condemning sex rather than its misuse. Further, there is a general lack of understanding among teaching young people about sex. Religious leaders insist it is primarily the parents' job, parents who, by their example, encourage teachers either maintain it is not their function or cannot agree when and how it is to be taught.

FUNERALS IN WHITE

WHEN HE OFFERS THE "MASS OF THE ANGELS" AT THE FUNERAL OF AN INFANT, the priest wears, of course, white vestments. This happens in MARYKULAM, INDIA, more often than you'd like to think. MARYKULAM, with 2,000 Catholics, is remote, at times each year completely isolated. The roads there look like wagon-tracks torn to slush when drenched by the monsoon rains.

THE SISTERS MAY BE OURS THE SISTERS WHO WILL STAFF THE "HOSPITAL" IN MARYKULAM, if someday soon. Peace God, it's built! chances are these same SISTERS who will staff it will read this column... For years now, our readers have been helping regularly to train native SISTERS for work in countries like INDIA...

Yet the solution of the problem you raise involves more than the adequate teaching of Catholic values and norms. Because our society does not accept the Catholic view point on sex, the entire patterning of pre-marital cross-sex relationships currently in vogue simply ignores the practical implications of Catholic doctrine in this area.

In other words, although young people reach puberty in their teens, a system of early, intimate and relatively unregulated sex heterosexual association is eagerly promoted or thoughtlessly tolerated throughout all strata of society.

What now for the United Nations? It has been busily sending a delegation to the Congo to see that this poor federation of tribes shall not act like a federation of tribes. It failed miserably in the case of Hungary. It now stands unable to even condemn India for the taking over of land which has been peacefully held by Portugal long before modern India even became a nation.

Dear Monsignor, Let's build that "hospital" in MARYKULAM! Here's my sacrifice, Let's build that "hospital" in MARYKULAM! Name: _____ Amount: _____ Street: _____ City: _____ Zone: _____ State: _____

U.S. Baptist head confers with Pope VATICAN CITY—The Rev. J. B. Jackson of Chicago, president of the second largest denomination of American Baptists, was received in private audience by His Holiness Pope John XXIII.

Dr. Jackson is presiding officer of the National Baptist Convention, U.S.A., Inc., the parent convention of Negro Baptists, which has an inclusive membership of five million.

Catholic Family of Year' headed by ND graduate WASHINGTON—A couple with eight children who have used their educational background to strengthen both family and community life have been named as the National Catholic Family of the Year.

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis 6, Ind. ME1956-5451

USHER Funeral Service "the Finest Possible" At Lowest Possible Cost USHER MORTUARY 2313 W. Washington St. ME1956-9352

THE YARDSTICK

Those TV commercials

By MSGR. GEORGE G. HIGGINS

Over the Christmas holidays I heard a number of parents complain bitterly about the extensive use that was made of children's TV programs during the pre-Christmas season.

Don't watch television much, but I saw a sampling of these children's Christmas commercials, and I do not blame them for being upset about them. It seems to me that their criticism of the advertising profession is fully justified.

It's quite another matter, however, for advertisers to create a completely false sense of values in impressionable children by trying to persuade their parents to buy them all sorts of expensive toys. This makes life extremely difficult for fathers and mothers who are trying to raise their children on a proper budget.

The easy answer to this problem is to tell parents that it is up to them to limit the amount of time their children spend watching TV or to remind them that they should put their foot down and simply refuse to purchase the toys and gadgets which their children ask for if they, the parents, feel they can't afford them or that the children don't need them.

This kind of advice comes close to being correct, especially when it is prefaced by the very lukewarm statement that a particular toy is necessary to their happiness and to mislead them into believing that their parents can really afford to buy them whatever they ask for.

The advertising profession could make a good start in this direction by studying a new book entitled "Some Ethical Principles of Modern Advertising" (Gregorian University Press, Rome, Italy).

BRUNO TV SALES & SERVICE 838 N. WABASH ST. CHICAGO 2, ILL. WE SERVICE ALL MAKES V. V. RENNER'S EXPRESS, INC. "Pick-Up Today—Delivery Tomorrow" ME 5-9312 1350 S. WEST ST.

under this condemnation. They would argue, in other words, that many of these commercials used techniques which were intended to by-pass the intellect and reduce rationality. Moreover, their most Christmas deals are enough to prove to them that these techniques lead to imprudent actions.

Some parents who complain about Christmas commercials on children's TV programs may have only themselves to blame. Perhaps they gave in too easily to their children's demands, or perhaps they were too anxious to help their children keep up with the minor Joneses.

By and large, however, it isn't the parents who are at fault. The fault rests chiefly with those advertisers whose desire to make an easy dollar is greater than their willingness to be of assistance to parents in developing a proper sense of values in the minds and hearts of America's children.

Racism branded heresy by Apostolic Nuncio

LIMA, Peru—Racial discrimination has probably done as much harm to the Catholic Church as all the other heresies put together, according to the Apostolic Nuncio to Peru.

Archbishop Romero (Carlon) addressed a gathering of American, Irish, English and Peruvian priests presided over by Cardinal Ruffini Cushing, Archbishop of Boston.

"EVIL PEOPLE try to weaken and even destroy the Church through different kinds of persecution," he said. "In some countries they have tried to weaken the Church by deliberately refusing to promote the local or native clergy, motivated by racism or nationalism."

"Such racial prejudice has done, perhaps, no less harm to the Mystical Body of Christ than all the other heresies put together," ARCHBISHOP Carlon in his talk at the reception remarked that "help in Latin America is a two-way street."

If it is to be effective, he said, help must not only be given but must also be received. "If those who need the help resent it, they do not admit that part of the reason they are in trouble is because they are themselves the cause of their sad plight—then no one other than God can help them."

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Edited by the Cleric Seminarians of West Baden College

A gentleman

By ROBERT O'CONNOR, S.J.

What do you think when you hear the word "gentleman"?

For many people the word "gentleman" may still connote the image of Sir Walter Raleigh gallantly stripping off his cloak and spreading it over a mud puddle.

In general, today, the idea of a gentleman involves two things: excellence of manners and excellence of morals.

After Adam and Eve sinned in the Garden of Eden, God questioned Adam about the matter.

Good manners include personal responsibility for our actions and consideration for others.

Jesus Christ was truly the perfect gentleman. He was friendly.

Simon invited Jesus to his house for dinner and then purposely neglected to extend to Lord all the courtesies shown to a guest in a Jewish home.

had omitted, Jesus pointed out to Simon: "Do you see this woman? I came to your house and you gave me no water for my feet, but she has bathed my feet with her tears...

The following are some points a teen-ager who wants to be a gentleman might check: Is my external behavior good...

Take this idea of a gentleman: excellence of manners, excellence of morals, and add the ingredient "Christian."

By being a Christian gentleman, you will be doing much more than winning friends and influencing people.

Happy New Year, football forecasters! This week's column is not going to announce the winners.

The scores that have come to us so far are those: Penn State 30, Georgia Tech 15; Villanova 17, Wichita 0.

We'll be back next week with the finals of the other games of course. You'll know them before then.



CADET KICKBALL QUEENS—Though the fall kickball season ended many weeks ago, it is never too late to give credit to a group of champions.

Family • ANNE CULKIN

Sisters read her mail

Note, we didn't say it was an indication of ignorance, which it is. We didn't say it was bad manners, which it is.

Dear Miss Culkin: Most can't help stop two sisters from either-one pouncing and a brother from reading your mail.

Dear Miss Culkin: One time in your column you wrote that when a man and woman are not talking side by side...

Dear Miss Culkin: When you shouted—when you excited, didn't either of your parents ask for an explanation?

Dear Miss Culkin: It is serious because the one who reads the letter of another, unless he has the legitimate authority to do it or the permission of the one to whom the letter was addressed, is morally wrong if he does it.

Dear Miss Culkin: You're right, a woman proceeds a man when it is necessary to walk single file.

Dear Miss Culkin: You're right, a woman proceeds a man when it is necessary to walk single file.

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ROSARY RADIO PROGRAM WIRE—1430 on Your Dial—Mon., Fri.—7:45 P.M. FRIDAY, Jan. 5—(Tape) Rev. John Riedinger and members of Little Flower parish.

Winter Term Reservations Applications accepted daily for the Winter Term, beginning January 8. Advance counseling recommended.

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Scores and Standings

Table with columns for 'GAMES OF SATURDAY, DEC. 29' and 'GAMES OF SUNDAY, JAN. 1'. Lists various sports teams and their scores.

Cy Cipher

FRISBEE-SOPHOMORE LEAGUE Games of Saturday, Dec. 29 Division 1: St. Christopher 40, St. Michael 30...

Providence nun edits popular music course

BY ROSIE MESSENGER ST. MARY-OF-THE-WOODS, Ind.—Sisters, teachers, parents of the Indianapolis Archdiocese seem to be thankful for singing children.

"To God Through Music," Catholic music education series, edited by Sister Mary Lourdes, S.P., editor-in-chief of the series and supervisor of music for the schools of the Sisters of Providence, initiated the publications in 1953 to fulfill the need for a functioning music education program in Archdiocesan elementary schools.

Continuing her traveling workshops, which she and others have mailed to not only provide accompanists for the school program and aid in driving home the lessons of the classroom, but encourage a deeper penetration on the part of the student into the music of his experience.

"CHILDREN love music. Even when they cannot perform well, often then more than ever they love it. It satisfies a spiritual, physical, intellectual, artistic, and emotional need," Sister said, smiling from behind her desk.

At a dinner ten years ago, the Indianapolis archdiocesan board of educators mandated such a functioning program in Archdiocesan elementary schools. This decision gave impetus to the formulation of the course and series of "To God Through Music."

Sister stressed that the series "is designed for the Catholic elementary school child."

DENVER, Colo.—Dr. Frederick D. Rossi, dean of the College of Science at the University of Notre Dame, was re-elected president of the Albertus Magnus Guild at its meeting here.

ND dean re-elected science guild head DENVER, Colo.—Dr. Frederick D. Rossi, dean of the College of Science at the University of Notre Dame, was re-elected president of the Albertus Magnus Guild at its meeting here.

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THE FAITH EXPLAINED



By REV. LEO J. TRESE

"Peace be with you." That is the greeting which the priest speaks, in the name of the Church, as the infant who has been brought for Baptism. It is an appropriate greeting.

The peace of soul which only the grace of God can give will be the inevitable result of Baptism, if no obstacle is placed to the operation of grace.

For centuries little Switzerland has been an island of peace amid the warring nations of Europe, a last point of contact and communication in troubled times. Similarly is a baptized Christian who knows and loves his faith a little island of peace and strength—in that small segment of the world which is his.

For He shall save His people from their sins. And you shall call His name Jesus;

MOTHER AND TEACHER

The all-important role of the lay apostolate

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

Education to act in a Christian manner in economic and social matters will hardly succeed unless those being educated play an active role in their own formation, and unless the education is also carried on through action.

Just as one cannot acquire the right use of liberty except by using liberty correctly, so one learns Christian behavior in social and economic matters by actual Christian action in those fields.

Hence, in social education the associations and organizations of the lay apostolate play an important role, especially those that have as their specific objective the Christianization of the economic and social sectors of the temporal order.

In performing such a noble task, it is essential that our sons be professionally qualified and carry on their occupation in conformity with its own proper laws in order to secure effectively the good. It is equally necessary, however, that they act within the framework of the principles and directives of Christian social teaching and in an attitude of loyal trust and filial obedience to ecclesiastical authority.

Let them remember that when the execution of temporal affairs they do not follow the principles and directives of Christian social teaching, they not only fail in their obligations and often violate the rights of their brethren, but they can even cast need for help on the shoulders of others, in spite of its intrinsic value, seems to be lacking in a truly directive power.

edness, ready to cooperate loyally in achieving objectives that of their nature are good or at least reducible to good.

It is clear, however, that when the Hierarchy has made a decision on the point at issue, Catholics are bound to obey their directives, because the Church has the right and obligation not merely to guard ethical and religious principles, but also to intervene authoritatively in the temporal sphere when it is a matter of judging the application of these principles to concrete cases.

From instruction and education one must pass to action. This is a task that belongs particularly to our sons, the laity, since in virtue of their condition of life they are constantly engaged in activities and in the formation of institutions that in their finality are temporal.

In performing such a noble task, it is essential that our sons be professionally qualified and carry on their occupation in conformity with its own proper laws in order to secure effectively the good. It is equally necessary, however, that they act within the framework of the principles and directives of Christian social teaching and in an attitude of loyal trust and filial obedience to ecclesiastical authority. Let them remember that when the execution of temporal affairs they do not follow the principles and directives of Christian social teaching, they not only fail in their obligations and often violate the rights of their brethren, but they can even cast need for help on the shoulders of others, in spite of its intrinsic value, seems to be lacking in a truly directive power.

(To be continued)

be loose enough to pull down an inch or two back between the shoulders, with the oil of catechumens, also called the oil of salvation.

After two further prayers for the child, the priest next drops a pinch of blessed salt on the baby's tongue, and says, calling the infant by name: "I wish it were in my power to give you my mercy and forgiveness, and life everlasting."

The symbolism of the salt is rather obvious. Just as salt preserves from corruption all that it serves, so will God's grace preserve the baptized person from the corruption of sin. And just as that salt gives savor to food, so will God's grace give a taste for divine truths.

There is no need to quote at length all the beautiful prayers with which the Church has surrounded the sacrament of Baptism. Now that we have the Ritual in English, those who assist at a baptism will find the actual words of Baptism, and the prayers which accompany the anointings, in the actual ceremony which remain in Latin are the exorcisms.

The exorcisms are two prayers in which the priest, at some point during the ceremony, sends Satan in the name of the Most Blessed Trinity to depart from this child and to leave him alone forever hereafter.

After the giving of the salt, the first exorcism, and a prayer invoking God's blessing upon the child, it is time for entrance into the church, and the baptismal ceremonies have taken place outside the baptistry gates.

The priest places the end of his stole upon the infant's shoulder and says (calling him by name), "Enter the temple of God, and you may take part with Christ in everlasting life."

But first, on the threshold the priest and godparents together make by dumb show, or by reciting the Apostles' Creed, the ancient prayer in which the basic truths of our Faith are enshrined.

Together also priest and godparents recite the Our Father. Then follows the second exorcism, which concludes with the priest touching the child's ears and nostrils saying the word which Jesus spoke when he healed the deaf and dumb: "Be opened,"—and continuing: "so that you may perceive the fragrance of God's sweetness which is the oil of life, for the judgment of God has come."

The time has come now, in the baptismal ceremony, for the pronouncing of the baptismal name, and the priest asks him, "Do you renounce Satan?" and the godparents answer for the child, "I do renounce him." "And all his works?" the priest asks. "I do renounce them." "And all his desires?" the priest continues, "I do renounce them." (It is at these moments, where baptismal anniversaries are celebrated each year, it is an admirable practice for the entire family to renew the baptismal vows together before they sit down for the festive meal, with the father asking the questions and the answering together.)

Immediately after the pronouncement of sin, the priest proceeds

to anoint the child on the breast and on the forehead, between the shoulders, with the oil of catechumens, also called the oil of salvation.

This is one of the three holy oils consecrated by the bishop of the diocese at his Mass on Holy Thursday each year. The other two holy oils are sacred chrism and the oil of the sick (or extreme unction). The anointing with the oil of the sick represents the "spiritual armor" with which baptism will clothe him. Its meaning is found in the words of St. Paul, who says (Ephesians 6:13-16): "Therefore take up the armor of God, that... having put on the breastplate of justice, you may be able to quench all the fiery darts of the most wicked one."

And again (in 1 Thessalonians 5:8): "Let us be clothed with the armor of faith and charity..." The meaning of the Latin words which the priest speaks as he makes this anointing is: "I anoint you with the oil of salvation, in Christ Jesus our Lord, so that you may have everlasting life."

The moment of actual baptism now is here. But first the priest passes beside the font to extract from the child a final and formal profession of faith.

Again addressing the infant by name, the priest questions, "Do you believe in God, the Father almighty, Creator of heaven and earth?" "I do believe!" answers the infant through his godparents. "Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and suffered for us?" "I do believe!" "And do you believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?" "I do believe!" "Do you wish to be baptized?" "I do."

And the climax of the great event, to which all else has been leading, is here. The godmother holds the baby face up over the font, with the head tilted down a little so that the water will run from the forehead over the infant's head (and not into his eyes). The godfather places a hand upon the baby. This is very important, as the priest truly be the godfather unless he is touching the baby when the water is poured.

extract from the child a final and formal profession of faith.

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With hand posed the priest now tips the baptismal shell, and the saving water flows over the child's head as the priest, speaking again in Latin, pronounces the words which Christ Himself gave for this sacrament: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit," thrice making the sign of the cross with the water as he speaks the words. In imagination we think of the life-saving waters as closing over the child's head to bury forever man's ancient burden of sin, so that the child may rise triumphantly from the waters, a new man in Christ.

To me, who have baptized so many babies, this has always been

The Liturgical Week

By REV. ROBERT W. HOVDA

■ JANUARY 7.—Feast of the Holy Family (First Sunday after Epiphany). "Whatever you do in word or in work, do all in the name of the Lord Jesus Christ..." Family life, traditions, professions, as well as the religious life under vows, find their basic dignity expressed in today's Mass.

Sometimes we go about comparing "states of life" as if one way could be honored and exalted more by distinction of devaluing other ways. Christian marriage and a dedicated single life "in the world" are ways of perfection. We cannot see the expressions of supernatural charity, they can be informed by charity.

Both of these and the religious life are complementary aspects of the Church's life and mission in the world. Where the Church would be hampered. And they come together in the sharing of the Holy Food.

■ MONDAY, January 8.—Mass of Sunday. The Church is like a body, as Paul sees today's Epiphany. Every member is different, yet the body depends on all. Each member has its own function and contribution to its own way to the life and health, the action and effectiveness of the body. No member is allowed pride or position functional in the "in Christ" that counts. And the common duty of every member, the obligation of the common priesthood, is to be the life, the conditions of his human existence) to God as a living sacrifice.

■ TUESDAY, January 9.—Mass of Sunday. In the Church's public worship we see this interrelationship made visible. Here is its Epiphany, its manifestation. We see the Holy Spirit, but also illustrates and demonstrates the high priesthood of Jesus, Jesus as the Way. It is in hearing His Word eat His flesh; now He gave in partaking of His Body, that we find in our worship our proper relationship to the Father.

■ WEDNESDAY, January 10 — Mass of Sunday. And this is the Church's business, after all, to continue the Epiphany of Christ made visible. He cannot make Him visible. Her worship not only draws mankind into union with the Father, through which the Holy Spirit, but also illustrates and demonstrates the high priesthood of Jesus, Jesus as the Way. It is in hearing His Word eat His flesh; now He gave in partaking of His Body, that we find in our worship our proper relationship to the Father.

■ THURSDAY, January 11.—Mass of Sunday. The Way is also the Son of Man, the whole and complete Man. None of us can aspire to be (or feel obligated to) everything like Him. We, as His members, with limited powers and limited functions. Who of us, for example, could subject ourselves to the most arduous and yet wonder with such mysterious simplicity why the family could not accept our announced visit to the Temple (Gospel)? He became one of us and yet remained, in the divine

aspect of His Being, totally Other.

■ FRIDAY, January 12.—Mass of Sunday. Christian public worship constantly calls for the change of heart of which the Epistle speaks. Liturgical sacrifice is the sacramental expression of that total living, spiritual sacrifice which is the Christian life. Unless the latter informs and underlies the act of worship, the act of worship itself becomes hypocrisy.

■ SATURDAY, January 13.—Commemoration of the Baptism of Our Lord. This is a day of thanksgiving for the whole sacramental order by which Jesus continues His Epiphany. His manifestation, in the world. He took simply, honestly, human signs and material things and made them instruments of divine action. So John's baptism with water becomes in His Church and by His power a baptism with the Holy Spirit, just as the elements of a Jewish religious meal become His Body and His Blood.

■ SUNDAY, January 14.—Mass of Sunday. The Church is like a body, as Paul sees today's Epiphany. Every member is different, yet the body depends on all. Each member has its own function and contribution to its own way to the life and health, the action and effectiveness of the body. No member is allowed pride or position functional in the "in Christ" that counts. And the common duty of every member, the obligation of the common priesthood, is to be the life, the conditions of his human existence) to God as a living sacrifice.

■ MONDAY, January 15.—Mass of Sunday. In the Church's public worship we see this interrelationship made visible. Here is its Epiphany, its manifestation. We see the Holy Spirit, but also illustrates and demonstrates the high priesthood of Jesus, Jesus as the Way. It is in hearing His Word eat His flesh; now He gave in partaking of His Body, that we find in our worship our proper relationship to the Father.

■ TUESDAY, January 16.—Mass of Sunday. The Way is also the Son of Man, the whole and complete Man. None of us can aspire to be (or feel obligated to) everything like Him. We, as His members, with limited powers and limited functions. Who of us, for example, could subject ourselves to the most arduous and yet wonder with such mysterious simplicity why the family could not accept our announced visit to the Temple (Gospel)? He became one of us and yet remained, in the divine

as for believers ever since, the tes, of holy lay, not in believing that His Body was there, but in believing that bread was not Wares. Was it possible? Peter, at least, had His answer ready, had said it a year before: "Thou hast the words of eternal life." If Our Lord said it, it was so.

peakers peace of soul

a most solemn moment. I think of all the host of heaven gathered around the font, in eager anticipation as a new member is about to be added to the Mystical Body of Christ and the communion of saints. I think of almighty God Himself standing by, waiting, we might say, in impatient love for the moment when He can enter into this soul. I think of the tremendous miracle of grace that is about to occur, and almost can feel the warmth of the Holy Spirit's presence. (And we take it all so casually: "We had the baby baptized last Sunday.")

With hand posed the priest now tips the baptismal shell, and the saving water flows over the child's head as the priest, speaking again in Latin, pronounces the words which Christ Himself gave for this sacrament: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit," thrice making the sign of the cross with the water as he speaks the words. In imagination we think of the life-saving waters as closing over the child's head to bury forever man's ancient burden of sin, so that the child may rise triumphantly from the waters, a new man in Christ.

This particular symbolism of Baptism was more graphic in ancient times, when Baptism was often given by complete immersion. But even in today's Baptism

ism by infusion (pouring) the meaning still is there.

The climax past, the ceremony moves rapidly to a conclusion. The child now is a child of God, a prince or princess in the royal family of heaven. The child also is a sharer in Christ's eternal priesthood. Just as kings and priests, too, the child now is anointed.

With holy chrism the priest traces a cross on the top of the baby's head with the accompanying Latin prayer which consecrates the child to God. Holy chrism is specifically the oil of consecration. A new altar is consecrated with holy chrism. A new chalice is consecrated with holy chrism. And so is this new Christian.

Then the white baptismal robe is placed upon the child. "Receive this white robe and carry it unstained to the judgment of our Lord Jesus Christ..." The candle is presented to the child. "Receive this lighted candle, and keep your Baptism aloof from reproach..." "And on the same note of peace which he welcomed the child at the door, the priest bids him farewell: "Go in peace..." and may the Lord be with you, Amen."

The parents have offered their child to God, God has given the child back to them, a saint.

Knowing God through faith

How do I know God through faith? I know all that I do know about Him through the revelation of His Son. It was God the Son, made Man, who came on earth not only to redeem the world, but to give it saving truth. He was the truth and He came to teach truth. Now the truth that He taught was nothing else than the knowledge of God, of God's dealing with man, of God's providence, judgments, rewards and punishments and of the way to God. He revealed to us the Father. He revealed to us that this Father had care of the whole world, because He was in the world, present in every part of it. The world is His because He made it; but besides making it, He guides it; and besides guiding it, He is in it. The knowledge then of this presence of God all the world over, shown already, indeed, in the Old Testament, was reinforced by Our Lord's doctrine and by His example. Everywhere we find Him openly appealing to His Father to support His preaching, to confirm it by signs, because the Father was everywhere present, needing no prayer to make Him aware of His Son's travail, constantly beside Him. This is the particular revelation of Christ that was fresh to the world, the ubiquity of God not as a stern judge but as a kind Father.

—Bede Jarrett, O.P.

THE LIFE OF OUR LORD

'For this is My body'

By F. J. SHEED

"Judaeus went into immediately. And it was night." (John XXI:30). Our Lord seemed to feel that the room was better for his going. There is almost exultation in the words He uttered: "Behold, I am with you, and I will be with you to the end of the world." At the moment when He was about to leave his disciples, He uttered these words: "I will be with you to the end of the world." At the moment when He was about to leave his disciples, He uttered these words: "I will be with you to the end of the world."

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in His absence has come down to us, and that, we feel, we would not have missed if it had not— it was about which of them should be greatest! At any rate there is no hint that Christ mentioned the matter of their eating Him during that year. They may have thought, hoped even, that He had forgotten.

And now, here it was. He had said in Capharnaum that they would eat His flesh; now He gave them bread He had blessed, saying, "Take and eat, for this is My Body." He had said that they must drink His blood; now He gave them wine He had blessed, saying, "Drink ye all of this for this is My Blood of the new covenant." So the question "How was it at last answered. It was not monstrous, it was not abominable, it was not grotesque. Had it any meaning?"

—This, He had said, "is My Body." It had been bread, it had been wine, it had been blood, but, smelt like bread—but it was not bread any more. It had become Christ. If He had said, "This is My Body, there would have been no such difficulty: in some way that they could not see His body would have been there too, but the bread would still have been bread (for much Luther's con-substantiation was fact). The word used however was this—that He held in His hand, bread if ever they had seen bread, for them at this first hearing,

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'POCKETFUL OF MIRACLES'

By JAMES W. ARNOLD

The talent that counts most in moviemaking is the talent of the director, but there are sometimes not even a genuine man of the 'Pocketful of Miracles'...

Falk, a ruffled little man put together like a pile of soiled clothes, with a flat rasp of a voice that sounds most like a radio with a weak tube.

the heart-of-gold, plays one marvelous scene as Mr. Big from Chicago (coughing at a cigar smoke, he complains: "Don't you guys ever inhale?")

Dude he successfully submerges himself for once in a non-Glenn Ford-type character. He is matched in skill, bounce and vitality by Hope Lange, a sharp blonde who lights up the premises in a 1930's wardrobe designed by Edith Head.

sage, radically out-of-date, that social distinctions are really important. Apple Annie has to pretend she is someone else, and there is a happy ending only because the delusion is successful.



AT FALLS CITIES MEETING—The four high school students above were among 150 who attended a recent General Meeting of the Young Christian Students in the Kentuckiana area. Providence High School, Clarksville, hosted the affair, which included various addresses and workshops based on the teachings in Maler at Magistra. Shown above, left to right, are John Berges and Michael Bennett, of Trinity High, Louisville; and Imogene Schultheis and Karen Speith, of Providence High School, Father Robert Konstanzer is YCS Federal chaplain.

BOOKS OF THE HOUR

A new Merton book

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

Thomas Merton's latest, 'The New Man' (Farrar, Straus, and Giroux, \$3.50) consists of nine essays on various aspects of 20th century life. It is like the 'The New Man'...

which Fr. Merton has written often of that of the inward strug- gling that each man experiences; it is not just a matter of over- coming temptation and avoiding sin.

Merton is grappling with at least one bothersome contemporary problem, that of censorship and its allied difficulties. But what our author has in mind here is the freedom of speech and of ap- proach that exists between man and God, a freedom which was at its highest point in the conver- sations between Adam and God before the Fall.



TAKES SOLEMN VOWS—Frater M. Benedict, the former Ronald J. Kuntz of St. Jean of Arc parish, Indianapolis, pronounced final vows recently as a member of the Order of Cistercians of the Strict Observance (Trappist) at Our Lady of Gethsemani Seminary, Tappist, Ky. The son of Mr. and Mrs. Raymond Kuntz, Frater M. Benedict also attended St. Meinrad's Seminary.

But there is also a wrong form of struggling with God, when one is fighting against Him, rather than to prove one's self worthy of His graces. The exemplar of this kind of battle against God is the center figure of the myth of Prometheus, who was so much of a hero to the intellectuals and poets of the 19th century, and continues to be so for many today, who praise man's ability to challenge God.

Since Genesis tells us, he points out that God placed Adam in the garden of Eden "to till it and to keep it," we know that work was something good in the plan of God, performed even by the yet-sinless Adam and Eve. Work cannot, then, be thought of as merely an evil consequence of the Fall or as punishment for sin; but it goes together with prayer as a means of "free speech" with God.

Radio and Television

SACRED HEART PROGRAM (TV)—Sunday, Jan. 7, Father Francis L. Elias, S.J., chairman of the department of theology, Loyola University, Chicago, will speak on "Fruitful Suffering."

HOUR OF ST. FRANCIS (TV)—Sunday, Jan. 7, "What's the Trouble Up There?" is a fantasy involving Joe Doakus, a tourist in heaven. Cast: Richard Gaines, Suzi Edvin, Robert Dornan, Larry Gerst and Frank Kilmord.

CATHOLIC HOUR (NBC-TV)—Sunday, Jan. 7, "Soliloquy" is the theme and title of the new series "Landscape of the Soul," a study on the interior life by playwright Father Dominic Royster, O.P.

CATHOLIC HOUR (NBC Radio)—Sunday, Jan. 7, Father Hubert van Zeller, O.S.B., British writer and sculptor, will discuss the Christian vocation in the modern world. His topic will be "The Inner Search."

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MR. CAPRA'S pictures, movie.

The actors throw themselves into the fun as if more than just income tax were at stake. The film cuts from scene to scene with the speed of a slow-down-dull moment pace of a roller coaster. Every minor character has something to contribute; each one is so well written that the camera puts into a stew, Mr. Capra, in short, aims to keep you in high spirits, and he is a very determined man.

One of his longtime faults has been an affection for a piece of Damon Runyon schmaltz called a female derelict who sells apples on Broadway to support a daughter at a convent school in Spain. The daughter is led to believe Mama is a Park Avenue dowager; no one needs the gift of prophecy to foresee that the girl comes suddenly home; dragging a handsome prospective spouse and his patrician father, mother of whom like apples. Nor is it surprising that tragedy is averted, and the lowest hands ending, however, through the clemency of the craft but lovable sines and dolls who inhabit the Runyon underworld.

Mr. Capra made this picture in 1933 ("Lady for a Day") and this time makes it better. But the situations are so obviously canned-dramatizing Apple Annie, will dressing up the mugs and muffs to pass in high society, making the mother-daughter reunion of all possible smiles-through-tears, holding of police, press and rival mobsters so they don't upset the (forgive me) apparent—that it takes more eyes than directorial rest, good scripting and clever acting to make an audience forget how contrived and dated it all is.

Yet there is considerable genius in the film, most cheerfully in the acting of Peter Bp. Sheen returns to 'live' levee

Radio and TV Programs

Table listing radio and TV programs for various cities including Indianapolis, Evansville, and Terre Haute, with times and station information.

Antlers Hotel advertisement featuring a waiter in a tuxedo and the text 'for conventions and meetings, the New Antlers Hotel'.

G.H. Herrmann Air Funeral Home advertisement with address '1505 South East Street' and phone number 'ME. 2-8488'.

Prescription Service advertisement for State Pharmacy, located at 7799 US 50, Morris Plan Charge.

Lucky Celtic Saver advertisement featuring a woman and the text 'His Retirement Savings GREW FASTER With Celtic's BIG DIVIDENDS!'.

You, too, can enjoy financial security during your retirement years, by putting aside a regular amount from each paycheck now in your Celtic Federal savings account.

Advertisement for Celtic Federal Savings and Loan Association, located at the corner of Market and Delaware Streets.

Large advertisement for the United Nations with the text 'WANTED 180 MILLION AMBASSADORS FOR THE UNITED NATIONS' and the UN logo.

Any man or woman residing in the United States...with the heart, purpose, and willingness to help prevent war and preserve freedom...may apply. This is a job that will last all your life—and your life may depend on the job you do.

Your job: To inform yourself about the United Nations, and keep others informed on— What the UN has done and is doing to prevent war while preserving freedom; What it has done and is doing to stamp out poverty and prevent disease; What it has done and is doing to establish a world of law and justice.

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Tic Tacker

STILL AT IT—We think it interesting to note that Catholic newspapers in Indianapolis always seem to have had occasion to take "pish-shots" at the daily papers. A case in point is June 11, 1956, issue of *The New Record*, one of our predecessors, which we noticed last week. The following was observed on the editorial page: "It is surprising that a newspaper of the standing of the Indianapolis Journal would allow its editorial writers to make such a display of ignorance of European politics. Candidly, its recent editorial on English politics, from which we make an extract in another column, contained conclusions which would make a Manitoba half-bred blush. It forcibly reminds one of the laughable comments of fourth-class (Canadian and English newspapers on American affairs." (Have things really changed?)

ALIEN REGISTRATION TIME—January is registration time for over 20,000 aliens living in Indiana. Immigration officials have asked us to remind our readers that address reports are required by law and willful failure to comply with these requirements may lead to serious consequences. Forms with which to make the reports are available at all Post Offices and Immigration Offices.

CATHOLIC FAMILY OF THE YEAR—Charles Fleetwood, Family Life Chairman of the Archdiocese of Catholic Men, is looking for nominations for the 1962 Catholic Family of the Year award. The choice of the A.C.C.M. will be forwarded to the Family Life Bureau of N.W.C., which is seeking the Catholic family that most reflects the truth and beauty of Christian family life. Entry blanks may be obtained from the A.C.M. Office, 124 W. Georgia St., Indianapolis 25, Ind. (See Page 5 for a story on the 1961 "Catholic Family of the Year.")

TEACHERS TO ELECT—The Archdiocesan Council of English and Language Arts Teachers will elect permanent officers at their meeting Saturday, January 6, at Secchia Memorial High School. Father Bernard Heald of the Latin School and Sister Laurentia, O.S.F., of Secchia Memorial, have served in the steering capacity during the organization's formative period. Also on the agenda will be discussion on a proposed anthology of Catholic high school writing.

THREE NAMES IN SEVEN YEARS—The Archdiocesan High school for boys was wish to study for the priesthood while living at home has named trustees. Last week it adopted its third name in its brief seven-year history. At first, primarily for accreditation purposes, it was known as Cathedral Latin School. Two years ago, when the mediation period was over, the school was renamed Bishop Brute Latin School, in honor of the saintly, French-born first bishop of Vincennes. But, the public could not be persuaded to pronounce Brute correctly. (Hence?) As a result the name has again been changed to Latin School of Indianapolis. (Burn the "T" shirts, boys!)

TREAT FOR CHILDREN—The Junior League of Indianapolis will sponsor the Traveling Playhouse production of "The Emperor's New Clothes," a children's fantasy on February 23 and 24. The first performance will be held in the Manual High School auditorium at 4 p.m., February 23. Two shows will be held at 10:30 a.m. and 2 p.m., the next day in Cabot Mills auditorium at Shortridge High School. Tickets are 25 cents and will be available at the Junior League Office in the Marriott Hotel from 9 a.m. to 1 p.m. after Monday, February 5. Tickets will not be available at the door.

AUXILIARY MEETING—The charter membership roster of the St. Joseph's Auxiliary of the Little Sisters of the Poor will be closed at the group's meeting Sunday, January 7, at 2 p.m. in the Little Sisters' Home in Indianapolis. The goal of 1,000 members has been passed, according to the officers.

NAMES IN THE NEWS—Father John A. Hardin, S.J., theology professor at West Baden College, has an article entitled "The New Spirit of Protestantism" in the current issue of *Sig* magazine. . . . Father Adrian Fuerst, O.S.B., of St. Martin Seminary, was named second vice president of the American Catholic Historical Association at its 42nd annual meeting in Washington, D.C. He succeeds Father Charles H. Metzger, S.J., of West Baden College, in the post.

MADISON AVENUE SAINT—St. Bernardine of Siena, a 15th century Franciscan friar who was one of history's great mass communicators, soon may be established as universal patron of the communications professions according to an article by Milton Fairman in the November issue of the *Public Relations Journal*, an official monthly publication of the Public Relations Society of America. Fairman says: "Bernardine's sense of faith, his mastery of techniques, his devotion to peacemaking, and his gentleness and humor lit him above sectarianism. They are needed today as they were 500 years ago. What better gift than a patron saint for all of us who think we have everything?" Amen.

Be active citizens, Catholics told

BROOKLYN—The American Catholic has a very special obligation to enter actively into community affairs, the chairman of the Foreign Claims Settlement Commission of the U.S. said at a breakfast here in the Fourth Degree Knights of Columbus.

"We have much to give," said Edward D. Re, "and we are delighted in our duty to the degree that we separate ourselves from other people—our fellow Americans."

"The Catholic's obligations of citizenship do not end at the polls," he stated. "They begin there. Teachers, executives and businessmen have a positive moral duty to support, maintain and strengthen our civic, cultural, scientific and religious institutions."

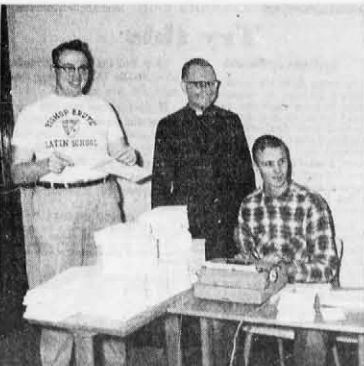
He said Catholics can help dispel misunderstandings pertaining to faith and morals, racial intolerance and the civil status of the Church in the U.S.



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LATIN SCHOOL OPEN HOUSE—Out-of-date "T" shirts, stacks of invitations, and many volunteer hands. This was the picture during the Christmas holidays at the Latin School of Indianapolis as faculty and students prepared for dedication ceremonies and Open House, planned for Sunday, January 7, at 2 p.m. Shown above with Father Joseph D. Brokhage, Latin School rector, are Brian (Skip) Carsten, left, a senior, and Wayne Schaffhauser, a sophomore. More than 5,000 special invitations were mailed this week. (Staff photo)

Says laity shares blame for false Church image

LOUISVILLE, Ky.—The Catholic layman is to blame for much of the public misunderstanding about the Church, U.S. Rep. Frank Burke of Kentucky said here.

Burke said "we ourselves have laid the foundation for some at fault on the Church by the frequency of our sectarian approach to community problems; by our inclination to use pressure group tactics and to act unilaterally when persuasion and community cooperation might be more effective. We have failed to interpret the Church and its principles clearly to the American community."

He urged a mature understanding by Catholics of Church history and its role in contemporary society. "Without this knowledge we cannot hope to create a valid image of the Church in the minds of our fellow citizens. We should analyze sympathetically the objections by Protestants," he said.

"THE CHURCH," he continued, "must not be presented as a Rome-centered world-wide administrative organization receiving a performance rating of excellent by the American Institute of Management nor a pressure group wielding the big stick to bring about conformity. "The Church is Christ carrying out His mission of love and salvation in time and space, so the public image of the Church that we seek will be His image."

Burke told students at Nazareth College that the average non-Catholic's conviction is that the Catholic layman is clerically dominated.

HE ALSO took issue with the pastor who refuses to seek the views of his people on non-eclesiastical matters. He often not only wastes the greatest possible potential source of good, helpful advice and information, but risks defeating every purpose of his primary missions by closing the door to full participation in spreading the word of God.

Practical solution to the problem, he said, flow directly from the mission of Christ's Church to the secular world. "It is this secular world which must be consecrated. But we cannot make the world holy by washing our hands of it."

The Catholic as a self-starter rather than as a community leech, Burke pointed out, is still predominant. "Catholic leadership still manifests a marvelous ability to appeal only self-interested, not community interested."

INDIANAPOLIS—The winter session of the Archdiocesan Association of Science and Mathematics Teachers will be held Saturday, January 13, at the Latin School of Indianapolis. A comprehensive program planned for secondary teachers as well as seventh and eighth grade teachers.

Brother Raphael Wilson, C.S.C., Ph.D., of the University of Notre Dame, will lecture and show slides on the DNA Molecule, known as the "master molecule of life."

Junior high teachers will attend a science workshop conducted by Robert Francisco. He will demonstrate the new Genco Elementary Science Kit.

Officers of the group include: Father David Kahle, president; Brother George Kovach, C.S.C., vice-president; Philip Seyfried, treasurer; Sister Jean Gabriel, O.S.F., corresponding secretary; and Sister Janet, S.P., recording secretary.

Protest promotion of birth control

QUILON, India — Latin Rite Catholics held a mass meeting here in protest against the Kerala coalition government's promotion of the artificial birth control movement.

The principal speaker, Chevalier Ruthnaswamy of Madras, in hitting at the policy of the government and the Communist Party, called upon Indians to take an affirmative view and concentrate on the agricultural and industrial development of their country.

Meanwhile, the birth control program is being speeded up. It was reported recently that there are 28 birth control clinics in operation in the Quilon District now as compared with only three in 1955. Soon the Quilon Village administrative bodies will add their official support to the clinic work.

Protestants

(Continued from page 1) and bulletins are also utilized as promotional aids. "These pledge cards are not promissory notes," the minister explained, "but are declarations of firm intent."

At the last Loyalty Sunday, approximately 1,400 members turned in signed pledge cards. Dr. Armstrong said, totaling more than \$180,000 for the ensuing year.

The minister stated that more than 90% of those who pledged have been fulfilling their pledges each Sunday.

It is interesting to note that the printed pledge card is scaled for donations ranging from a high of \$25 a week to a minimum of \$2 a week. A special blank is included at the bottom of the card to be checked by those who wish to be enrolled as a "fither," i.e., pledge 10% of the family's net income to the support of the church.

In addition to the pledge donations, "loose" offerings amount to about \$300 each Sunday, the minister indicated. Missionsary offerings are also taken up periodically for special causes, he said.

WHEN WE ASKED for specific examples of church "giving," Dr. Armstrong cited three from his records:

- A junior executive with a pharmaceutical firm who has one son in college and one in high school gives \$10 a week to the regular church collection and another \$250 annually to various special missionary projects. In addition he gives generously of his time in serving on church committees.

- The second case was that of a clerical worker with a petroleum company. The couple is childless. Regular church contributions are \$10 weekly with an additional \$100 donated annually for special causes. The individual is active in the apostolate of the church and has been personally responsible for bringing more than 200 persons into the "fellowship" of the church in the past eight years.

- A physician, with one son in high school and another in college in addition to other heavy financial responsibilities from his family, gives \$12 a Sunday to the church budget and \$100 a month to the missionary programs. He spends 30 hours a week promoting various mission activities and plans to personally finance the equipping of a medical dispensary in India.

ARE WE Catholics doing our fair share in church support? Are our Protestant neighbors doing a better job? It's a thought.

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JUBILIARAINS—Mr. and Mrs. Albert Gerdon.

British Catholics top 3.6 million

LONDON—The Catholic population of England and Wales is estimated at 3,650,000 and of Scotland at 702,640, according to the 1962 edition of the Catholic Directory published here by Burns and Oates. This represents an increase in Great Britain in one year of 111,000, even though the number of adult converts fell off from 15,794 to 14,483.

The largest British diocese is Liverpool, with an estimated total of 504,000 Catholics. The London area has the next largest, Westminster having 446,000 Catholics and Southwark 405,000.

Priest's parents to observe jubilee

INDIANAPOLIS—Mr. and Mrs. Albert Gerdon, 821 N. Tacoma St., Indianapolis, will observe their Golden Wedding anniversary with a Mass of Thanksgiving in St. Philip Neri Church at 10 a.m., Saturday, January 6. Their son, Father Bernard Gerdon, pastor of St. Michael's parish, Bradford, will be the celebrant.

Assisting at the altar will be Father John Riedinger, pastor of Little Flower Church, Indianapolis, and Father Bernard Strange, pastor of St. Rita's Church, Indianapolis. Father Gerdon formerly served at both Little Flower and St. Rita's parishes.

The jubilarians will be honored at an Open House from 2 to 4 p.m. Saturday in the assembly hall of Little Flower parish, 13th and Bosart.

In addition to Father Gerdon, there are two other children: Mrs. Ruth McAllister, of Holy Family parish, New Albany, and Mrs. Margaret Stephens, of St. Philip Neri parish, Indianapolis. They have six grandchildren and one great-grandchild. The Gerdons were married in New Middletown, Ind.

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Speaker calls U.S. farmer 'low man on totem pole'

NEW YORK—The farmer as a recipient of income "is clearly low man on the totem pole," a professor told the Catholic Economic Association at its meeting here.

Farmers, as a group, are not keeping pace with the increase in material prosperity of the non-farm sector of the population, said James E. Kenney, professor of economics at the Marquette College, Syracuse, N.Y.

He asserted that "data supplied by the Department of Commerce for the period 1957 to 1960 indicate that the average annual earnings per full time employee have consistently been lowest in farming."

"In 1960," he stated, "the average for all industries was \$4,705, while in farming it was \$3,553."

MR. KENNEY, basing his talk on the examination of farm problems in the encyclical "Mater et Magistra," said the key question is the following: "Can we say that the farmer is not getting a fair share of the national income?"

The speaker gave no definitive answer to the question, but he did point out the threat to society if the farmer does not get an adequate income.

"Farming, particularly that done on the family farm, is a fundamental American institution," he stated, and "how or falling farm income threatens the extinction of a way of life which should be preserved for the good of the whole nation."

He also said that "a smaller rural population, reduced in numbers by economic attrition, means a larger urban population, and this realignment will have harmful effects on the entire nation."

"A reliable analysis of farm income reveals that it is inadequate in a substantial degree," he continued, "so that the farm sec-

tor is trailing the non-farm sector by too wide a margin, we are drawn inevitably to an investigation of the possible methods or techniques to be adopted in improving the farm income situation."

IT IS HERE, said Mr. Kenney, that Mater et Magistra will be "a godsend for those economists who have so far hesitated to adopt a position vis-a-vis the legislative program of the Federal government as it pertains to agriculture."

In the program outlined in the encyclical, he stated, "the government plays a key role."

"In the Pope's view," he added, government policy "should cover questions of taxation, credit, social insurance, price protection, the fostering of processing industries, and the adjustment of farm managerial structures."

THE PAPAL view, said Kenney, also favors the working out of a special credit policy for farmers; action to help farm families supplement their income without leaving a rural environment; and two forms of insurance: one to cover farm families, the other to cover the farm labor force and their families.

Mr. Kenney concluded his talk by offering the suggestion: "Whatever professional studies of the farmer's share of the national income may be pursued in the future, those who address themselves to the problem of analyzing the farmer's economic status... should consciously and conscientiously regard the end as already proposed in the encyclical—that farm workers in every community may enjoy both an adequate share of the national income and a decent life."

Fr. Steiner, C.S.C., dies at age of 84

NOTRE DAME, Ind.—A Funeral Mass was offered there Wednesday for Father Thomas Steiner, former superior of the U.S. province of the Congregation of the Holy Cross.

Father Steiner, who was provincial superior of the Holy Cross Fathers, from 1938 to 1950, died Monday in St. Joseph's Hospital, South Bend, He was 84.

Since 1950, Father Steiner had served as an adviser on construction to the president of Notre Dame. An engineering graduate of the university, he worked as an engineer for the Illinois Central and Big Four railroads before returning to Notre Dame as a lay member of the engineering faculty. Later he began his studies for the priesthood.

Set installation of new officers

INDIANAPOLIS—The new officers to be installed at the Assumption Altar Society meeting on Monday, January 8, are Mrs. John Cocconisse, president; Mrs. Ralph Ebach, vice president; Mrs. Clark Griffin, secretary; and Mrs. Donald Heald, treasurer. The meeting will begin at 7:30 p.m. in the school hall.

Following the installation, the Serra Club will present a special one-act play performed by a group of CYO members. Refreshments will be served.

NEW OFFICERS

OSGWOOD, Ind.—The new officers elected to serve St. John's Parish Council of Catholic Women are: Mrs. Raymond Miller, president; Mrs. Allan Smith, vice president; Mrs. Jack Ford, secretary; and Mrs. Joe Giesting, treasurer.



TAPE WEST BADEN PROGRAM—West Baden College sponsors a weekly radio program entitled "Words and Music" over Station WSLM. Mr. John D. Kysela, S.J., left, and Rev. Anthony J. Peterman, S.J., are shown above during a recent taping session for the program.

Remember them in your prayers

INDIANAPOLIS

1. MARTIN J. DONAGHAY, 38, St. Francis de Sales Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Mary. Children: James, Robert, Joseph, Edward, William, John. Sister: Elizabeth. Grandchildren: 12. Deceased: 1. Deceased: 1.

1. HELEN MESSER, 63, Our Lady of Lourdes Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Joseph. Children: 12. Deceased: 1. Deceased: 1.

1. BERTHA M. DIPPEL, 63, Holy Trinity Church, 1230 N. Meridian St., Indianapolis, Ind. 46208. Wife: Albert. Children: 12. Deceased: 1. Deceased: 1.

1. GEORGE L. BOHLEN, 53, St. Anthony's Church, 26 Calvary Cemetery, South Bend, Ind. 46601. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. BROWNIE WASSIL, 45, St. Mary's Church, 26 Calvary Cemetery, South Bend, Ind. 46601. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. MARY M. REEHLER, 32, St. Anthony's Church, 26 Calvary Cemetery, South Bend, Ind. 46601. Wife: Charles. Children: 12. Deceased: 1. Deceased: 1.

1. ROBERT M. COLLIER, 71, St. Paul's Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. PAUL M. ROBERTS, 45, St. James Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. CLEAR M. FINNISON, 55, St. Paul's Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. MARY ANN REIDER, 38, Our Lady of Lourdes Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Charles. Children: 12. Deceased: 1. Deceased: 1.

1. JOHN LYNCH, 72, Little Flower Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. ALFRED B. RUBY, 67, St. Patrick's Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. THOMAS CLOSSEY, 58, St. Paul's Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. CHARLES E. BOYLE, 51, Little Flower Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. JOHN M. WELLS, 67, St. Andrew's Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. NELL A. SCHRIEBER, Immaculate Heart of Mary Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. FLENEORA MORAN, 43, St. Mary's Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. FRED GALE, 32, St. Mary's Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

1. NEMAN L. STADION, 71, St. Matthew's Church, 2332 N. Meridian St., Indianapolis, Ind. 46208. Wife: Marie. Children: 12. Deceased: 1. Deceased: 1.

FARMER'S VIEW

Try this

By DANA JENNINGS
In going about the country exhorting farmers to organize in order to price their own production I remind them that they have to haul their production to the market, unload it, and then, hat in hand say, "What'll you give me?" I point out that they do not load the stuff up and haul it home again even if the price is ruinous. I find, however, that I have been wrong on that one point.

Bob Farley, a sheep raiser and lamb feeder from over around Bloomfield, Iowa, did just that. He called on his favorite trucker and told him to come and get his lambs. The same day the operator of a sale barn came around and offered him \$16 for his lambs. Farley said, "Well, that sounds like a pretty fair price," but he had already called the trucker and he didn't like to back out on his agreement.

They got to market and unloaded the lambs. Bob found out that they were paying him \$14. He said, "Nothing doing! We'll just take those lambs back home again."

The stockyards man said, "You can't do that!" And Bob says, "The heck I can't," he says, "Those lambs are mine until I take your money. Those lambs are going home!"

CONTRIBUTORS

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

HELENE MORGAN, Northside MARY ELIZABETH, Southside MISS LILA A. CHERRIER, Sellersburg MRS. RAYMOND J. MILLER, Ogden

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CALENDAR

JANUARY 5
First Friday Card Party at 8 p.m. in Sacred Heart annex, 1509 S. Meridian St.

A Fish Fry at 1 and Social at 7 at Holy Name in Beech Grove.

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

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

JANUARY 8
The Men's Social at Little Flower parish begins at 6:30 p.m. in the church auditorium, 14th and Bosart.

A Card Party sponsored by the Blue Ladies of Our Lady of Lourdes at 1:30 p.m. in Union Federal Hall, 3646 E. Washington St.

JANUARY 11
Our Lady of Greenwood Social at 6:30 p.m. in the school hall.
Holy Angels' Social begins at 6:30 p.m. in the school auditorium, 32th and Northwestern.

JANUARY 14
A Card Party sponsored by the Knights of St. John, at 1:30 p.m. in the Little Flower auditorium, 13th and Bosart.

Coach to speak at parish dinner

INDIANAPOLIS—Bernie Crimmins, assistant football coach at Purdue University, will be guest speaker at St. Monica's parish dinner, January 16, at 7 p.m. Other guests will include coaches from Catholic High schools.

Three autographed footballs will be given away and movie highlights of the recent Purdue football season will be shown. Dinner tickets are available at the parish until Sunday, January 14.

NEW OFFICERS

INDIANAPOLIS—The new officers of the St. Louis University Alumni are: Dr. William Baumgartel, president; Mrs. Adam F. Weisgard, Jr., secretary. Outgoing officers are Fred Wilson, president; and Mary Jean Reis, secretary.

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Schools

(Continued from page 2)

original common understanding that the Establishment Clause existed in the main, for the protection of religious liberty.

Indeed, it was therefore properly seen as a pro-religion clause and not as an anti-religion clause.

The clause was never intended to exclude religion from the democratic processes and the political forum, nor to prevent the sects from taking advantage of these peaceful competition for financial benefits.

Certainly it was never understood to mean that religious institutions which perform public services are disinclined to receive compensation for them though the governmental organs of the society which has benefited by the services.

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PRIEST-LAWYER

Suggests legal program of Federal school aid

WASHINGTON—A priest member of a law school faculty asserted here that a valid program of Federal aid to non-public grade and high schools can be operated in the fields of history, languages, science and mathematics.

designed and supervised to promote education in all schools at the elementary and secondary level in the fields of history, languages, science and mathematics, such a program could not be unconstitutional simply because some facilitation of religious instruction in church-related schools would result.

He RECALLED two other important decisions rendered by the nation's highest court—the McCollum case in 1948 and the Zorach case in 1952. He said: "It cannot be understood too carefully that what McCollum decided is that the Government may not teach religion in public schools, and that what Zorach decided is that the Government may release public school pupils during public school hours for religious instruction outside the public schools."

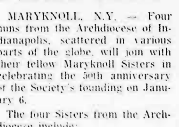
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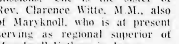
Sr. Donna Marie



Sr. Regina Noel



Sr. Rose Lauren



Sr. Marinha

The issue was cracked wide open in 1947 when the U.S. Supreme Court decided the Everson case. Father Whelan said. A second case, the constitutionality of a New Jersey statute which authorized local school authorities to reimburse parents for costs in transporting their children to public and private schools in a program for all school children of the state. The Supreme Court upheld the statute.

"The majority of the court, however, so worded its opinion that a considerable dispute has arisen as to why the court sustained the statute," Father Whelan said. "Did they reject the argument that whatever aids religion is unconstitutional, or did they deny the statute aided religion?"

"The Government is allowed to achieve important civil purposes despite the resultant hurt to religion," the First Amendment must permit Government to achieve important civil purposes despite the resulting benefit to religion," Father Whelan stressed.

Neither case deals with the question whether the Government may help support instruction in, say, physics or geometry, in private non-profit schools," Father Whelan emphasized.

The Jesuit said the Supreme Court cast some further light on the position by its recent decision upholding the Sunday business closing laws of various states. He said the key argument in the cases was that the laws operated against conscientious observers of the Sabbath. He said the multiple opinions of the majority in the cases make it impossible to disorganize one ground on which the cases agreed, but it is clear the court sustained laws designed to provide secular benefits to society—chiefly a common day of rest—despite the economic burdens resulting from those statutes to religious groups.

"If Government is allowed to achieve important civil purposes despite the resultant hurt to religion," the First Amendment must permit Government to achieve important civil purposes despite the resulting benefit to religion," Father Whelan stressed.

UNITE STUDY RIO DE JANEIRO — Catholic priests and Protestant ministers have begun a series of joint meetings here under the chairmanship of Father Estaban Bettencourt, O.S.B., to study subjects related to the coming ecumenical council and Christian unity.



STAMP DRIVE FOR NEW BUS—The school children of St. Christopher's parish, Speedway, are spearheading an S & H Green Stamp drive as a means of acquiring a new bus for the school. They have collected stamps to fill hundreds of books from their families, friends and neighbors locally, and are now receiving them from acquaintances in other states.

Teachers urged to update their notions of history

WASHINGTON—History teachers must bring their definition of history in line with the realities of the mid-20th century, the American Catholic Historical Association was told here.

Robert E. Byrnes, retiring president of the association, and chairman of the history department at Indiana University, said teachers can no longer concentrate on the history of the western world but must cover non-western areas, too.

"We have been and still are educating our young men and women to live in 1910 or 1920, instead of 1960 or perhaps even in 1962," he said. "Noting 'the conservatism and even the resistance' of those who believe schools should teach only American, English and a little continental European history, he declared:

"All of us interested in history and in education must insure that our definition of history is one which fits well the second half of the 20th century."

Byrnes spoke on the "new responsibilities" of U.S. higher education at the presidential luncheon during the American Catholic Historical Association's 42nd annual meeting. The Catholic group met simultaneously with the convention of the American Historical Association.

Byrnes accused history teachers of being "neglectful" of the history of science and technology. "We can certainly not pretend to be effective teachers and scholars so long as we produce illiterate youngsters so far as science and technology are concerned," he said.

He called on U.S. higher education to breach the "sheepskin curtain" separating it from high school education. He called for improved training for future high school teachers and for increased professional contacts between college and high school teachers.

Byrnes urged greater cooperation among U.S. colleges and universities. He said schools should "work together in revising and expanding our curricula, in allocating scarce resources, in arranging overseas programs for both students and faculty, and in benefiting from each other's ideas."

Dates announced for relief drive

NEW YORK—The 10th annual appeal of the Catholic Bishops' Relief Fund, which supports the worldwide efforts of Catholic Relief Services—National Catholic Welfare Conference, will begin next March 23 and end April 1. A minimum goal of \$3 million has been set for the 1962 appeal. It was announced at CRS—NCWC headquarters here.

Announce results of drive by 'Little Christophers'

The impressive figure of 19,239 represents the number of "Put Christ Back Into Christmas" items distributed during Advent by Little Christophers in the Archdiocese during their 12th annual campaign this past Advent.

A break-down of the total reveals that 13,430 of the Christmas items were the blue and white automobile stickers—more than 500 over last year. The other items were 1,264 store window posters, 2,225 Advent wreath leaflets, 1,100 Christmas Eve program leaflets, and 220 small seals.

VARIOUS means of distribution came to the attention of campaign officials this Advent. St. Simon's Boy Scout Troop passed out 800 automobile stickers to visitors at their school's open house program early in Advent. Short talks by Mrs. Fred Klemm, president of St. Philip Neri parish CW, in a whirlwind visit to pupils in classrooms one morning just before Advent, resulted in the distribution of 900 automobile stickers, 900 Christmas Eve programs, 320 store window posters and 130 Advent Wreath leaflets—a total of 2,500 items which is the largest single distribution reported in this campaign.

TWO INDIANAPOLIS schools, St. Andrew's and St. Mark's, passed out 1,000 and 1,200 automobile stickers, respectively.

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Ladywood and Our Lady of Grace students worked in the city and also in cities and states outside of Indianapolis when visiting their home cities during Thanksgiving vacation. The states outside of Indiana included cities in Wisconsin, Kentucky, Michigan, Ohio and Illinois.

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FEENEY & FEENEY... KIRBY MORTUARIES ANNOUNCE MERGER

Effective January 1, 1962, the Kirby and Feeney & Feeney Mortuaries joined together into one firm known as Feeney-Kirby Mortuary. It is operating from the present Kirby building at 19th and Meridian Streets.

The Feeney & Feeney mortuaries at 2339 N. Meridian and 5342 E. Washington Street are closed.

Harry J. Feeney and his entire staff have moved to the Kirby building and all members of the Kirby organization remain. The combined organization becomes the largest Catholic Mortuary in Marion County.

Officers of the company are: Mrs. Robert E. Kirby, Chairman of the Board Harry J. Feeney, President Donald R. Collins, Vice President and Manager J. Albert Smith, Treasurer Miss Helen E. Moore, Secretary

A more personal and complete service will now be available to families choosing Feeney-Kirby because of the enlarged staff. The mortuary has been completely refurbished and redecorated to provide the most attractive surroundings possible.

Both Kirby and Feeney & Feeney appreciate the patronage received in the past and pledge an expanded and even better service in the future... at reasonable prices.

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