

Council pertains to all men, not only Catholics, Pope says

VATICAN CITY—His Holiness Pope John XXIII in a circular letter to the Fathers of the Second Vatican Council declared that while the council is primarily concerned with the state of the Catholic Church, it also pertains to all mankind.

If the council were to limit itself to the affairs of Catholics alone, he said, it would hardly seem sufficiently responsive "to the commands of the Divine Redeemer."

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The Pope's letter to Bishops of the world and the other council Fathers outlined some of the things he has on his mind for the nine-month council recess. The 2,700-word document, which is technically an encyclical epistle, bears the date of the feast of the Epiphany (Jan. 6). But it was not made public until February 7.

AMONG THE points the Pope makes are these:
• Despite sincere proposals for the introduction of new forms of public and private prayers, "it is not necessary, at least for the moment, that new and special forms of prayer be introduced."

• The fact that the council is in recess until next September 8 does not mean its work has been interrupted. The new coordinating commission of cardinals is expediting council business, and the council Fathers should be diligent in giving advice to this commission when they are requested to do so.

• The goodwill which with the work of the council has been received throughout the world suggests that grace is gradually leading mankind to Christ.

• Christians throughout the world should continue to pray for the success of the council.

POPE JOHN spoke of the need of the council to go beyond the needs of the Catholic Church itself in the fourth part of his letter. He noted that when he first announced his plans to con-

volve a council four years ago, there was little response in civil society. Then he said:

"But after three years passed, from the time when the council began to be prepared, and especially after the first session of the council took place from October 11 to December 9 of last year, this work caused such respect throughout the world—even among those who among themselves hold differing opinions in the fields of religion, philosophy and public affairs—that it can rightly be asked whether the light of heavenly grace has come closer to the souls of men, so that it may bring them gradually to Jesus Christ and to His holy and provident Church."

The Pope then spoke of the invitations to various other Christians to the council as having had "a happy, notable and peaceful outcome."

"As far as We are concerned," he said, "these invitations and the similar ones which they were accepted—with a kind of goodwill which has come seldom in the life of the Church and of councils—impel Us to reflect . . . that many souls are applying themselves to a thorough understanding of that prayer which Jesus Christ prayed to the Father in the secret vigil before He was to suffer: 'Father, the hour has come! Glorify Thy Son, that Thy Son may glorify Thee. . . I pray for those whom Thou has given me, that they may be one even as We are.'"

Then, under a subheading entitled "The Ecumenical Council Pertains to All Men," the Pope's letter said:

"It can already be observed (Continued on page 9)



VOL. III, NO. 19 INDIANAPOLIS, INDIANA, FEBRUARY 15, 1965

U.S. BISHOPS 'CONCUR'

Declaration is sought on religious liberty

MINNEAPOLIS — U.S. Bishops at the Second Vatican Council "almost to a man" wanted a declaration of freedom of religion in a pluralistic society, a priest-editor disclosed here.

Speaking at the Catholic Youth Center, Father Vincent A. Yzermans, editor of the St. Cloud (Minn.) Visitor, said "the cause of freedom was especially espoused by the American Bishops." Several of them, he said, advocated "complete and universal religious tolerance."

Father Yzermans said Pope John "saw that a Catholic Church with over a half-billion adherents throughout the world was in fact a tremendous factor for peace or for tension. . . . In many circles Catholic thinkers and leaders were building up walls. Theological and social intransigence were setting in."

TO HELP "open the window and let some fresh air in," Father Yzermans said, Pope John chose as one of his closest aides Cardinal Augustin Bea, S.J., former rector of the Pontifical Institute of Bible Studies which was "for long one of the storm centers in the conflict."

Father Yzermans said a recent editorial correspondent at the first session of the council which preceded December 8, will go to the next session which convenes September 8 as a council expert.

HE QUOTED one American bishop as having said at a council session: "If we can bring back to America a clear-cut definition of the Church's policy on religious tolerance, we shall achieve a great deal."

The "trend toward freedom" was one of four new tides listed by Father Yzermans as resulting from the council. The others are an easing of world tension; the actual internationalization of the Church; and a vital concern with unity.

He said "the bishops of the world sided with Pope John XXIII and are now resolved to open the doors so that the Church can enter the world."

Another sign of the trend toward freedom, Father Yzermans said, was the fact of observers and bishops "rubbing shoulders in the coffee bar," and carrying on "a religious dialogue the likes of which had not been witnessed in Rome or elsewhere in many a century."

HONORED

ARLINGTON, Va. — Margaret Mealey, executive director of the National Council of Catholic Women, was honored here with the Christian Excellence Medal of Marymount College for exemplifying Christian excellence in private and public life.

"Thwarted many times by the very men whose offices were created to assist him," Father Yzermans said, "Pope John called the Second Vatican Council."

On internationalization, the priest-editor said the Pope is "resolved to destroy what a prominent German theologian called 'national nepotism,'" and "the attitude of many officials of the Roman curia who feel, if they do not actually believe, they are the Church and all others belong to it."

Decentralization, he continued, would restore Pope Pius XI's (Continued on page 9)

Marian College aiding 25 adult Cuban refugees

A group of 25 adult Cuban refugees living in Indianapolis began a "crash program" of English language classes this week at Marian College which will aid them to secure employment in line with their education and experience.

They will attend classes three nights a week for six to eight weeks, according to Sister Mary Edgar, O.S.F., head of the college modern language department, who is conducting the classes.

ARRANGEMENTS for the language classes were originated by Father Donald Schmidlin, of the Catholic Charities Bureau, in cooperation with the Free Cuban Association and the college.

Father Schmidlin indicated that there are about 300 Cubans now living in the Indianapolis area in need of language training.

"It is nearly impossible for these persons to gain jobs outside of their training without the ability to communicate with others," Father Schmidlin said. "We are grateful to Marian College for offering their facilities for this important work."

SISTER MARY EDGAR stated that the two-hour sessions would include both the oral approach, which is used regularly by the

college in modern foreign language instruction, and the institution's new electronic language laboratory.

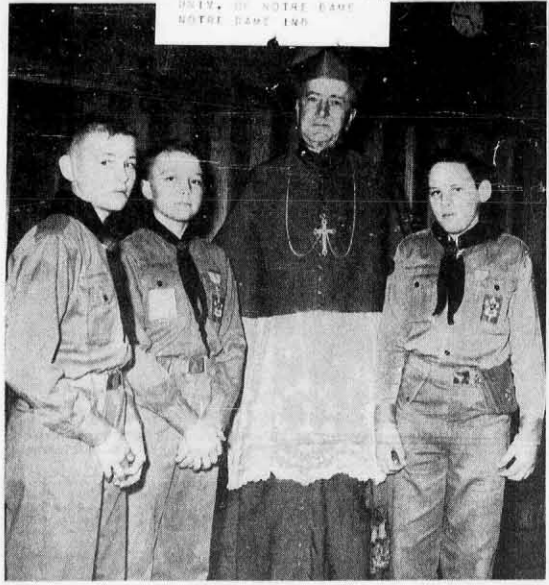
"Marian welcomes the opportunity to be of service to these persons," Sister Mary Edgar said. "If we can aid them to overcome a language handicap, then we feel that we have made a significant contribution to the welfare of the community."

Let us pray

SANTA FE, N.M.—The Rev. William Crews, chaplain of the New Mexico State Legislature, opened a recent session with a prayer that has caused considerable comment among legislators.

Pastor of St. Bede's Episcopal church in Santa Fe, Mr. Crews offered the prayer:

"Almighty God, we who spend \$10,000 for a bus so our children will not have to walk, and then budget \$100,000 for a gym so they can get exercise, do we seek Your guidance in all matters, that Your creation might be used with wisdom for the welfare of Your people."



RECEIVE BOY SCOUT AWARD—These three Indianapolis lads from Boy Scout Troop 92, were among 70 who received the coveted Ad Altare Dei Award last Sunday from Archbishop Schulte at St. Michael's Church, Indianapolis. The boys, all students at St. Mark's parish, are (from left): Joe Daly, Mike Delaney and Harry Sherman. (Staff photo)

Archbishop's Letter

TO THE CLERGY, THE RELIGIOUS, AND THE LAYTY OF THE ARCHDIOCESE OF INDIANAPOLIS.

GREETINGS:
One hundred forty years ago, the Society for the Propagation of the Faith began its work of supporting the missionary activities of the Church. From that small beginning in France, it has become a world organization appealing to Catholics everywhere for the support of their prayers and their material help. The response of our people has been varied. Many have been generous with their help and faithful with their prayers. But many others could have been more helpful in this work. We again urge all to support this work which will be thoroughly organized during the last two weeks of February.



The growth of the Society on a world scale has been remarkable; but the growth of the missionary work of the Church has been even more remarkable. Our missionary program is becoming ever more widespread, and its needs are becoming ever greater. The Society for the Propagation of the Faith, which is the Holy Father's first and greatest source of help for the missions, has never been able to fulfill its total obligation to the Holy Father because it has never received the full support of all Catholics everywhere. It is this more general support that we should like to see fulfilled in our own Archdiocese; and we believe that it is on the way towards being accomplished.

We are pleased to know that some 120 of our pastors are developing more active mission committees in their parishes this year. For this reason, we are hoping for a more numerous enrollment of members; and from this, we are confident that more generous aims will be given, more fervent prayers will be offered, more willing sacrifices will be made, and more souls will be brought closer to God.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,
Paul Schulte
Archbishop of Indianapolis

Pope greets liberated Archbishop

VATICAN CITY — Archbishop Josip Šlijić of Ljubljana, survivor of the Byzantine Rite Catholic Bishops of the Ukraine, received a hero's welcome from His Holiness Pope John XXIII when he reached here after 18 years of imprisonment and house arrest in the Soviet Union.

Pope John greeted his release as "a stirring consolation for which we humbly thank the Lord."

The release of the 70-year-old Primate of the Ukraine was announced in Moscow on Saturday, Feb. 6. The Pope confirmed the news on Sunday morning as he was blessing the cornerstone of the new Lombard seminary in Rome. That same afternoon Archbishop Šlijić was in the Pope's private chapel praying at the side of the Supreme Pontiff to whose office he had remained steadfastly loyal through 18 years of suffering.

THE POPE HAD spoken of the Ukrainian prelate's release earlier in the day in the course of an audience in the Clementine Hall of the Vatican when he (Continued on page 9)

European bishops meet about council

MUNICH, Germany—Some 20 archbishops and bishops from five European countries and many mission areas met here for a two-day conference to discuss matters on the agenda of the Second Vatican Council, now in recess until September 8.

Among leading participants was Cardinal Franz Koenig, Archbishop of Vienna, Austria, who said the chief topic of the meeting was the project on the Church (De Ecclesia), which was discussed at the Council's first session only briefly and in general. Besides Austria, other European countries represented at the conference were Germany, Switzerland, Belgium and Holland.

Form second parish in Columbus, Ind.

By PAUL G. FOX

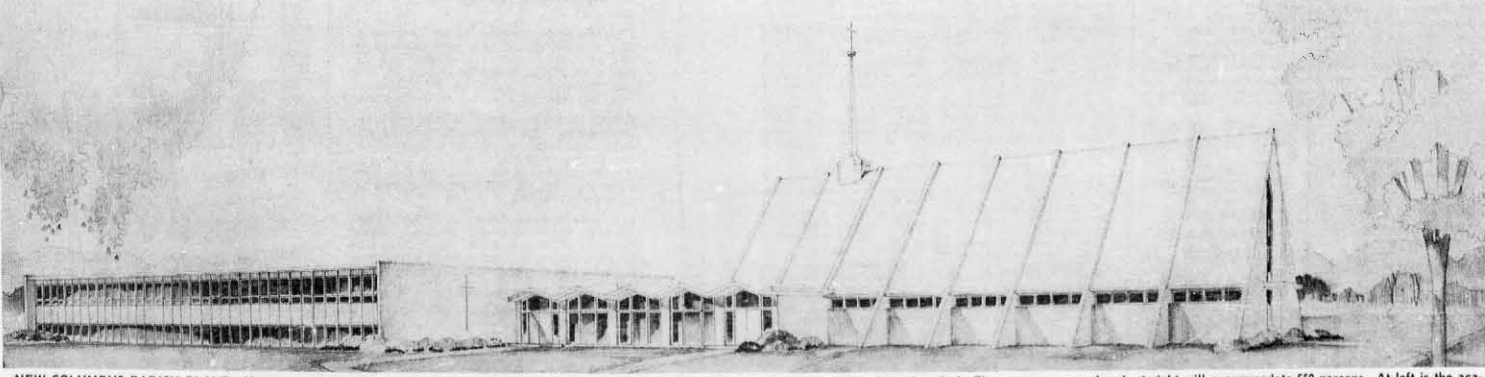
The Chancery Office this week announced the formation of a second parish in Columbus, Ind., to serve the expanding population of Bartholomew County. To be known as St. Columba's parish, the initial facilities will include a church, eight-classroom school and administration unit.

Construction is expected to begin immediately on the \$230,000 project with church and school set to open about September 1. Father Patrick Gleason, pastor of St. Bartholomew's parish, Columbus, has been named building coordinator by Archbishop Schulte pending appointment of a pastor.

Erection of a rectory and convent for the new parish will be postponed until a later date, according to Father Gleason. Total cost of the completed parish plant is estimated at \$250,000.

ST. COLUMBA'S will be located on 27th Street, between Home Avenue and Westside Drive, in an area devoted to public and private school facilities. It is two miles north of St. Bartholomew's parish.

Charter membership in the parish will number 300 families, Father Gleason indicated, with an



NEW COLUMBUS PARISH PLANT—Above is architect Charles M. Brown's sketch of the new St. Columba's parish plant to be erected in Columbus, Ind. The contemporary church at right will accommodate 550 persons. At left is the academic unit, containing eight classrooms on the upper level, cafeteria and serving area, meeting hall, power plant and garage on the lower level. The administration unit in the center will contain offices, faculty lounges and workrooms. Construction will begin immediately with occupancy expected by September 1. Father Patrick Gleason, pastor of St. Bartholomew's parish, Columbus, will coordinate the building project until the appointment of a pastor in June.

CHILEAN BISHOPS ACT

Reform in Latin America

By JAIME FONSECA

THE Catholic Church in Chile has its hand on the plow of a precedent-making pilot project of land reform.

Back in the fall of 1961, the Bishops of Chile announced after their annual meeting that farms and estates belonging to all dioceses in the country would be divided and sold to rural families.

The Bishops did not mean "mamma." They engaged agricultural experts to study the soils of Church-owned lands, and they put lawyers to work studying the legal questions pertaining to land.

"We have started to fulfill a resolution of the Church in Chile to give the lands to those who till them," he said.

In the past 10 months, the Diocese of Talca and the Santiago archdiocese have relinquished some 8,700 acres in favor of 150 farm families.

THIS LAND distribution on the part of the Church does not mean that the Bishops have been rich land owners.

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Latin America is a vast area of tremendous potential growth, but also a region of great tension and revolutionary unrest.

its educational and charitable work. But the Bishops, however, are determined to set the example to pave the way for social justice.

Chilean agriculture is concentrated in the fertile Central Valley, a 600-mile strip in the heart of the country which has an average width of only 110 miles.

The primary mission of the Church is to teach," stated Bishop Larraín in his historic speech at Los Silos.

Santiago, the richest archdiocese in the country, has an average yearly income of \$140,000 to administer to 2,277,000 Catholics.

Talca, with 34 rural parishes and very little industry, has 352,000 souls and an annual income of \$12,000.

THE BISHOPS' program has 18 million dollars of vested interests who see in it a leftist plot. But a Christian Family Movement group in Santiago came to the defense of Bishop Larraín.

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families are working cooperatively to improve production and buy machinery. Their performance has already been proved, and they are active title to their land this March.

The Santiago archdiocese is distributing lands to some 140 families in four "fundos"—Los Altos de Melipilla, Las Patugas, San Dionisio and Las Cruces, a total of 8,100 acres.

As with Los Silos, the Santiago land reform program is a carefully studied project of soils, irrigation, access to markets, and, above all, the human factor.

Take Las Patugas, some 125 miles south of Santiago, where the program is well advanced after a quiet start last May.

Four farmers were actively opposed to the co-op idea. They were given \$25 for each year they had worked at the estate so they could buy land elsewhere.

Four artisans: the baker, the shoemaker and the cooper, the small, one mechanic and the musician, wanted to stay, yet did not want to abandon their trade for full-time farming.

There were 19 families willing to stay whose previous performance was under study. They were also given small tracts and homes, and the opportunity to work with pay for the larger farm.

Sixty-five families (23 from the fundo and 42 from neighboring farms) proved to be good farmers and are studying the use of about 25 acres of prime lands apiece.

Eighteen top farmers with experience and leadership received 60-acre tracts for intensive agriculture, plus the use of a 60-acre "community" plot which they will share.

ONE WINTER evening I attended a meeting of the Los Silos co-op at the old farmhouse which is used now as a social center.

There are many people with a good education," said Manuel Valenzuela, the co-op president.

Then, without bitterness, he added these burning words for modern society to ponder: "Of all the things we have been robbed of in the past, what hurts most is having been robbed of education."

Chile's illiteracy rate for ten-year-olds and up is still 22 per cent. Fifty-two per cent of the school-age population does not attend school.

THE CO-OP members talked about the degrading influence of "paternalism." "When we found ourselves masters of our own funds, we're just looked at by other farmers."

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THE SAME approach ruled their choice of new members. "A few of us will visit on him (one of the prospective farmers) and observe his home."

Somebody added: "Yes, let's avoid that past suffering that hurt us when we were out seeking a job, a piece of land, a shelter. They treated us as if we were horses. No, now we will shelter them as human beings."

Technical assistance and credit, improved roads and better tools back their effort.

But above all, farmers are given intensive courses in improving production. Their wives receive training in better home-making.

FATHER GONZALO ARROYO, S.J., of the Bellarmine Social Studies Center in Santiago, has stated:

"From the very beginning we want the co-op members to achieve self-government. Our help is limited to finding a hand in technical know-how, acquiring a farm tractor and other implements, securing better seeds in arranging credit and money while waiting for the harvest."

We are educating the tenant farmer in a new sense of responsibility and efficiency as the best incentive for producing better and more. We are to launch land reform on a nationwide basis in Chile, such farmers will make the difference between success or ruin.

1. Production per acre is already up. At Las Patugas it reached 50 per cent above the previous crops.

2. Intensive farming makes it possible to support more people. Las Patugas had 60 families before reform; now it has 106.

3. Farm families take to proven cooperative techniques quickly. Former farmers and leaders constantly discuss their "horizons"—their unknown abilities, a latent moral integrity, increased charity, better family life.

Under the direction of Father Thomas W. Verhoeven, M.M., of Monroe, Mich., national director of the catechetical movement in Peru, the teaching system is being tried in other highland areas of Peru, Ecuador and Bolivia.

These areas, with a predominantly Indian population, suffer from an acute shortage of priests, and catechists become indispensable substitutes to preserve the Faith among the Indians, according to the Michigan Maryknollers.

FATHER Verhoeven opened the first catechetical school in Puno, Peru, in 1957. Some 2,000 Indian graduates are now laboring in priestless villages of the Andes.

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Somebody added: "Yes, let's avoid that past suffering that hurt us when we were out seeking a job, a piece of land, a shelter. They treated us as if we were horses. No, now we will shelter them as human beings."

These were authentic, unlettered farmers, seeking to heal their wounds and to aid their neighbors.

The new co-op not only has internal problems, and opposition from some who hold to the old fundo days, it has also gained the enmity of leftist "agrarian reformers."

VALENZUELA narrated how four of the original families were trouble-makers at Los Silos at the founding of the socialist leader Manuel Munoz, who lived in the nearby town of Puente Alto.

"We went to see Munoz and told him that what we had gained here perhaps no other group of farmers has achieved, we're the whole of Chile, and that is justice. But Munoz called us a 'bunch of landless' stooges, a typical 'rightist' delegation."

"Our impression is that Munoz and his men follow only one battle cry: they hate to see us get ahead. We know E. Williams and has come to us, peasants, from the political parties? Socialists and communists would rather have us stay under their ignorance, injustice and hunger, so that their leaders can go on with their machinations."

Maryknollers using more lay catechists

HUANCAYO, Peru — The success of 2,000 Indian volunteer-teachers in the Puno area has prompted the Maryknoll Fathers to extend the catechetical system throughout the entire altiplano region of South America.

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POVERTY IN SOUTH AMERICA—These ill-clad youngsters dramatically portray the abject poverty that is the hallmark of much of Latin America. The land reform launched by the Church in Chile could be the first step in alleviating a deplorable social condition.

In many towns south of Santiago I had found similar political machines. Rarely is social legislation lobbied in the big funds, because of lack of supervision. Defenseless and confused, hundreds of tenant farmers seek the advice of local "experts." The communists, knowing this, have set up "aid offices" where they indoctrinate the peasants and collect fees besides.

"It is the woman who really suffers the drama of underdevelopment," a professor at the Catholic University of Chile.

Oscar Dominguez, has observed. Latifundio surveys show that stagnant production is due in 37 cases of a hundred simply to lack of interest on the part of the patrono.

"That is why many Catholics feel Chile needs a good land reform program badly, and have taken the initiative. Chile needs also the spirit shown at Los Silos and Las Patugas. Or as Angel Velenzuela says: "We don't want gifts or alms. We'll fail if everything is tailor-made for us. We only want to run a farm with our own sweat as the incentive to produce more with joy, thanks to our own brains and muscle. All we ask is the opportunity to do it."

CHILE'S FARM production is down three per cent from 1959 figures. Chileans now eat half the meat they could afford a decade

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THE CHURCH AND THE WORLD

Methodist visitor—Immigration bill—Rap school aid



IN MARIAN COLLEGE PLAY—Playing the three thieves in the Marian College production of Jean Anouilh's comedy "Thieves' Carnival" will be, left to right: Tom Widner, Indianapolis; Mike Hughes, Gary; and Bob Campbell, Indianapolis. The four-act play will be presented at 8 p.m. on Friday, Saturday and Sunday, Feb. 15, 16 and 17. Robert Moran is the director.

NEA'S AID STAND 'UNCLEAR'

Hoosier Robert Wyatt leaves them guessing

WASHINGTON—The powerful National Education Association left unclear to House Education Committee members how its opinions on Church-State separation will affect Federal school aid proposals this year.

Robert H. Wyatt, of Indianapolis, president-elect of the 600,000-member association, told the NEA supports President Kennedy's all-purpose bill, including its provisions for some Federal grants to institutions of higher education, public and private or church-related.

Wyatt replied: "I give my assurance that I don't believe it will take place." He said it was a decision of the NEA's policy board.

The Vatican

◆ Pope John XXIII said at a general audience that the Pope is a man of peace and it is his job to make the yearning for peace felt by all.

◆ The leader of Britain's Methodists paid a courtesy call on Pope John "to encourage and endorse his work for unity."

◆ Pope John has stated that although the Church respects national and ethnic characteristics, it wishes to see its sons "united in a spirit of real brotherhood."

◆ The Sacred Congregation of Rites has examined the beatification causes of an Italian cardinal and a French cardinal.

◆ The Holy See and the new African nation of Burundi have agreed to establish diplomatic relations.

◆ The Latin American Secretariat for Academic Services has been established at the Catholic University of America in Washington.

◆ A Protestant pastor who was convicted of defaming the Catholic Church has been granted amnesty by the Italian government.

◆ A Paris—Cardinal Maurice Foltin, Archbishop of Paris, urged newsmen here to help make dialogue among Christians fruitful.

◆ ST LOUIS—The Metropolitan Church Federation of Greater St. Louis, chief organizational group for this area's Protestant churches, devoted its entire 1963 annual meeting to the Catholic Church.

◆ ANNAPOLIS, Md.—The Maryland House of Delegates has rejected a bill to expand tax-paid bus service for parochial and other private school students in Anne Arundel County.

◆ PROVIDENCE, R.I.—The Rhode Island Baptist State Convention has elected a committee to fight legislation which would provide state aid for students in Catholic and other private schools in the state.

◆ WASHINGTON—A bill proposing a major overhaul of the nation's immigration quota system has been introduced in the Senate.

◆ President Kennedy said here that reliance upon God would be a guiding belief for Americans in this era of great dangers.

Abroad

◆ ROME—Missionaries reaching Rome after being expelled from the Sudan revealed that new rulings by the Sudanese government prohibiting missionaries from engaging in agriculture can even forbid their growing vegetables for their own tables.

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◆ The Congressmen observed that "with your membership you could become a greater political power than the labor movement."

◆ Earlier, the committee heard from a U.S. Office of Education spokesman that the Federal government denied aid in individual cases to higher education and to teachers as constitutional.

◆ This was explained by Peter Muirhead, assistant U.S. Commissioner of Education and director of the Office of Education's office of programs and legislative planning.

◆ Muirhead cited present Federal policies which assist parochial college students, regardless of the institution they attend, and to the Kennedy bill's proposal to let private school teachers share stipends given public school instructors.

◆ THE NEXT DAY, the committee heard Edgar Fuller, executive director of the Council of Chief State School Officers, urge that the Federal money simply be given to the states which could spend it in any way they choose on education.

◆ Fuller, one of the most active supporters of the proposal in educational circles, said his group, which represents the nation's state public school superintendents, opposes direct Federal grants to church-related colleges on constitutional grounds.

◆ This comment brought criticism from Rep. Green who said she was "bitterly disappointed" by this position and by Fuller's actions last year to kill the college bill.

◆ She accused Fuller of being "the person who called the meeting" which resulted in the NEA's telegram of objection to equal treatment of private colleges.

◆ MARIAN CONGRESS
FATIMA, Portugal—The permanent committee for international Marian congresses has decided a world congress will be held here in 1967 to mark the 50th anniversary of the apparitions of Our Lady in this Portuguese village, it was announced here.

Church demands respect for her freedom," he noted, "just as she respects the freedom of temporal powers."

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Educational aid plan hit by NCCW head

WASHINGTON—The president of the National Council of Catholic Bishops said here exclusion of private schools from the Federal aid bill has had a bad effect on the bill.

"AS A MATTER OF FACT," she said, "their free choice should be facilitated by government. In effect the discriminatory legislation proposed undermines the basic concept of religious freedom."

"WHEN THE power and prestige of the Federal government is established, a precedent of dangerous implications is set."

NUN HONORED
WILMINGTON, Del.—Mother M. Aloysius Peach, of Ursuline Academy here has been named first laureate of Delaware by Gov. Albert N. Cavel.

"The concern of the Catholic women of America for the educational needs of a large segment of our country's children, those attending church-related schools, is a deep one."

WHAT READERS SAY ABOUT THE SIGN
"THE SIGN" features "What Lay People Want in the News"—Charles S. Camp III, Camp Hill, Penna.

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Comment

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

At long last

Indiana is finally doing something about its "harvest of shame." There is a good chance that the 83rd General Assembly will pass enabling legislation to improve the lot of the migrant worker.

Public hearings were held this past week on two measures introduced by Governor Lanier. One of these, as H.B. 141, would demand that all migrant camps be licensed by the State Board of Health to insure that minimum health standards are met.

The State of Indiana attracts nearly 10,000 farm workers for harvesting and food processing at the peak of the growing season. More than half of these are Spanish-speaking Americans of Mexican descent.

Why do we have this seasonal labor influx? Because a considerable number of field workers are needed during a relatively short period of time. Why these people? Because chronic unemployment in their home areas combined with depressed wages force them to seek work elsewhere.

Despite the eagerness of migrant workers to accept temporary jobs in the Midwest and elsewhere, the average wage of someone of these persons is only about \$1,000. What is more shameful is that they are forced to live with their families in hovels with inadequate sanitation facilities.

Various organizations supported the proposed legislation before the General Assembly at earlier public hearings. These included the Citizens' Committee on Migrant Labor, the Indiana Council of Churches, the Governor's Committee on Migrant Labor, the Indiana State Board of Health, the Indiana Farmers' Union, and the AFL-CIO.

The lone group to oppose these bills was the Indiana Cannery Association, whose chief lobbyist contends that the measures are "not needed at this time."

This reminds us of the passages in our history books recounting the bitter opposition of businessmen, not to mention politicians, to legislation abolishing child labor. What the sweat shop and the 60-hour week. If our historical knowledge is accurate, there were some greedy employers who even opposed the introduction of safety devices to protect the life and limb of the over-worked, under-paid factory worker.

Human nature never changes. That is why it is continuing necessary to pass laws to force human beings to treat their fellowman with at least a minimum of dignity.

Government

On a February day in 1832, two French noblemen boarded a ship in New York harbor and set out for home, having completed a nine-months' stay in the U.S. on assignment from Paris to study our prison system.

Their reports probably were never submitted. One of the young men, Gustave de Beaumont lost his post almost immediately, and his friend and travelling companion, Alexis de Tocqueville, submitted his resignation simultaneously.

Both young men now turned eagerly to the notes, diaries, and other papers compiled during their visit here. Now, they could capitalize on this material and concentrate on their primary purpose—to write individually their impressions on America, to analyze democracy in the context of a Jacksonian America born of revolution and unfamiliar with aristocracy.

Beaumont's efforts were to remain relatively obscure, but his colleague's work, "Democracy in America," still stands as an incisive, panoramic study of American social and political life by a foreigner, admired by generations of readers for its scope and depth.

At this moment, we think one of de Tocqueville's many observations is especially applicable: "In America, centralization is by no means popular, and there is no surer means of courting the majority than by inveighing against the encroachments of the central power."

This anti-government "courtship" is a minor industry today, from Congress to the meeting halls of thousands of "citizens' committees," "seminars," and "rallies." To our list of Levittathons, we have quickly and dramatically added Big Governments.

So we are now being warned incessantly, by an army of eager watchmen, about the intrusion and menace of distant, alien, massive, mysterious government in Washington. We have almost turned back the clock to post-Constitutional Convention days and a Federalist-fearing America, reacting to this new Constitution to the extent, in Pennsylvania, of a nut attack on James Wilson, an author of the Constitution.

Charles Dickens once cited distrust as a prominent national characteristic of Americans. An American, Dickens wrote after a visit here, "fusses himself upon this spirit, even when he is sufficiently dispassionate to perceive the truth of it."

It is a sad thing to see this attitude evident in our time. It is a sadder thing to see it stimulated and encouraged, far beyond mere political partisanship.

We decline to endorse any party in Washington, without retaining reservations. But we especially decline to endorse that particular philosophy of unqualified, absolute antagonism toward national government—with all its cry-wolf promotion and lone-wolf alternatives.

We think we live, to use a phrase of de Tocqueville, in an age of "instruction in relation to government." "Managed" news is still news; and we rather appreciate being able to learn more and comprehend more in a day about events in Washington than our ancestors could in a month. We're glad Eric Sevareid (and Fulton Lewis, Jr.) are on the job. Don't forget the Alsops, too.) With all the coverage, liberal or conservative, it's a little difficult for Big Government to hide.

We share the concern often expressed about bureaucracy. We're also concerned about massive lobbying, too.

We listen eagerly to the alarmists telling us about the "intentions" of the Founding Fathers. But their Convention was held in most un-American secrecy. How did all these people get in?

So we are not about to discard a precious political heritage of the wisest of souls, especially expert at making sure his warnings about Washington won't affect his group's tax-exempt status.

We may listen to his Gothic description of inaccessible power which nothing, no citizen, can touch. But when he digresses to brag about those thousands of telegrams his group can threaten Congressmen with, we stifle our yawn and quietly depart.

QUESTION BOX

Why must priests nag about money?

Q. I wonder if many of our good priests are not more interested in the almighty dollar than in the religious life which they have chosen. I for one wonder if it is not a rarefied form of alimony to hear Sunday after Sunday, bazaars, second collection, religious articles, Christmas cards, bake sales, children's envelopes, stipends, rummage sales, church dinners, etc.

A. Titling is the answer, man. A good healthy, generous donation each Sunday by every parishioner, sufficient to balance the budget!

Q. My heart went out to the Catholic college student who wrote about the inner turmoil caused by the uncertain status of his faith. I should like to offer a few reflections which have proved helpful in my agonizing over the same problem. (This is not being written from any achieved plateau of certain faith, but only in one of the calmer moments of the contest.)

1. Crises of faith can be utterly awful, and one no more gets used to them than to periodic attacks of neuritis. But at least one learns that they eventually will pass, with God's grace. One can learn not to panic (maybe) and even, paradoxically, to have faith that faith will be restored.

2. In another paradox the Gospel handles this problem with stunning brevity and impact. In Mark 9:23, the cry of the possessed boy's father, "I believe; help my unbelief!" is the cry of all those who could not believe what they would, and it was abundantly answered.

3. Perhaps the fask of those who try to carry their Catholic faith to the forefront of contemporary thought—to its growing tip, so to speak—might be compared to that of the pioneer. Their situation is difficult and dangerous, and the dangers become painful fact. But the enterprise offers rewards beyond all expression, and no one who has ever tried it will ever again be content with staying comfortably at home.

All this about the security offered by religious faith has convinced entirely too many people. The "persecution of souls" enjoyed by a saint is not that of a Carnation cow.

A. There is more in this splendid letter, but this is enough for some meditation and prayer by all those who have ever been tempted by doubts. And who hasn't?

Q. As long as there are so many changes taking place in the Mass why don't they change the final blessing which states, "Go, the Mass is finished," and has the response, "Thanks be to God." My husband, a convert, always thinks this to be a little amusing. My nine year old son came home from Mass the other day and said, "Mamma, that doesn't sound good to me. It sounds like you're relieved that Mass is over."

A. I think it highly improbable that there will be a change in the Missa text, except possibly to translate it into English. It is one of the most ancient features of the Mass, used in similar form in nearly every early liturgy.

It was a formal, solemn dismissal of the assembly, and in the popular mind it became identified with all that went before it that it provided its own name for the Sacrifice. Originally in popularized Latin the meaning was approximately: Go, it is the dismissal. Missa is a participle of a verb which means to send, or to send away. Maybe a closer approximation of the original meaning would be: Go, you are dismissed.

The reply of the people, *Deo gratias*, does lend itself to an amusing parody of meaning. It was a personal shout of the people, used even as a greeting between them—comparable to Amen. It was shouted in the same spirit at the end of the Epistle. Thanks be to God for this reason, this message. We have understood it. So at the end of Mass, a popular cheer—not because the Mass is over, but for the privilege of participating in it. Thank God for the Mass!

Q. In Matthew 7:24 Jesus speaks about judging. Against what does He warn us not to make judgments?

A. Here we have an example of the restrained humor which Jesus often used. The example he uses is ridiculous: how could anyone get a log or a plank into his eye? But His exaggeration makes a memorable figure of speech. LaFontaine gives the key to it in his Fables: We are a lynx to our neighbors, a mole to ourselves. No one has sharper vision than the lynx, and no one is less tall than the faults of our neighbor. The mole is as blind as a bat; we see with his eyes in estimating our own faults.

This is the type of judgment against which Jesus warns us: the ability to see that tiny splinter in our neighbor's eye, while failing to notice the log which jams up our own vision.

You might compare this with our Lord's prayer: "Forgive us our debts, as we also forgive our debtors." After the manner in which we rather appreciate being able to learn more and comprehend more in a day about events in Washington than our ancestors could in a month. We're glad Eric Sevareid (and Fulton Lewis, Jr.) are on the job. Don't forget the Alsops, too.) With all the coverage, liberal or conservative, it's a little difficult for Big Government to hide.

"I would not sit in the scorners' seat, or hurt the cynic's ban. Let me live in a house by the side of the road, and be a friend to man."

Thus may I hope for a favorable judgment on the last day.

In Rom. 2: 13, St. Paul has similar comments about judging others: "in judging your fellow-man you condemn yourself."

Q. Are the Rosary and Stations of the Cross which I say daily considered mental prayer? They involve more mental activity than prayer. I get the impression from reading on the subject that these are not acceptable as mental prayer per se.

A. Maybe you should get rid of the books which are designed for contemplative religious, and find something practical for the layman.

AMBASSADOR WITH PORTFOLIO



CONTROVERSY

Who said tribalism is thing of the past?

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

The assassination of President Olympia in Togo serves to make clearer than ever that one of the main obstacles to the peaceful and successful emergence of the new nations in Africa is tribalism. When Europe was carving up Africa for its various empires, it cut right through tribal lines. The United Nations in insisting that the new nations develop within these artificial and unrealistic boundaries is making the same mistake. The boundary between Togo and Ghana cuts the great Ewe tribe in two, which is probably the only reason that Mr. Olympia, far and away the best man for his job, was killed. This affair, and the confusion in the Congo, demonstrates that most Africans, so far, care much, very much, less for the general welfare of their synthetic states than they do for the welfare of their tribes.

Something of the same, it seems to me, afflicts politics in Massachusetts, and wherever else in the United States pluralism prevails. Too many voters are more interested in the power position of their particular tribe than in the general welfare of the commonwealth.

JUST TO BE FAIR—and a little rash—let me start with my own native community. I do not think that South Boston has elected anyone who was not Irish, or mostly so, to a public school office within its completely controlled representative or senator to the General Court, representative to the Congress of the United States, or city or governor's counselor—in this century.

I feel equally sure that the North End has not elected a non-Italian in almost that time, at least since the "dears" left; and that Mr. Julius Ansell's (domain has not elected a non-Jew in the memory of anyone here in Cambridge. Worcester, Lowell, Provincetown, its Portuguese, Lowell its Frenchman and so on. As I move out of familiar territory my assurance fades correspondingly; but I will venture to say that Concord and most towns of similar ethnic texture have never elected any but their own tribesmen to a local office in their control.

THIS IS NOT to say that the various tribes have never elected men who were good for the whole community for they have. Nor that they have never rejected one of their own who was bad, too bad for anyone to stomach, for they have done that, too. Nor is it to say that they actually prefer good to selfishness in the men they support for public office.

It is only to say that as long as due deference to the tribal gods and legends, and the power position of the tribes, is the first and paramount consideration in getting the tribal support, selfish and greedy men will get into office and entrench themselves there on that alone. And the general good of the whole community will not be served. Whether the general citizenry that certain communities keep dishonorable men in office year after year. It is not that they love honor less but that they love tribal interests more.

Loyalty to one's own is not a bad quality at all; it is one of the cohesive forces in society. Speaking existentially as well as positively, if charity does not break a man's loyalty, it is not being tribal. Tribal pride and loyalty can be a force for good, if it expressed itself in demanding from its political favorites that they exemplify qualities that will redound to the tribal credit in the eyes of all.

I am not now and never was a strong United Nations man but at present it seems that this is the only way a few of the many wrongs can be righted.

My reason for waiting so long to write you—so I wanted to see if someone would answer Mr. McCarthy's letter. So far they have not.

John Samulowitz
Greenwood, Ind.

OPINIONS

Senator Martin explains S.B. 201

To the Editor: It has come to my attention that "The Criterion" has attacked Senate Bill 201 which pertains to permitting a charge on tax exempt organizations as a service fee for municipal services, and that my motive has been questioned. One of my aims in the 1963 General Assembly is to try to maintain local tax levels where they currently are—without any raising in state taxes. Some feel that if state taxes are not raised, there will be an increase in local property taxes, which are already too high.

I receive calls from widows and retired people who have saved all their lives to pay for their homes, and now when they are old and are on the limited funds of social security, they find the taxes on their homes higher than they can afford. They beg me to do something to relieve their plight. To tell them that I have introduced Senate Bill 254 which places a ceiling on property taxes at the current rate. If property taxes are to be reduced, we can take one of three courses: 1. Reduce spending, and I am doing all I can in that direction. For example, I have opposed the building of a civic auditorium at the taxpayers' expense.

2. Impose some substitute tax, but I do not advocate any new tax.

3. Spread the burden among more taxpayers; and it is this third method that Senate Bill 201 would implement.

I have introduced Senate Bill 201 as one way to ease the heavy burden of taxation which real estate owners are carrying. The bill applies the principle of taxing those who use government services pay the cost of them. This is accepted as a good principle of government financing generally, although we know we have made exceptions to this rule, particularly in the case of public schools.

Senate Bill 201 does not actually impose any service charges; it only authorizes the City Council, after public hearings, to impose a charge on whatever organizations can help bear the cost of local government.

I know of no tax exempt organization that does not render real services, and the same statement can be made about tax-paying individuals; they also render public service. The figures show that one-fourth of the real property in Marion County is tax-exempt, and it is safe to say that all our property taxes here would be reduced if those now tax-exempt would bear part of the cost. For example, if service charges were imposed on the federal and state government for the services they now receive free from the city, local property owners would get some relief. When Senate Bill 201 is applied to these tax-exempt entities, the idea of a service charge seems pretty good to me.

Senate Bill 201, carried out to its fullest possibilities, may be too broad. As an alternative, I also introduced Senate Bills 253 and 254 which permit tax exemption only if the property is actually used by the tax-exempt organization in its educational, fraternal, charitable, or religious work. These bills would require

all income-producing property to pay taxes, regardless of who owns them. As a consequence, Catholic schools and churches would continue to be tax-exempt, while any other outside property or businesses they or other charitable institutions own, which produced an income, would have to pay taxes. This would help spread the tax load more equitably. These bills may provide a better method for property tax relief than Senate Bill 201.

The content of Senate Bill 201 was introduced in 1957 by a Senator of the Catholic faith, and therefore I had no thought that the bill was unfair to those of your church. In 1957 it passed the Senate, although not the House, and so I have been somewhat surprised that your readers felt it was being unfair to them as a religious group. I have no such intention. My sole objective in the Senate is to serve God, my state, and my community.

I always welcome communications from my constituents and hope these thoughts of mine may help them better understand one of the many problems we, as legislators, have before us.

C Wendell Martin
State Senator
Indianapolis

L'L SISTERS



Physical fitness

To the Editor: It was a refreshing surprise to read the interesting article about the Physical Fitness Program, which our parish is having in harmony with the President's suggestion.

The direct interest of Father Lynch, the competent instructions of the Sisters, and the energetic efforts of certain ladies of the parish, have aroused the youngsters into a most invigorating effort to be on a par with Olympic stars.

To be on the front page of The Criterion is an honor of which our parish feels notably proud.

Aurora, Ind. Cecilia M. Dean

Q. Is it possible for a man to receive the Sacraments if he has obtained a divorce from his wife?

A. It is, if he is justified in living apart from his wife, and if he leads a good chaste single life. Under the separation of husband and wife, for any considerable period of time—and especially if there are plans that the separation will be permanent—requires the authorization of the bishop. And if a Catholic couple should separate and get a divorce without the bishop's authorization they would be guilty of serious sin and for that reason alone would not be permitted to receive the sacraments until they were disposed to accept the Church's authority in the matter.

One of the conditions which the bishop demands before authorizing the separation and divorce is that the parties fully realize the implications of single life, especially as regards company-keeping—and that they have no intention of entering another marriage. People who deceive the bishop regarding their intentions in these matters are guilty of sin by reason of their evil intentions.

THE YARDSTICK

World union bodies should bury hatchet

By MSGR. GEORGE HIGGINS

The International Confederation of Free Trade Unions, established in 1950 to counteract the influence of the communist-dominated World Federation of Trade Unions, includes within its membership almost all of the non-communist trade unions and/or national trade union centers of the free world, with the notable exception of the so-called Christian unions of Western Europe, Africa, Asia and Latin America.

The relationship between these two internationals has always been strained. It is not friendly. The reasons for this are so numerous and so complicated that even a latter-day Solomon



HOLY NAME SPEAKER—Raymond Albers, president of the Indianapolis District Council of Catholic Men, will be the guest speaker at the Holy Name Society meeting at St. James the Greater parish on Monday, Feb. 18. Mr. Albers is a member of St. Andrew's parish.

would be hard put to it to sort them out judiciously and come up with a workable formula for unity which would be mutually acceptable to both federations.

I would be inclined to say that while both organizations have made mistakes and both will have to "give" a little in the interest of unity, the heavier burden of responsibility probably falls upon the International Confederation of Free Trade Unions.

It seems to me that the ICFU, operating from a position of superior strength, has never really been in favor of cooperating with the Christian international except on arbitrary terms which it should have known in advance could not be accepted by the Christian international.

It must also be said, however, that the Christian international has not been completely above reproach in its own movement and the U.S. Government are really interested in promoting trade union unity in Latin America, they must be more important in their treatment of the ICFU and the Christian international.

Representatives of the American labor movement have made several attempts to resolve this unfortunate controversy between the ICFU (with which the AFL-CIO is affiliated) and the Christian international, but to no avail. I think the time has come for them to make another serious attempt in this direction.

The controversy which in the beginning was confined, for the most part, to Europe and later extended to Africa and Asia, has now spilled over into our own backyard. The two internationals are now sniping at one another in Latin America, where, of all places in the world, there is an urgent need for harmonious cooperation between all of the non-communist forces in the field of social reform and, particularly, in the field of organized labor.

The Secretary General of the Christian international, Mr. Auguste Vanistendael, charged in a recent news release from his Brussels headquarters that the American labor movement and the U.S. Government, by their policy of favoring the ICFU and ignoring, if not discriminating against the Christian international, are driving the two federations further and further apart instead of bridging the gap.

In many governmental and trade union circles in the United States, Mr. Vanistendael points out, there is a great preoccupation with the unity of all anti-communist forces in Latin America. That's all well and good, he says, but trade union unity in Latin America will never be achieved so long as the ICFU, with the open or tacit encouragement and support of the American labor movement and the U.S. Government, is determined to monopolize the field.

Mr. Vanistendael contends that if the American labor movement and the U.S. Government are really interested in promoting trade union unity in Latin America, they must be more important in their treatment of the ICFU and the Christian international. This seems to me to be a reasonable argument.

Mr. Vanistendael ought to have added, however, that if his own organization is really interested in trade union unity in Latin America or anywhere else, it will have to play the game according to the rules and stop calling the other side nasty names.

Too much of the propaganda emanating from the Christian international and from its Latin American regional headquarters is calculated to create the false impression that the unions affiliated with the ICFU are intrinsically inferior. From the ideological point of view, to those affiliated with the Christian international, it is the other way around.

The irony of all this is that Mr. Vanistendael himself, in the news release referred to above, openly admits that some ecclesiastical authorities in Latin America are opposed to the establishment of Christian unions in their respective countries.



PLAN MASQUERADE BALL—Shown above with some of the attractive decorations to be used at the Masquerade Jesters' Ball tonight (Feb. 15) at St. Pius X Council, Knights of Columbus, are four of the members of the Immaculate Heart of Mary Women's Club, which is sponsoring the affair. The ladies are, left to right: Mrs. Pierre B. Lobdell, Mrs. Charles S. Doades, Mrs. Louis F. Keen and Mrs. James A. Cromer. Mrs. Lobdell and Mrs. Doades are on the decorations committee; Mrs. Keen is dance co-chairman; and Mrs. Cromer (CL 1-3059) is in charge of tickets and reservations.

Don't prejudice council, Cardinal advises press

By WALTER M. ABBOTT, S.J.

GENOA, Italy.—In a pastoral letter last year quoted by the Vatican Radio, Cardinal Giuseppe Siri, Archbishop of Genoa, hailed the recent Vatican summit as likely "to change the course of our age into one of the most decisive in history."

However, in an interview with this correspondent, he cautioned that for the successful completion of the council's work, it was necessary to stress that newspaper and magazine writers should not prejudice the council.

Books and articles that talk too much about what the council should do or say, he explained, hamper the Fathers of the council, in the sense that if the expectations they build up are not fulfilled, people will think the council has not succeeded, or done its work well.

THE CARDINAL disclosed that at the request of Pope John XXIII, he had written his own account of the entire first session of the council, but said it was in his archives and would not be available until after his death.

"It is practically a whole book," he added. "I would like to recall his surprise when he read, in an Italian publication recently, a report of a speech he delivered at the Vatican Council."

He said he had certainly not given out his text and had not even told his secretary about the speech, since he regarded what took place at the council sessions as matters of strict secrecy, in accordance with the pledge he took as a council Father.

The author of the report, who had apparently been given an account of his speech by someone who was in St. Peter's Basilica on the occasion, made judgments on it that were scarcely proper, in view of the fact that the council Fathers themselves did not pass judgments on one another's speeches, Cardinal Siri declared.

He said he wished in particular to see the Vatican Council's discussion of the scheme on Christian revelation concluded with a definite statement.

"It seems to me," he commented, "that much of the discussion these days about 'two fonts of revelation,' or insistence that only the term 'revelation' be used, in

WHAT OF THE DAY

No. 1 health problem

By REV. JOHN DORAN

I think that the President is, indeed, right to take an interest in the nation's mental health problem. This is perhaps the number one health problem for our country at the present time. In fact, some say that the number of people afflicted mentally is so great that it is a physical disease, we would refer to it as a plague.

It would seem to me that the greatest good which the Federal Government could do in this regard is in the field of research. The problem is not too different from 'state to state, and is a very huge one.

A national research foundation on the problems of mental health would be a project beyond the capacity of any state to provide for themselves, yet might by its findings assist every state in decreasing its own problems. The federal government could well spend its money to provide the knowledge, and let the states use that knowledge through their already existing institutions.

The problems of mental health are most complex. There seems evidence that there is physical causality behind some forms of mental disorders. This causality is being pursued, and can be even more effectively sought through a federal research laboratory well staffed and financed.

Other causes of mental breakdown can be sought psychiatrically through the pooling of knowledge already obtained, and through research along lines at least partially indicated. A highly trained staff of statisticians for gathering data and psychiatrists for evaluating it would be essential.

Philosophers and theologians, even if the government could not see its way clear to put them on the staff, could still benefit in

"This struck a very positive note," he said. "It went to the heart of things. After all, the worship of God is our primary and basic function as true members of the Church."

It was providential, too, the cardinal added, "that we took up the matter of the unity of all Christians and all men. It is another fruit of the council that the Church was seen deeply concerned about this matter."

CATHOLIC GROWTH

PRINCETON, N.J.—The number of Catholics in the Republic of South Africa went up almost 37 per cent during 1962. Catholics increased from 334,342 at the end of 1961 to 456,224 at the end of 1962, according to the 1963 Catholic Directory for the Africa Apostolic Delegation.

Latin twist

ROME—For dinner tonight, why not try "pasta vermiciatella lycopersici liquamini condita." The phrase means literally: "worm-shaped pasta made with the juice of an Egyptian herb," but the exotic-sounding fare is familiar to most as "spaghetti with tomato sauce."

This Latin phrase is one of 2,000 new entries in the latest edition of an Italian-Latin dictionary published by Cardinal Antonio Bacci, a member of the Vatican administrative staff and a long-time champion of the contemporary use of Latin.

their studies by the materials made available through the government research, and could in turn benefit us all by their own ultimate conclusions. Neither philosophy nor theology work in a vacuum, but work upon data available. In this case they could guide others in the avoidance of mental breakdowns by a better understanding of the things which have lead to breakdowns.

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Advertisement for EAT and ENJOY IT! Guaranteed Anti-Anxiety Throck's R-6000 Formula. Includes details about the formula's benefits and contact information.

Advertisement for Catholic Supply House, Inc. (Formerly Mrs. E. King & Son). Includes details about church supplies and contact information.

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Advertisement for THE Indianapolis Restaurant With a National Reputation. Includes details about dining services and contact information.

Advertisement for KEY WEST SHRIMP HOUSE. Includes details about shrimp dishes and contact information.

LEBANON: CRUMBLING WALLS

ONE HUNDRED YEARS AGO the villagers of ANIRAL, in the Lebanese diocese of Sidon, built a small church. As time passed the congregation of Melkite Catholics grew larger, but the church remained the same... That is, until an earthquake a few years ago gave it a savage shaking. Then, like the Wonderful One-How Shy, it seemed to fall apart all at once... A Committee was appointed to see to repairs, impossible; was their verdict... A new church, much bigger, must be built, "we'll give all the money we can," agreed the people, and "we'll build it with our own hands..." But it wasn't enough. The small farmers of ANIRAL do not earn much. They turn to us... \$2,000 will buy strong building materials. Your gift may mean a church that will stand another hundred years!

LENT: SEASON FOR GIVING

On the first Friday following ASH WEDNESDAY, we read in the Mass: "Is not this rather the fast that I have chosen? ... Do not your hand to the hungry, and bring the homeless and needy into your house; when you shall see the naked, cover him ... They shall your light break forth as the morning ... and the glory of the Lord shall gather you up."

- 1. PALESTINE REFUGEES: A \$10 food package helps them for one month.
2. A \$2 BLANKET FOR A BEDOUIN. A small but warm winter gift.
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5. A MEMORIAL GIFT. A chapel or school. Cost: \$2,000.
6. MEMBERSHIP IN OUR SOCIETY: Single: \$1 a year; Family: \$3 a year.
7. Join one of our DOLLAR-A-MONTH clubs: BASHEN CLUB girls (ages 10-15); BREAD (children); PALACE OF GOLD (silver age); MARY'S BANK (trains sets); CHRYSTOM CLUB (trains sets); BASILIANS (sponsors schools); MONICA GUILD (supplies art, clothes, etc., for chapels).

8. Any of the above may be a MEMORIAL GIFT FOR FRIEND OR RELATIVE. If you wish we send gift card in your name.

Advertisement for Near East Missions, Francis Cardinal Spellman President. Includes details about the Catholic Near East Welfare Association and contact information.

Pope gives name to Fordham center

NEW YORK — His Holiness Pope John XXIII has consented to give his name to Fordham University's new center for the study of Eastern Christian churches.

The center, which has been in existence for 13 years, will bear the name of the Russian Center, but will now be known as the John XXIII Center for Eastern Christian Studies.

The new title, which the Holy See granted after being petitioned by the center's director, Father Paul Shalinski, S.J., signifies a broadening of the center's ecumenical interest. Hereafter, the Jesuit who is staffing the center were engaged in theological dialogue primarily with representatives of the Russian Orthodox Church in this country. Now they hope to open dialogues with all branches of Eastern Christianity.

Plans are underway for a new three-story building on the Fordham campus to house the center.

ASK SERRA STAMP

WASHINGTON — A bill to authorize a special postage stamp to mark the 250th anniversary of the birth of famed California missionary Father Junipero Serra, O.F.M., has been introduced in the House.

Advertisement for The Criterion, Official Newspaper of the Archdiocese of Indianapolis. Includes details about subscriptions and contact information.

Advertisement for PERKINS VAN & STORAGE, Local & Long Distance Moving, Packing, Crating. Includes contact information.

Advertisement for USHER Funeral Home, Inc. Includes details about funeral services and contact information.

Advertisement for Monsignor Goossens Says: Enroll in the Society for the Propagation of the Faith through your parish during the weeks of February 17 and February 24. Includes details about membership and contact information.



When God spoke

By PAUL MALLIA, S.J.

That gold-lettered invitation card on my desk started me thinking. John is a fine fellow. I have known him now many years and it was a pleasure to read the words that tell me he is getting married. At the bottom corner of the card there is an RSVP—

Have you ever wondered what the world would be like—if there were no words? There would be no commands. No questions. No telephone calls. No radio. No books. We would really live worlds apart.

How would we tell another of our joy, or of our hurt feelings, or our wishes or of our love? To praise or to thank we use words. Words are bridges between us. They even bridge hundreds of years. Words written or carved in stone ages ago tell us something of the people who wrote them.

God also speaks to us in words, words that we can understand. Through the priest he tells us "Your sins are forgiven." He guides us through the words of Popes and Bishops. Through the words of a poor man he asks us to be kind. He even gave us a written word, the Bible. But above all these words, God has one word which he gave to us. It is this Word that we refer every time we say the Angelus: "And the Word was made flesh and dwelt among us." That word, of course, is Jesus Christ.

A word tells something. The little baby at Bethlehem, the youngster at Nazareth, that is God's word to us. God's word that is God hearing a blind Galilean, or calumning a man that made the apostles terribly afraid. That man who was crucified and died, but rose again to new life—that is God's word to us. What does he mean to tell us by this Word?

To put God's message in a nutshell, it is this: God loves all people and wants to make each one of them His child. That certainly is great: God wants to

make you and me and every one a member of His family. That's right, of His family.

He told us, in fact, something none would have ever guessed: that He is three persons, the Father, the Son, and the Holy Spirit, who know and love one another. By making us His children, God wants to extend to us this special love, and have us live as a child of God should.

To tell us all this He sent Jesus His Word, to us. And Jesus told us, and even now through His Church He continues to tell people all this. He has told you. Like the card on my desk, God expects from us an answer to His Word. He has told you. All huddled up in white clothes, you were carried to church and a priest asked you at the entrance: "Do you believe in God the Father almighty? In His Son, Jesus Christ, who was born and suffered for us? In the Holy Spirit? In the Church? Do you believe in a life that never ends? Do you believe that sins can be forgiven?"

You couldn't get excited by all this questioning, for then you were too smart to understand. But two people answered for you. Your godparents said: "I believe." You believed all that God said just because He said it. That was your answer to God's Word. The baptism that you then received made you a Christian—like Christ, a child of God.

You answered right. And never have you given a more important answer. It was God Himself who expected it. And it lasts for life. Everything else, compared to your "Yes, Lord, I believe," falls into second place.

A lifetime. A flower has its lifetime. A tree's lifetime is longer. Some trees go on living—and growing—for over a hundred years. Where there is living there is also growth. You notice that in yourself. You smile when you see your photo of five years ago. You have grown bigger, you have learned many things.

With all this, one thing more must grow: your knowledge and understanding of what you believe. Otherwise you are not wholly growing. You would be like a tree that grows only on one side; here, you find many branches, many leaves and fruit, but on the other side hardly anything. Besides, we do not easily forget the good advice and the kind words of a friend; we cherish them. Is that the way you should try to learn? That you would care to learn? How did you come about what God said when He spoke to you?

Cadets to open tourney play this Sunday

While the Juniors and Seniors are winding up Archdiocesan tournament play at Secunia High School, Indianapolis, this week-end, the Cadets will open their annual battle for top honors at two sites—Providence High School, Clarksville and Our Lady of Lourdes, Indianapolis.

Opening round games in the Cadet tourney are scheduled Sunday at 2 p.m. and 3:15 p.m. at both gymnasiums.

The semi-finals and finals are scheduled at Secunia on Sunday, Feb. 24.

The Cadet schedule is as follows: At Providence High School: 2 p.m.—Holy Trinity, Indianapolis, vs. Holy Trinity, New Albany; 3:15 p.m.—St. Paul, Tell City, vs. St. Mary-Michael, Madison.

At Lourdes, Indianapolis: 2 p.m.—St. Mary's, Richmond, vs. St. Joseph, Shelbyville; 3:15 p.m.—St. Michael's, Brooklet vs. St. Patrick No. 1, Terre Haute.

THE JUNIOR and Senior schedule at Secunia this Sunday, Feb. 17, is as follows: At Providence High School: 12:30 p.m.—St. Rita, Indianapolis, vs. St. Andrew, Richmond; 1:45 p.m.—St. Paul, Tell City, vs. St. Joan of Arc, Indianapolis.

Cage tourney scores

Table with columns for DEANERY TOURNAMENT SCORES, TELL CITY DEANERY, NORTH VEENON-BEDFORD DEANERIES, and RICHMOND DEANERY. Lists various schools and their scores.

Table with columns for NEW ALBANY DEANERY, TELL CITY DEANERY, and TERRE HAUTE DEANERY. Lists various schools and their scores.

Table with columns for INDIANAPOLIS DEANERY, "B" TOURNAMENT, and SENIOR TOURNAMENT. Lists various schools and their scores.

Table with columns for HOLY CROSS "67" INVITATIONAL TOURNAMENT and HOLY SPIRIT FRESHMAN-SOPHOMORE INVITATIONAL TOURNAMENT. Lists various schools and their scores.

TOURNAY finals are scheduled. The Holy Spirit Freshman-Sophomore basketball tournament is scheduled to wind up this week-end, with the quarter-finals slated Saturday afternoon and the semi-finals and finals on Sunday afternoon and evening.

Trophies will be awarded after the 8:15 p.m. championship game Sunday. The consolation tilt will begin at 7 p.m. Meanwhile, in the Holy Cross "67" League invitational, second round play will be completed and the quarter-finals opened on Sunday and Monday.

YCA TO MEET INDIANAPOLIS — The Young Catholic Adults will meet on Thursday, Feb. 21, at St. Catharine's, 1109 E. Tabor St. The recitation of the Rosary at 8:15 p.m. will precede the meeting.

Students to note Newman Week

WASHINGTON—Cardinal Newman Week will be observed from February 24 to March 2 by more than 600,000 Catholic students enrolled in 850 senior colleges and universities of the nation.

Father Charles W. Albright, C.S.P., coordinating secretary of the National Newman Apostolate here, said special lectures, symposia, round table discussions, sermons, articles in Newman Club publications and other events will draw attention to the 19th century British churchman, scholar and writer, Cardinal John Henry Newman.

Father Albright said observance of the week also will draw attention to the growing apostolate of the Church to the secular college community. He pointed out that the number of Catholic students attending secular colleges and universities nearly doubles the number of students who are accommodated in the nation's Catholic colleges and universities.



ADDRESS DANCE INVITATIONS—The four Chetard High School students above were members of a committee of seven who addressed invitations to Chetard's first annual Parent-Faculty Association Winter Dance to be held at St. Pius X Council, Knights of Columbus, on Friday evening, Feb. 22. The girls are, left to right: Carol Burnett, Nancy Chloupek, Barbara Brown and Ruth Ann Rhoads. Others on the committee were Jane Harrigan, Ann Scanlon and Marsha Tansey. Mrs. Robert Courtney (CL 5-3276) and Mrs. John O'Donnell (CL 5-8581) are taking table reservations.

Cy Cipher

MARIAN AWARD — The CYO Office announced this week that notices have been sent to all parishes regarding the annual Marian Award presentation to Junior Daughters of America, Girl Scouts and Camp Fire girls. The ceremony will be held on Monday, April 8, at a parish to be announced later.

SUMMER BASEBALL — The CYO has scheduled a preliminary planning meeting for the 1963 CYO Summer Baseball league, operated in connection with the Indianapolis Junior Baseball program. The meeting is scheduled for 7:30 p.m., Wednesday, Feb. 20, at the CYO Office. All interested parishes are urged to have a representative present.

FATHER COMMONS

CSMC meet set Sunday

The second Archdiocesan Conference of the Catholic Students' Mission Crusade will be held at St. Agnes Academy, Indianapolis, at 2 p.m., Sunday, Feb. 17. Father Patrick Commons, S.V.D., a native of St. Anthony parish, Indianapolis, and now a missionaryary in India, will be the guest speaker.

Units from Catholic colleges and secondary schools in the Archdiocese will be represented. Any interested persons are welcome to attend.

Father Commons is at present visiting his parents in Christ the King parish. He was ordained in 1951. He will return to India early in March to resume his work as a missionary pastor.

Notre Dame sets boost in tuition

NOTRE DAME, Ind.—The University of Notre Dame today announced a \$100 increase in tuition for undergraduates effective next September.

Rev. Edmund P. Joyce, C.S.C., executive vice president and treasurer, said the University is raising its undergraduate tuition to \$1,800 for the 1963-64 school year because of "continually increasing educational costs."

Tuition for graduate students and law students at Notre Dame will remain unchanged at \$1,000 per year, Father Joyce said. He also indicated that board, room and laundry fees for on-campus students will be maintained at present levels established in 1952.

The overall change to Notre Dame honors students will range from \$2,080 to \$2,220 for the academic year, varying somewhat with the residence hall in which the student lives.

The University's total enrollment is 6,730.

Hold state parley of student nurses

INDIANAPOLIS — Delegates from Catholic schools of nursing in the Archdiocese are participating in the annual convention of the Indiana Association of Student Nurses this week-end at the Hotel Severin. The parley, which opened Thursday, is scheduled to wind up Saturday with the traditional "Uniform Day."

The overall change to Notre Dame honors students will range from \$2,080 to \$2,220 for the academic year, varying somewhat with the residence hall in which the student lives.

The University's total enrollment is 6,730.

Miss Toni Lawrie, of St. Vincent's School of Nursing, is the outgoing president of the Indiana Association.

Thirty-two teams from a starting field of 68 are set to enter the second round of the annual Criterion Quiz Contest on Tuesday evening, Feb. 19. Matches are scheduled for 8 p.m. at various parish centers.

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WORKING TO BEAT HELL

You call it love!

By JOSEPH T. MCGLOIN, S.J.

"Love" is the loveliest word in the language. That's why it's such a shame to see it so universally misused. This is, in fact, the season when you can drop into the corner drug-store and pick up a flimsy little card with some vague verse on it, and mail it to someone you scarcely know with the message "I love you," or "Be my valentine," or some such patented phrase.

It isn't the comic who deplores using the word "love" lightly—and usually wrongly. It is anyone who recognizes some of the depth of meaning in the word,

and who dislikes seeing something this valuable and wonderful being cheapened by complete misuse.

Many people today—and this includes many teenagers unfortunately—say "I love you" when they really mean "I love me."

They don't love anyone at all besides themselves, and they mistake the pleasure they find in the company, or in the sight of each of someone, for love. This sort of pleasant feeling could accompany love, or be one of its effects, but in itself it is not love, but self-love, self-liking.

No, real love is not seeking one's own pleasure. As a matter of fact, if some character tells his girl friend that he loves her, and then seeks sinful pleasure with her to "prove it" he's a liar. He is also emotionally immature, and needs a mother at this moment more than anything else, but that's beside the point for the present.

On the other hand, if the girl figures she, too, has to "prove her love" in some sinful way, she's not very bright either. Both of these generous souls are, of course, very deeply in love—with themselves. Come to think of it, maybe they deserve each other at that.

One of the biggest blunders in circulation today is that love and physical attraction are synonymous. George sees Betty bathing Beautifully and immediately thinks he is in love with her. Or Susie goes to a talk at Marine-Beach Bertram and her heart beats faster (an effect a good meal will also have on her), so she figures she is in love with Betty and Bertram might make nice mangle-pieces, that's no sign they can love or be loved at least by George or Susie.

These are only a few of the things love is not. The list could

THIS GUY IS IN LOVE ALL RIGHT—WITH HIMSELF

go on and on. It's not lust, nor desire, nor sex attraction. It's not adoration, either, nor admiration, nor wishful thinking.

Love has to begin with self-sacrifice or it doesn't begin at all. When you say you love someone, you have to mean that you regard this person so highly that you'd be willing to make any sacrifice, with no thought of any return, for that person. Any other attitude means that you're out for yourself and your own pleasure, and that can hardly be called anything but selfishness. (This is, incidentally, why most marriages break up—and she are not in love with each other but with themselves. They aren't even friends. They claim to be willing to give 50% to their marriage, but they get 50% in return. But real love is no quid pro quo deal, but is willing to give 100% without asking for any percentage in return. When love is mutual, both parents are more interested in giving than in receiving.) It's quite possible, in fact, that the best way you could prove your love for someone might be in staying away from him or her!

Our lapsed-up world often equates love with sex these days. These can hardly be synonyms, however, or there would be no love of God for us and we for Him, no love between the members of a family, no love of good friends for one another. Even the love of boy and girl, husband and wife, has to be based on much more than sex if it is to be really love. The texts which are the culmination of love in the physical order (when intellectual

and emotional love are already present), and if they are not so used, they become a cruel, selfish desecration of one of God's loveliest gifts.

Probe deeply enough into the real meaning of love, and you have to come up with the literal fact that God is Love. (Don't let that bounce off. Think about it.) We are capable of love only because we share in God's life which is Love. Even the greatest human love is only the vaguest shadow of this infinite Love, and to which human love just leads us. It's not too great a step from here to realize that even the greatest, most ideal love of the perfect husband and wife must be subordinated to the love of God (to infinite Love), or it isn't what it should be. Both husband and wife have to be able to say honestly, "I love God more," or they have "loved" mixed up with something else.

You know, St. Valentine's Day, which we observed this week, would be a day of genuine significance if you really understood love. But the day is nothing but a mockery when you use the word "love" in the same way. There were two St. Valentines, no one is sure which one is allegedly responsible for the valentine racket. But we do know that both were martyrs, and so they both knew what love really is. Because genuine love is willing actually to lose itself in death for the one it loves, and not just go around bragging that it would do so.

This is not pessimism about man but rather the greatest optimism.

Feb. 17 SEXAGESIMA SUNDAY. "The seed is the word of God" (Gospel). As the seed is sown, buried, as it does for the sake of new life, so the Word of God as we know Him in the flesh in Christ Jesus will die, will be buried, will rise again. And this is to be in order that all of us who will accept Him as our prototype, our ultimate human form, our life, will have delivered from the "troubles" of which we deliverance in the Entrance Hymn.

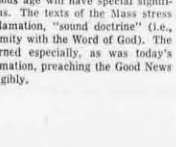
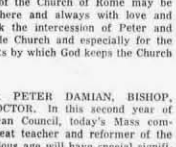
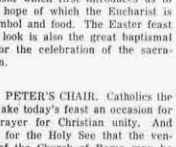
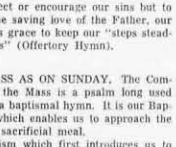
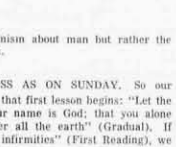
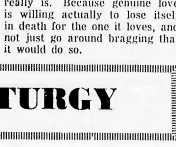
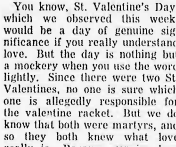
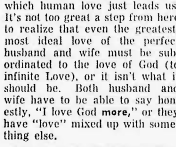
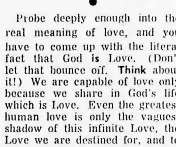
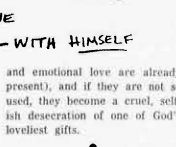
So the second Sunday of this time before Lent continues the Easter-orientation begun last week. The Word came among us not merely to display His glory. He came to enter fully into our world, our "troubles," the paradoxes of our world, He came to show us clearly that what a limited and defective vision may see as senseless, futile, is really full of purpose and of hope.

The sin and evil of which this new season in the Church's year makes us especially conscious—these and realities, have their answer in the victory of the Word-made-flesh over the death we will know and the moral failure we have already known.

Feb. 18 MASS AS ON SUNDAY. The First Reading in this week's Mass is many things: encouragement, warning, a very personal message from Paul the Apostle. But in the liturgy it is the Church teaching us, it is God who speaks through the words of that inspired Scripture which the Church must communicate to men. And the lesson is that we are sinners, saved by the Word, that we do not place our trust in our own strength (see the Collect which precedes the Reading).

Feb. 19 MASS AS ON SUNDAY. The greatness of the Revelation God has given to all of us (whether or not we have known such private visions as the Reading speaks of) does not change the fact that we are still sinners. So the Christian's direction is always fundamentally Godward, not inward.

Salvation is His gift, not our achievement. And we find ourselves most perfectly, even our relation of love with one another, in the worship of God.



IN THE WHOLE CHRIST

Call to perfection

By ABP. EMILE GUERRY

Be ye therefore perfect. (Matt., V, 48)

It is to all souls without exception that Our Lord addresses His call to perfection. Perfection consists in the union of our will with the Divine Will, through charity. In this call, how does Christ, as Head of the Mystical Body, exercise His authority over the wills of men?

The Model

"He reigns over human wills, because, in His human will there is perfect rectitude and perfect submission to the sanctity of the Divine Will." (Encyclical on Christ the King.)

During His earthly life, the Incarnate Son of God possessed two wills, just as all men possess: His Divine Will and His human will. Since it was a created will, the human will of Christ, like that of every human creature, was dependent on the Divine Will, and could not act spiritually except with divine concurrence. But it was the Divine Word Who was responsible for Christ's desires and wishes, since, as God made man, Christ acted with His human will in accordance with that human nature which He had assumed.

Complete harmony existed between these two wills. As Man, Christ could not desire anything which was not in full conformity with the Divine Will, because, being the Son of the Father, He could not sin.

Christ consented to experience repugnance when faced with the Chalice of His suffering, in order to be like unto His brethren; but His deliberate will will never feel the slightest hesitation in accepting His Father's Will. Willingness could only be what His Father willed and as His Father willed it, His Father said: "My meat is to do the will of him that sent me" (John, IV, 34).

The things of this world beckon us and pull us in a thousand directions. The contemplation of this admirable rectitude of Christ's human will in its complete submission to the Divine Will, brings calm and recollection to our souls, while at the same time it invites us to imitate that submission by an entire dependence on the grace of Christ, our Head.

The Head Who leads and inspires

In the glory of His Father, whence He exercises His office of Mediator and of Head, Christ is not inert and passive; for He uses His wondrously penetrating and active intelligence and will, in His glorified Humanity. But it is sufficient to say that His Will conforms exactly to the Divine Will! Rather it is plunged in that Will, so that it is now but one with the Divine Will.

In Heaven where He can no longer suffer, His sacred Humanity is free from those infirmities of human nature which He designed to experience while on earth. His will is immersed in the Beatific Love which necessarily accompanies the Vision of Glory in Heaven; whereas, while on earth, Christ had laid aside the beatifying effects of this Love on the sentiment part of His soul, in order that He could suffer among us and for our sake.

Christ wishes that His Mystical Body should grow in holiness, for the law of that Body is that of a continual increase in perfection. He therefore earnestly desires our perfection. It is His desire to most contribute to the formation of the Whole Christ, because it is with our fidelity to His Divine Grace that Christ effects this formation.

He desires that each member should unite his will with His own Will, as Head, so that, in Him, we may be in constant union with the Divine Will.

But those who, in this renewed in our souls, because He sees all the needs of His entire Mystical Body, Christ insistently urges souls in their ascent to the ideal of perfection He has assigned to them. He does not allow them to stop on the way, because He knows that for them to rest is to slip back. Ceaselessly, too, He gives the graces of which each soul has need in order to fulfill its mission in the Mystical Body.

The demands made on those who seek perfection

But those who understand the call of Christ, our Head, must learn the full demands He makes on those members of His Body who have decided to live like Him and under His influence.

Which are the activities of such souls which Christ will accept, bless, fruitfully and recognize as His own? They are those which proceed from Him and are inspired by Him; those which souls accomplish by reason of the spiritual strength He gives them, and under the impulse of His Holy Spirit; in a word, those which bear His mark, so that He can say of them: "I have accomplished these things in you and with you."

On the other hand, those actions which do not find in Him their inspiration and their principle—those which are essentially selfish, proud, sensual nature—cannot be referred back to the Head of the Mystical Body; for they are the fruits of a nature abandoned to its passions or not kept under sufficient control.

O Jesus, Our Lord, have pity on our Christian brethren who, through indolence, faint-heartedness or the choking cares of this life, no longer feel the desire for perfection burning in their hearts. Put out of their minds those ideas which have settled complacently into their own conception of a religion of ease and self-deception, a surface religion without ideals, a religion involving neither effort nor that divine discontent which urges to greater perfection—a religion, in fine, which denies the appearance of Your Mystical Body and is contrary to the mission given to these souls.

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

THIS IS CATHOLICISM

Parents' obligations toward their children

By JOHN WALSH, S.J.

Q. What are the obligations of parents toward their children?

The Fourth Commandment obliges parents to love their children; to provide for their material needs; to supply for their spiritual and religious training; to have them educated; to refrain from undue interference in their children's lives.

Q. What kind of love should parents have for their children?

The love of parents for their children should be equal, not favoring some and slighting others. It should be marked by frequent marks of affection, especially when the children are young; and when they are older, parents to observe, point out, and punish the faults of their children.

Q. How many parents sin against their obligation to support their children?

A father may sin, even mortally, against this obligation by being lazy and shiftless, and refusing to work; by wasting his wages on drink or gambling. A mother may sin, even mortally, against this obligation by being

FAMILY CLINIC

Parents wonder why she can't have a 'quiet' wedding

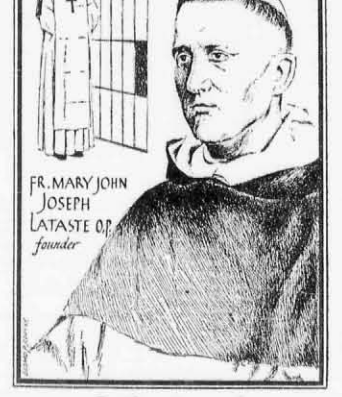
By JOHN L. THOMAS, S.J.

Why must a girl be forced by society to have a large church wedding? Has the deity had a rehearsal dinner, wedding breakfast, reception, five bridesmaids, a \$200 wedding dress, the bride to be considered cheap. Before the ceremony, the bride and groom are harassed by florists, caterers, silverware salesmen and other pests seemingly created for the express purpose of invading privacy and purse. Yet the Church is adamant about Catholics being married at a Nuptial Mass, so the rest follows. I'm beginning to think an elopement has much in its favor, considering purse, privacy and preparation.

ence of a priest and two witnesses as representatives of the Church and the Christian community. Because marriage unites Christian spouses to each other as Christ is united to His Church, the marriage ceremony should be accompanied by the Nuptial Mass, for it is during this Holy Sacrifice that Christians participate most fully in the mystery of Christ united to His Church.

But a wedding serves other purposes. It marks the union of two separate families, and the formation of a new social unit. Hence it is normally regarded as an occasion for rejoicing. It also marks the bonding of two family circles—"Wherefore a man shall leave father and mother, and shall cleave to his wife"—so fond parents shed a few tears. Such mixed reactions, together with the various culturally defined modes of expressing them, are quite reasonable.

In the light of these observations, let us turn to your first question: Are you "forced" to have a large wedding? As a sociologist, I would be the last to underestimate the strong, subtle force of social pressure, but I would also insist that such pressure may be easily withstood, provided one has firm convictions. Moreover, as a Christian living in a secular society, you must also insist that such pressure may be easily withstood, provided one has firm convictions. Moreover, as a Christian living in a secular society, you must also insist that such pressure may be easily withstood, provided one has firm convictions.



In the vineyard

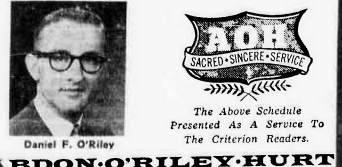
THE DOMINICAN SISTERS OF BETHANY... were founded in 1860 as a result of a retreat given to women prisoners in France by Father Mary John Joseph Lataste, O.P. During his imprisonment he was inspired to open a religious house where sisters would receive converted ex-prisoners as sisters, clothing them with the same habit. A house was opened on the Feast of St. Mary Magdalen, and on Aug. 15, under the protection of Our Lady, Mother Henry Dominic and three companions began the life of Bethany. Father Lataste died four years later in Fresno, California, on March 10, 1880. The cause for the beatification of Fr. Lataste has been introduced and his daughters at Bethany are anxious to hear of petitions and favors granted through his intercession. The sisters are semi-claustral, wearing the black and white habit of St. Dominic. A contemplative community, they live a life of silence, manual work, prayer, community life, and recite daily the divine office in choir. To support themselves they make vestments and church linens, and hand-paint cards. Their aims are always spiritual mercy. Their apostolate is chiefly carried on in the contemplative life. The life of prayer gives the sisters a special love and compassion for women who have fallen seriously. They show this love by assigning two or three sisters to each convict to assist in prison and bring hope and courage to women who have known only the harsher side of life—perhaps God will call one of them to Bethany. All sinners are welcome. The sisters have houses in France, Belgium, Switzerland, Italy, Austria, and America.

Radio & TV Apostolate

ROSARY RADIO PROGRAM

WIRE-1430 on Your Dial—Mon.-Fri.—7-45 P.M.

FRIDAY, Feb. 15—(Tape) Rev. Donald Schrier and members of Cathedral High School Sodality. MONDAY, Feb. 18—(Tape) Rev. Edward Bockhold and members of Holy Trinity parish. TUESDAY, Feb. 19—(Live) Rev. Donald Schrier and members of St. Leo. WEDNESDAY, Feb. 20—(Tape) Rev. Charles Koster. THURSDAY, Feb. 21—(Tape) Rev. Francis Bryan and members of the Young Catholic Adults.



The Above Schedule Presented As A Service To The Criterion Readers.

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MAXIMUM OF HOKUM

'Sodom and Gommorah' rewrites the Scriptures

By JAMES W. ARNOLD

People who were astonished that they ever made a movie out of "Lolita" will be flattened to learn that they have now made one out of that scamy part of the Book of Genesis concerning Lot and the spectacularly wicked city of Sodom. The original of this one makes "Lolita" seem like "My Little Margie."



thinks the story is more than a plain tale for infants. Shot in the wastes of Morocco with an international cast generously sprinkled with gorgeous, unattuned Italian turkey legs while dancing girls struggle through impossible choreography. The climactic combat between the hero and villain (the shepherd's staff, symbol of peace, becomes a lethal weapon); the vast battle scene, in which thousands of horsemen wave, yell, rush off in all directions, and die as messily as possible.

The stinging guards and the roaming slaves and the orgies where the extras lounge around filling their goblets with grape juice and eating turkey legs while dancing girls struggle through impossible choreography. The climactic combat between the hero and villain (the shepherd's staff, symbol of peace, becomes a lethal weapon); the vast battle scene, in which thousands of horsemen wave, yell, rush off in all directions, and die as messily as possible.

"Sodom" has its own built-in extras. The required suggestions of perversion are admirably delicate, and restricted, through some puzzling application of the double standard, to women. For a film-maker, the heaven-sent idea that the city is a rare and glorious opportunity to blow us a whole set. Then there's the piece de resistance (coup de grace) when Lot's wife (poor Pier Angeli, who's been having trouble

enough with the dialog) becomes a pillar of salt. To his credit, Aldrich attacks the clichés with vigor and creativity. The torture, for example, imaginative new devices (the Granger-Bauer combat is sadistic but fast, inventive, excitingly cut.

ably won't see this movie, they may as well know all the bad news. Abraham does not appear; it is Lot who begs the angels to spare the city for "even 10 just souls (teenagers Rosanna Podesta and Claudia Mori) are at least true to character. Lot's wife is depicted as an upper-caste ex-slave who never quite understands why she should give up all the fun in Sodom for the hardships of a Hebrew wife. Genesis says Lot escaped with his family, in the film he leads out an endless

column reminiscent of the exodus in "The Ten Commandments."

(probably volcanic gases) and that her abandoned body was encrusted with salt like most other objects in that forlorn Dead Sea region. Most audiences, however, will take little note of this, and this is the ultimate harm of a film like "Sodom," for all its old-fashioned flash and inspired corn. The Scriptures are less than they are, and the historic characters are less, and even the sinners are less. Inevitably, God seems less, and the viewer falls less into a diminished, degraded world. (Legion of Deity: 8)

BOOKS OF THE HOUR

Life of a great American

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

Francis J. Broderick's "Right Reverend New Dealer: John A. Ryan" (Macmillan, \$5.95) is a fine piece of biographical writing, and still more wonderful for a book of Catholic history and interest—a beautifully produced book.

Most of Ryan lived from 1869 to 1945; years that, by any kind of reckoning, were most important in the formation of the American social conscience—and he was one of the greatest architects of that conscience.

As a farm boy in Minnesota, John Ryan was introduced by a socially-conscious and argumentative father to the world of debate on social, agricultural, economic, and labor-management matters—so that by the time he entered the St. Paul Seminary as a clerical student, his mind was already firmly oriented in this direction.

was, in the American and British social press, much negative comment, though the burden of the reviews was more than favorable.

Influenced and impressed by such American liberal writers as Thorstein Veblen and Henry George, Father Ryan moved forward from the position of the first book to advocate, by 1910; Public ownership of public utilities, and of mines and forests; government control of monopolies, progressive income and inheritance taxes, taxation of future increase in land values, and prohibition of speculation on the stock and commodity exchanges.

Fr. Ryan's ideas, in fact, says Prof. Broderick, were "more radical than the program of a good many moderate, die-paying socialists." At the same time, the

author points out that Fr. Ryan never sought—as had the much more controversial Fr. Peter Dietz—the quasi-official designation "labor priest."

Though his opinions called him socialist or modernist (the latter a more dangerous label for the time) Ryan, says Broderick, thought of himself as "about as radical as Leo XIII."

Joining the faculty of the Catholic University in 1915, Fr. Ryan formed ties also with Trinity College and with the National Catholic Welfare Conference and the National Catholic School of Social Service. With time out for visits home and for extensive traveling, Washington was Ryan's base of activities until his death in 1945. He remained on the Catholic University faculty until the statutory retirement age of 70, in 1939.

Space does not permit here a full discussion of the role that the book so skillfully shows Msgr. Ryan (he was elevated in 1931) to have played in so many areas of American social history.

In a liberal-Conservative argument between the American Catholics of the time, he ran alongside the liberals. Initially well disposed toward national Prohibition, Ryan came later to oppose it as impractical and unworkable. He worked hard for the election of Al Smith.

When Hoover entered the White House, Msgr. Ryan did what he could by way of advice and counsel to alleviate unemployment and to shorten the depression. He was a greater admirer of Roosevelt—and an even greater admirer of Justice Brandeis.

He fought for the CIO, defended the Supreme Court appointment of Justice Black, defended the New Deal against the attacks of his fellow-priests, Father James Gillis and Charles Coughlin.

At the same time, Prof. Broderick points out that Msgr. Ryan was never really a Roosevelt intimate. His text on "The State and the Church" became one of the classic sources for arguments on this theme.

Twenty-two years found him taking up new causes: support of America's entry into World War II and the campaign for Negro rights. He was still fighting for all these things when he died on September 6, 1945.

Mr. Broderick has done a fine job of this. His book deserves a wide audience, and by no means an exclusively Catholic one.

Jehovah's vengeance on Sodom is less impressive, consisting chiefly of immense noise, standard earthquake shots and ersatz masonry falling on confused sinners.

But one is struck by their evil ways during the holocaust: draining goblets, plundering, killing and smooching. As the roof fell in on one pair of lovers, a wit in the audience captured the essence of the moment: "Boy, what a kiss!" Aldrich adds his own dry comment by making the final conflagration look disturbingly thermonuclear.

Three performers are worth mentioning. Miss Aimee uses her "La Dolce Vita" experience to suggest the Sodomite queen's decadence without being overly explicit. Brian plays his man like a coiled snake: everyone applauds when he does. Granger's Lot is a distinguished, virile gray; the Hebrew prophet according to H. Rider Haggard. But his religious acts are restricted to stuffy sermons on occasional fluttering of the eyes to heaven. Most of the time he is breaking bones and banging heads with that staff.

Since Scriptural scholars prob-

Role of pastor is TV subject

NEW YORK—A study of the role of a Catholic pastor in contemporary America will be the subject of a program, "Directions '63 - A Catholic Perspective," which will be telecast by the ABC-TV network February 17 from 2 to 2:30 p.m., EST.

The program, coproduced by the National Council of Catholic Men and the ABC's public affairs department, will center on Msgr. Jasper Chiodini, pastor of St. Dominic Savio parish in Afton, Mo.

Former governor Marian speaker

Former Indiana Gov. Harold Handley, now president of the advertising-public relations firm of Handley & Miller, will speak at Marian College Thursday, Feb. 21. He is the second speaker in a series entitled, "The Many Faces of Politics."

Mr. Handley's subject will be, "Politics: The Executive Look," which he speaks at 8:15 p.m.

The speaker for Thursday, Feb. 28, will be Arch Bobbitt, former chief justice of the Indiana Supreme Court, now a member of the law firm of Ruckelshaus, Bobbitt & O'Connor.

Calendar

FRIDAY, FEB. 15

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

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

A Ladies Party from 7 to 11 p.m. at St. Christopher Church, 5301 W. 16th St., Speedway. Homemade pies featured at Fish-Fry-Carry-Outs from 4:30 to 7 p.m.

The Indianapolis Chapter of St. Meinrad Lay Alumni Association will meet at 8 p.m. at Council 437, Knights of Columbus.

SATURDAY, FEB. 16

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

WEDNESDAY, FEB. 20

Luncheon (Chicken and Noodles) Card Party from 10:30 a.m. to 2 p.m. at St. Roch's parish, 3603 S. Meridian St.

THURSDAY, FEB. 21

Holy Angel Social at 6:30 p.m. in the school hall, 28th and North-western.

Card party set at Sacred Heart

INDIANAPOLIS—The pre-Lenten card party sponsored by the Sacred Heart Christian Mother's Fraternity, will be held Sunday, February 24, at 2 p.m. and again at 7:30 p.m. in the annex, 1501 S. Meridian St.

Luncheon will be served from 5 to 7 p.m. Mrs. Eugene and Mrs. Mary Sanders are co-chairmen. Admission is 75c. The public is invited.

CDA unit slates annual card party

INDIANAPOLIS—The Catholic Daughters of America will hold their annual card party at 1:30 p.m., Saturday, Feb. 23, in the William H. Block Co. auditorium. Refreshments will be served. A variety of prizes will be awarded. Tickets of any value can be purchased at the door or from the following committee members: Miss Victoria Todd, Miss Marjorie Brink, Mrs. T. O. Beck and Miss Minnetta Conyers.

SCHEDULE RETREAT

INDIANAPOLIS—The women of St. Monica's parish will make their annual retreat from March 1 to March 5, at Fatima Retreat house, 111 W. Raymond St. Father Jerome Palmer, O.S.B. will conduct the retreat. Ladies from neighboring parishes are invited to make the retreat. Reservations can be made by calling Mrs. William Bromer, AX 1-4688.

Assumption slates dual card party

INDIANAPOLIS—A dual card party is scheduled Sunday, February 17, in the Assumption School hall, 1105 S. Blaine Ave. Euchre and other games will be played beginning at 2 p.m. and 7 p.m. An electric can opener will be awarded in addition to other prizes.

Refreshments will be served between sessions. Mrs. Donald Roush and Mrs. Ivan Coy are co-chairmen. The proceeds will benefit the Assumption School Improvement Fund.

St. Anthony's sets dual card party

INDIANAPOLIS—A dual Pre-Lenten Card Party will be held in the St. Anthony parish cafeteria, 379 N. Warren Ave., on Sunday, February 24. The sessions will begin at 2:15 p.m. and 7:30 p.m. A smorgasbord will be served between sessions.

A variety of prizes will be given away. Table prizes will be furnished for those who play at the home. Mrs. Catherine Walpole is the general chairman.

Dinner to honor Fr. John LaBauve

INDIANAPOLIS—The 1963 convention committee of the Knights of St. Peter Claver will sponsor an Appreciation Dinner for Father John LaBauve, S.V.D., on Saturday, Feb. 16, at St. Bridget's school cafeteria, 815 N. West St. The dinner is open to the public.

Reservations at \$2 per person can be made by calling St. Bridget's rectory, ME 5-6004.

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Tic Tacker

The one million mile mark on behalf of alcoholics has been registered by **Father Ralph Paul**, Archdiocesan priest who has worked full-time giving retreats and lecturing on the subject since 1952.

Father Paul recently returned to his Indianapolis residence after a four-month, 11,000 mile tour which took him throughout the nation. During this time he conducted six retreats and delivered 25 public lectures. The million mile mark was passed in October at Wichita, Texas, where he began his work 11 years ago.

The priest is "resting" this month by giving three separate retreats to students of the Latin School of Indianapolis at Alverta Retreat House.

Founding executive secretary of the National Clergy Conference on Alcoholism, Father Paul is planning the group's annual convention, to be held April 16-18 in the Hotel Mayo, Tulsa, Oklahoma.

Bishop Victor S. Reed of Oklahoma City-Tulsa is the episcopal sponsor of this year's meeting. Principal speaker will be Bishop Charles M. Helmings of Kansas City-St. Joseph, Missouri.

Purpose of the National Clergy Conference on Alcoholism is to assist the priest who meets the problem of alcoholism in his parish work. Father Paul said.

Catholic elementary schools in the Indianapolis area are busily preparing for school-wide science fairs these days. Through the efforts of **J. Earl Owens**, science coordinator for the Archdiocesan School Office, the aid of **Our Lady of Fatima Council 3278**, Knights of Columbus, has been enlisted for this project.

The Council is providing judges and certificates of merit for the individual school science fairs. Here is a list of the upcoming fairs: **St. Patrick's School**, Feb. 15; **Nativity**, Feb. 17; **St. Luke's**, Feb. 20; **St. James the Greater**, Feb. 22; **St. Anthony's**, March 1; **St. Mark's and St. Joseph's**, March 10; and **St. Philip Neri**, April 16.

NAMES IN THE NEWS—Two Indianapolis youths have been awarded four-year athletic scholarships to the University of Louisville. They are: **John Bryant**, a senior at **Scecina Memorial High School** from **St. Rita's parish**; and **Tom Holzer**, a senior at **Sacred Heart Central High School** from **Holy Name parish**, Beech Grove. There are four other Catholic high school graduates from Indianapolis on the U. of L. football squad. **John LaBaro**, S.V.D., will report on the recent National Conference on Religion and Race at St. Thomas Aquinas Center, West Lafayette, Sunday, Feb. 17. Other speakers reflecting at the Center include: **Father Walter Farrell, S.J.**, rector of **West Baden College**; **"A Psychologist Looks at Love and Marriage"**, Tuesday, Feb. 19; and **Father Basil Martingly, O.S.B.**, philosophy instructor at **St. Meinrad College of Liberal Arts**. "The Relevance of St. Thomas Aquinas," Sunday, March 10. . . . Four **Cathedral High School** seniors have been named finalists in the National Merit Scholarship exams. They are: **Earl Guertin, John McArdle, James Rushton and Thomas Carney**. . . . **Rudy Pozar**, a member of **Indiana University**, will lead a team which secured one of the country's major art prizes—the \$3,000 first award in the "Hundred Best Prints of the Year" show, sponsored by the Society of American Graphic Artists. He belongs to **St. Charles Borromeo parish**, Bloomington. . . . **Patrick J. Fisher**, industrial arts teacher at **St. Jean de Arc parish**, Indianapolis, will lead a discussion on "Facing Issues of Employment" at the University of Notre Dame's 11th Annual Union-Management Conference there on February 22. . . . **Donald Buchanan**, a theological student from **American Martyrs parish**, Scottsburg, has been elected prior of **Our Lady of the Immaculate Conception**, Third Grade, of **St. Carmel**, at **St. Maur's Seminary**, South Union, Ky. **Charles Chesbro**, from **St. Plus X parish**, Indianapolis, represents his class (first year theology) on the St. Maur's student council. Other theologians attending the seminary are **Eugene Suding** of **St. Andrew's parish**, Indianapolis; and **Joseph Kos** of **Our Lady of Lourdes parish**, Indianapolis. . . . **Mary Janet Scherer**, a student of **Immaculate Heart of Mary parish**, Indianapolis, will serve as a member of the Queen's Court at the Winter Prom of the College of St. Joseph—the Ohio. She is a freshman.

AROUND ABOUT—Last Sunday's Communion Breakfast of the **St. John's Academy Alumnae**, held in the Indiana Roof Ballroom, was attended by 473 graduates of the now-defunct institution. . . . **Brother James Leik** and **Brother Jerome Zihak** of **Cathedral High School** will give the Criterion its first annual **St. Anthony's Dinner** (Shows sound judgment). . . . **Twenty-seven Ladywood School** students will tour the Catholic Charities Bureau's facilities during the next two weeks. . . . Dates to remember: **Our Lady of Grace Spaghetti Social**—Sunday, Feb. 24; **Sacred Heart Central Alumni Dance**—Friday, Feb. 22; **Yvon can celebrate Valentine's Birthday** on or the last Friday before the start of Lent; **Turkey Dinner** to launch the "Brother Bruno Memorial Science Fund" at **Cathedral High School**—Sunday, Feb. 17.

SEE HERE, FATHER DOWERY—Father James Dowery, active in the Migrant Worker's Apostolate in the Archdiocese and Latin School instructor, gave the invocation at the closing banquet of the Indiana Farmers' Union convention at the Hotel Severn last Saturday. When the time came for the door prize drawing, the president called on Father Dowery—as a man above suspicion—to draw out the winning name. The winner: **Father James Dowery**. The prize: one paint brush and a gallon can of white house paint.

ANNOUNCE cast for Guild play
INDIANAPOLIS—The Catholic Theatre Guild has named the cast for its forthcoming Lenten play, "The Road," a play, dramatized by John McCreeley from the novel of C. Douglas Moore. It will be given March 8, 9, and 10 at Council 47, Knights of Columbus, 1205 N. Delaware St. Charles Johnson will direct.
Members of the cast include: Mike Dixon, Edward Miller, John Griffin, Glen Courtney, Leo Kessler, Thom Lackett, Norbert Elliott, Phyllis Kaufmann, Carol Kessler, Judy Harbarth, Judy Miller, and James A. Gaddett.
Other cast members are: Agnes Magnus, Barbara Van der Lely, Robert Lackett, Rita Johnson, James B. Padgett, Paul McNamara, Tom Treman, and July Hoff.
Department heads are: Thomas Lackett, stage manager; Gerry Jones, technical director; Rita Griffin, Glen Courtney, Leo Kessler, Thom Lackett, Norbert

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Council

(Continued from page 1)
that in some way this is already happening. Clearly, the Council which we convoked pertains directly to the members of Our Church, which is one, holy, catholic and apostolic. Our plans aimed at this especially.

"Nevertheless, if we were to restrict ourselves to Our own affairs, to the affairs of Catholics, within the walls of the Catholic Church, would this not reasonably seem—as it always has to us—to be an altogether insufficient response to the commands of the Divine Redeemer, who—as that disciple whom Jesus loved wrote of Him—"is a propitiation for our sins, not for ours only but also for those of the whole world" (1 John 2, 2).

"Is it not true what the same evangelist says of the Divine Saviour, the light of men: 'The true light that enlightens every man who comes into the world'" (John 1, 9).

THEN IN SPEAKING of "indications of a better age," the Pope voiced the hope that the ecumenical council will arouse such fruitful spiritual forces both within the Church, men "may reach those most lofty and dear goals which, which they have so long yet been able to attain." He said this is "clearly a sublime hope which is an concern of the Church and of the whole family of men."

"It behoves us, the bishops of God's Church, in exercising our pastoral office to reflect on the weighty aspects of the duty we have taken on ourselves.

"That we have preserved and do preserve the fullness of catholic teaching—as the holy Gospels, conciliar Tradition, the Fathers of the Church and the Liturgical Pontiffs teach—stands without doubt by the gift of heavenly grace, and brings us deserved praise.

"But this is not enough to fulfill the divine mandates—either that which says, 'Therefore, do not make disciples of all nations' (Matt. 28, 19) or the other, already given in the Old Testament, 'Each of them be given precepts about his fellow man.'" (Sirach 17, 12)

The Pope's statement that new forms of prayer are now necessary came in the section of his letter concerning cooperation between the clergy and the laity. After a long and detailed interest the faithful are showing in the work of the council, he went on to state that "some things, more appropriate, are to be avoided." He explained:

"There are by no means lacking the who, sincere, candid and moved by religious fervor, may submit many plans pressing for the introduction of new forms of prayer, and public prayers. All these plans aim at spreading as widely as possible throughout the Catholic world forms of prayer, which are of a more original circumstances of time, place, speech and custom.

"It is not at all necessary, at least for the moment, to create new and special forms of prayer he introduced. Those forms suffice which, having been approved by ecclesiastical authority, we have already become accustomed to."

EARLIER in the letter, the Pope had stated that the office of bishop demands "not only that they be present in person at the forthcoming sessions of the council in the Vatican Basilica, but also that during these eight months they join with all their brothers in the episcopate in a close union of souls, and that they diligently attend to their duties, as often as the commission headed by Our Cardinal Secretary of State (Cardinal Amleto Cicognani) asks anything of them."
Pope John told the bishops that to expedite the work of the council, it is all right for them to send out outstanding priests and men Religious who are not officially appointed council experts. But he said that the names of these consultants to individual bishops are to be made known to the council Secretary General, Archbishop Porcile Felici, and that these consultants must keep the council secrets "scrupulously."

One son of the letter raised the question as to whether the Pope plans to have the next gathering of the Vatican council remain in session until it has completed its work. The letter refers to "the concluding phase of the great work which will reconvene solemnly in Rome in the month of September and will last until its termination."

An official of the council's secretariat said that the reference may be interpreted as an expression of the Pontiff's clear and often repeated desire that the council conclude its work in the second session in December. However, he said, it cannot be taken as a direct order for the Holy Fathers to remain in session until all their business is completed.

The council official also ventured an explanation of the Pope's statement in the letter that it is not now necessary to introduce "new and special forms of prayer" in the Church.

The official said the Pontiff's statement is directed against some attempts to have new prayers inserted into the liturgy. It appears to be the Pope's intention, he said, to point out that the present text of the liturgical books, especially the breviary and missal, are sufficient and do not require additions.

Workshop is scheduled by Indianapolis DCCW

INDIANAPOLIS—The Indianapolis Deaconry Council of Catholic Women will hold a workshop series on Thursday, Feb. 21, at the Catholic Community Center, 542 N. College Ave.

One of the features of the program will be a demonstration by 20 Sacred Heart High School students of one of the discussion projects sponsored by the National Council of Catholic Women—"Focus: Latin America." Moderating the discussion will be Father Laurence Lynch, Latin School instructor, assisted by Paul G. Fox, Criterion news editor. The session is scheduled for 12:30 p.m.

The complete workshop schedule is as follows: 10 a.m.—"Confaternity of Christian Doctrine," Mrs. Carl Peterson and Msgr. James P. Galvin; 11 a.m.—"Libraries and Literature," Mrs. B. B. Binnard and Father Kenny Sweeney; 12:30 p.m.—"Focus: Latin America."

Contracts awarded for Woods library

ST. MARY-OF-THE WOODS, Ind.—Construction contracts totaling \$1.13 million have been awarded for the erection of the new library at St. Mary-of-the-Woods College here, according to Sister Marie Perpetua, S.P., college president.

J. L. Simmons Co., Inc., of Indianapolis, received the general construction contract. Other successful bidders include: Apple-Apple Builders, Inc., of Terre Haute, plumbing and heating; and Potter Electrical & Engineering Co., Inc., of Terre Haute, electrical work.

Actual construction will begin next week, the college announced.

Four episcopal posts are filled

WASHINGTON—Pope John XXIII has made the following episcopal appointments: Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, announced here.

Bishop James A. McScully is transferred from the See of Paterson, N.J., and becomes the Bishop of Buffalo.

Bishop James J. Navagh is transferred from the See of Ogdensburg, N.Y., and becomes the Bishop of Buffalo.

Bishop of Maricopa and Administrator of the Diocese of Buffalo, becomes the Bishop of Ogdensburg. Msgr. George H. Speitz, rector of the Immaculate Heart of Mary Seminary, Winona, Minn., is named Titular Bishop of Caneus and Auxiliary to Bishop Edward A. Fitzgerald of Winona.

The pastoral stated that after Archbishop Slipki had served an eight-year term, he was "tried again, in Moscow, then later in Kiev, where he was tried and sentenced anew for so-called crimes against the Muscovite government."

"The government demanded that he make a public break from the Holy See of Rome and transfer his allegiance to Soviet Orthodoxy. In fact he was diabolically tempted . . . with various high positions, on condition that he merely reject his Catholic Church. "But neither tortures, a triple sentence, nor imprisonment have forced him to deny his Faith—an act which would very much please the Soviet regime."

ARCHBISHOP Slipki, a bishop since 1929, succeeded as Metropolitan of Lviv in November 1944, on the death of Archbishop Andrej Szepietycki. The Soviet regime was at that time overruling the favor of the Ukrainians, and the Lviv Byzantine Rite See had 1.3 million Catholics. Archbishop Slipki had been Soviet Premier Nikita Khrushchev, then secretary of the Communist party in the Ukraine, even attended Archbishop Szepietycki's funeral. But by the early spring of 1945, the retreating German armies had it opportune for the Soviet Union to renew the ancient Russian persecution of the Byzantine Rite Catholics of the Ukraine.

On April 11, 1945, following an initial press campaign, the Soviet regime arrested Archbishop Slipki and Auxiliary Bishop Nicetas Budak of Lviv, Bishop Gregory Khomyshyn of Stamslaviv, Auxiliary Bishop Ivan Latyshchynsky of Stamslaviv, and Bishop Nicholas Charnotsky, Auxiliary Bishop of the Ukrainian Rite in Poland. All were given sentences ranging from 5 to 10 years. All except Archbishop Slipki are now dead.

GRANT
ST. LOUIS—St. Louis University has announced that the National Science Foundation will give it \$100,000 in Federal funds to construct research facilities in its new \$21 million Institute of Technology Building. The Fed-

Spain offers 1500 priests to missions

ZARAGOZA, Spain—The Spanish hierarchy is planning to place 1,500 Spanish priests at the disposal of Pope John XXIII for dioceses in Latin America within the next three years.

This was announced here in a pastoral letter by Archbishop Casimiro Morcillo Gonzalez of Zaragoza, president of the Association for Spanish-American Priestly Cooperation.



FATHER LYNCH

Latin America." Mrs. Cecelia Eschenbach and Father Laurence Lynch; 1:30 p.m.—"The Gift You Bring," a film presented by Mrs. Jesse Higgins and Mr. A. E. Conroy, representatives of the National Catholic Community Service at the West 10th Street Veterans' Hospital.

Lunch will be served to the clergy at noon. Ladies are asked to bring their own sandwiches. Beverage and dessert will be provided.

Mrs. John T. McQuade, DCCW president, invites all Catholic women, pastors and spiritual moderators to attend.



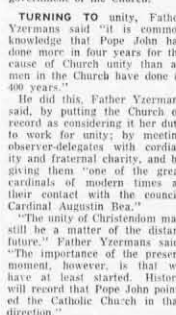
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TURNING TO Unity, Father Yermolov said "it is common knowledge that Pope John has done more in four years for the cause of Church unity than all men in the Church have done in 400 years."

He did this, Father Yermolov said, by putting the Church on record as considering it her duty to work for unity; by meeting observer-delegates with cordiality and fraternal charity, and by giving them "one of the great cardinals of modern times as their contact with the council, Cardinal Augustin Bea."

"The unity of Christendom may still be a matter of the distant future," Father Yermolov said. "The importance of the present moment, however, is that we have at least started. History will record that Pope John pointed the Catholic Church in that direction."



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AROUND THE ARCHDIOCESE

Lawrenceburg DCCW schedules workshop

LAWRENCEBURG, IND.—Laywomen leaders of the sixteen parishes in the Lawrenceburg deanery will meet Thursday, February 21, at Holy Family parish, Oldenburg, for a one-day Council of Catholic Women workshop session. Father Cassian Sands, OFM, is the host pastor.

Registration for the annual Institute, to be held this year at Holy Family parish school, will begin at 8:30 a.m. Mrs. Michael Klump, New Albanc, president of the Deanery Council will preside.

Before luncheon is served at noon, the chairmen of four deanery committees will each give a 20-minute explanation of her part-

ticipation in the NCCW and the part of each parish in the overall plan. Mrs. Otto F. Moeller, Oldenburg, will explain the organization and development of NCCW; parish census details will be explained by Mrs. Cornelius Miller, Batesville. Libraries and literature will be discussed by Mrs. William Humig, Brookville, and Mrs. Ralph Forthofer will discuss rural life.

Mrs. Clem Bessler, NCCW unit president, and the ladies of Holy Family parish will serve luncheon. Reservations may be made through parish presidents or directly with Mrs. Emil Gehring, R. R. 3, Batesville.

THE AFTERNOON sessions will devote to a discussion of retreats, missions, and vocation activities in the parishes. Mrs. Willard Meyer, Aurora, deanery chairman of Retreats, has obtained a guest speaker, Mrs. Louise Livingston of New Albany. Mrs. Albert Meyer, Enochsburg, missions chairman for the deanery, and Mrs. Albert Peine, Bronxyville, deanery chairman of Our Lady of Vacations Guild, will discuss their respective fields.

The Very Reverend George Saum, V.F., Brookville, Deanery Spiritual Moderator, will summarize the Institute sessions. The day will close with Benediction of the Blessed Sacrament.

Pastors of all Catholic women in the deanery, especially parish officers and chairmen, are invited to attend the Institute, a training course designed to bring about a better understanding of the NCCW program and to give each parish unit a workable program of participation.

SELLERSBURG

The Ladies Club of St. Paul's Church, Sellersburg, will sponsor a Bazaar Sale at two locations, Sellersburg Stone Co., office 201 E. Urea St. and the Clark County R.E.M.C. Bldg., 103 S. New Albany St., beginning at 8:30 A.M. Saturday, Feb. 16th. Proceeds of the sale will be used to help defray the expenses of sponsoring a Rosary Program on a Local Radio Station.

JEFFERSONVILLE

Sacred Heart Women's Club will sponsor their annual Valentine Dance Saturday Feb. 16 at 8:30 P.M. in the school cafeteria. Music will be furnished by Gil Taylor and his orchestra. Proceeds will be used to buy school equipment.

RICHMOND

The Knights of St. John will sponsor a Steak Fry supper on Saturday, Feb. 23, at the club house, 300 S. Fourth St. Serving hours are 5:30 to 8 p.m. The public is invited.

Fr. Duane Doherty ordained a priest



FATHER DUANE

A native of Indianapolis was ordained to the priesthood in St. Paul, Minn., recently. The Criterion learned this week.

Father Duane Doherty, O.F.M. Conv., originally from St. Philip Neri parish, was one of four Conventual Franciscan ordinands who received Holy Orders from Archbishop Leo Binz of St. Paul on February 2.

The new priest attended St. Philip Neri School, Mt. St. Francis Minor Seminary and St. Anthony Novitiate, Angola, Ind. He completed his college and philosophy studies at Our Lady of Carey Seminary, Carey, O., and is taking his fourth year of theology at Assumption Seminary, Chicago, Ill., Minn.

His parents are Mr. and Mrs. Philip Doherty, now residents of St. Petersburg, Fla. An older brother is Father Dennis Doherty, O.S.B., a priest of St. Meinrad Archdiocese engaged in graduate studies in Germany.

Father Duane will return to Indianapolis in June for his First Solemn Mass in his home parish.



PLAN ST. MONICA'S STYLE SHOW—"Spring in Suburbia" is the theme of the Mother-Daughter Style Show and Dessert to be held at 7:30 p.m. tonight (Feb. 15) in the St. Monica school cafeteria, Indianapolis. Looking over some of the favors and decorations made especially for the affair are seated, left to right: Mrs. Paul Benton, decorations committee, and Mrs. Doyle Rein, general chairman. Standing are Mrs. Kenneth F. Huguenard, publicity co-chairman, and Mrs. Vernon Klingler, dress room chairman. Mrs. Fred Linder, Jr., is president of the Women's Club, which is sponsoring the affair.

Reject grade school aid, Bp. Grimmelsman urges

EVANSVILLE, Ind.—Bishop Henry J. Grimmelsman of Evansville has asked taxpayers to urge Congressional rejection of all aid for elementary schools. The prelate wrote in his weekly column, "From the Bishop's House," in the Southwestern Indiana Register, a new newspaper, that "aid to education is not required for primary schools."

BISHOP Grimmelsman said schools should eliminate "costly frills" and local school boards "ought to learn how to build and plan economically without sacrificing anything of real value."

The Bishop also wrote on what he called the need of politicians to be reminded that they owe their success to the support of those who build and finance non-public schools.

"A POLITICIAN," the Bishop wrote, "who will not listen to protests against his unjust action will possibly understand that more than 50 million voters concentrated chiefly in cities of the United States believe in private and parochial schools and can defeat candidates for national office if they choose to do so."

Bishop Grimmelsman said that if Federal aid is actually granted, non-public schools must receive their "fair share" of this aid.



FATHER VINCENT

Newman Mothers announce dinner

INDIANAPOLIS—The Newman Mothers Club of Butler University will sponsor a dinner party for husbands of members and guests at 6 p.m., Tuesday, Feb. 19, at St. Pius X Convent, Knights of Columbus, 71st and Keystone Ave.

Father Thomas Carey will be the guest speaker. Mrs. William Tohr is dinner chairman, and Mrs. Edward Elliott are in charge of the program.

College 3rd order groups will meet at Marian College

Responsibility of the laity will be the main topic of discussion during the eighth annual conference of college fraternities of the Third Order of St. Francis, to be held February 22-24 at Marian College.

Fifteen colleges from the Midwest states of Indiana, Illinois, Wisconsin, Minnesota and Iowa will send delegates to the three-day meeting.

Formal opening of the conference on Friday evening will be highlighted by the keynote address, "The Role of the Catholic Layman in the Light of Mater of Magistra," by the Very Rev. Vincent Kroger, O.F.M.

Father Vincent is Guardian at St. Joseph Brothers School and Chaplain at the Motherhouse of the Sisters of St. Francis at Oshkosh.

He was Provincial of the Cincinnati Province of Franciscan Fathers from 1951 to 1959.

The closing session, on Sunday morning, the group will be addressed on the topic, "Toward the Future," by Father Albert Nimetz, O.F.M., of Chicago, spiritual director of college Third Order fraternities of the Midwest Region. Father Nimetz is an associate of the Franciscan Herald Press and manager of the Franciscan Herald and Forum.

Sacred Heart H.S. alumni set dance

INDIANAPOLIS — The Blue Tones orchestra will provide the music for the Sacred Heart Central High School Alumni Dance, to be held Friday, February 22, from 9 p.m. to 1 a.m. in the Knights of Columbus auditorium, U.S. St. South at Thompson Road. Tickets will be available at the door. Admission is \$3 per couple. Several door prizes will be given away.

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FARMER'S VIEW Real values

By DANA C. JENNINGS Rural people, especially those families who have resisted the galling secularization that besieges them on all sides, still have a sounder set of values than most. They are more likely to judge a man's success by the verdure of his fields and the absence of gullies than by the height of his TV antenna—the success of a woman more by the glow in her children's cheeks and the width of their smiles than by the splendor on her gown or the softness of her hands. Most rural families spend more for educating their children than for eating and booze together. With their feet in the soil and their heads in the sunshine, they are more likely to value a thing by its eternal worth than by its false inflation the world gives lesser things. Would that these true values could be exported to the cities instead of the other way around. This is one more argument among many for preserving family life on the land.

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INDIANAPOLIS — Mrs. Ruth Cruise is the newly elected president of the Holy Cross parish Altar Society. Other officers include Mrs. Mary Schmidt, vice-president; Mrs. Ella Palmer, secretary; and Mrs. Mary Anne Sullivan, treasurer.

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 3. JOHN T. BURKE, 81, St. Mary's Church, 1401 N. Meridian, Indianapolis, Ind. 46202. Brother of Mrs. Frank Rowle, 1401 N. Meridian, Indianapolis, Ind. 46202.
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 10. JOHN T. BURKE, 81, St. Mary's Church, 1401 N. Meridian, Indianapolis, Ind. 46202. Brother of Mrs. Frank Rowle, 1401 N. Meridian, Indianapolis, Ind. 46202.

Indianapolis Parish Shopping List

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VIENNA CARDINAL'S VIEWS

Church decentralization seen major council issue

By CLAUDE DE L'ORME
VIENNA — Decentralization within the Church will be a major issue in the second session of the Second Vatican Council, Austria's Cardinal said here.

results up to now, gave special importance to the council's preparatory work and said "fruits will be reaped" from this in the session beginning in September.

Highlights of the Cardinal's interview were his belief that some steps will be taken to arrange available clergy in the world, to experiment with married lay deacons, to discuss fully the question of freedom of conscience of individuals and to delve deeply into the lay apostolate, a topic he said has one of the "most comprehensive" prepared schemata.

He said the possibility of efforts to arrange for greater distribution of the available clergy throughout the world, the Cardinal believed, action may come on two levels.

He said it could come as a result of direct contacts between bishops and in the form of an appeal of the council, arguing cooperation between bishops with many priests and those facing a shortage.

"It is, of course," he said, "possible that the council may take even stronger action, but at this point it seems likely that the form of a specific appeal will be deemed sufficient to stimulate such necessary transfer of clergy."

He shared his impressions of the council's first session in a special interview conducted in his episcopal residence.

THE CARDINAL, who described himself as gratified with

since lay catechists, teachers, already performed to general satisfaction some of the functions envisaged for the lay deacons," he said.

On the other hand, he added, there would be "many voices" in favor of such a project—at least on an experimental basis in special territories."

ASKED IF the council will define more accurately and clearly the matter of full freedom of conscience for all individuals, the Cardinal responded that the key to discussion of this will be "moral attitudes and the specific situation prevailing in the individual countries."

"It will not be easy to arrive at uniform formulations in this matter," he said. "The question itself, however, cannot be side-stepped."

Cardinal Koenig said he felt the council will have to make a "major effort" to find "wisely acceptable solutions" to this "crucial matter."

He expressed the hope that the council will succeed in coming to decisions which would do away with all existing misconceptions, but at the same time will not lead to any compromise with the body of Catholic doctrine.

ON STIMULATION of the lay apostolate, the Cardinal thought that although this was touched upon during the first session, the Cardinal said this will be related, told of his conversations with mission bishops who need priests and asked Breges priests to volunteer for service in such areas.

ON POSSIBLE use of married men as deacons in mission countries and other priest-short areas, the Cardinal said this will be dealt with in the next session.

However, he said, when this proposal came up during preparatory work it met with divided opinions.

To his surprise, the Cardinal related, several bishops from mission countries were against the idea, "mostly, they claimed, for practical and budgetary reasons, the matter of paying lay deacons."

Mission bishops who opposed the proposal said such an item on their already tight budget was difficult to justify.

School construction totals \$35 million

COLUMBUS, Ohio.—Ohio Catholics have spent \$35 million on high school construction during the past five years, according to a report released here this week.

The study, compiled by Father John Tanc, principal of Bishop Flager High School in Chillicothe, reports that a total of 24 new high schools were built in five of Ohio's six dioceses during that period.

Eight of the schools were built in the Archdiocese of Cincinnati; six in both the Columbus and Toledo dioceses; three in the Cleveland diocese; and one in the Steubenville diocese.



CONDUCTS MARIAN LECTURES — Father Gregory P. Fole, S.J., an instructor at Brebeuf Preparatory School, Indianapolis, is conducting an eight-week series of talks entitled "Personal Religion and the Bible" at Marian College on Thursdays at 7 p.m.

ST. MATTHEWS' PARISH DANCE AND MIDNIGHT BUFFET — Saturday, Feb. 16. St. Pius X Council K of C — 7150 Keystone Ave. Orchestra \$3.00 Per Couple

ST. LAWRENCE CHURCH CARD PARTY — Thursday, Feb. 21 — 8 P.M. School Cafeteria Door Prizes Tickets \$1.25

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

MARIAN COLLEGE Presents: "Thieves' Carnival" February 15 - 16 - 17 — Curtain: 8 P.M. College Auditorium — 3200 Cold Spring Road Reservations: WA 4-2601

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PLAN 'WINTER CARNIVAL' FESTIVAL—Little Flower parish, Indianapolis, will hold its annual "Winter Carnival" festival in the school hall on February 15, 16 and 17.

Archbishop schedules new duties for deacons

ATLANTA, Ga. — Seminarians who are ordained deacons in the Atlanta archdiocese this summer will emulate the first deacons of the Church by serving the poor and sharing in the preaching and baptizing duties of the parishes to which they will be assigned.

Archbishop Paul J. Hallinan of Atlanta said the deacon program will be on an experimental basis. They will work under the direction of pastors and will be able to distribute Holy Communion, both in the Church and on visits to the sick, he said.

An "active diaconate," besides being of real help to the parish will also provide a good "apprenticeship" for our deacons as they begin their final year of preparation for our diocesan priesthood, the Archbishop said.

THE ARCHBISHOP stated: "In the early centuries of Christianity, the deacons had significant duties in the Church. Today the order of the diaconate is only a stepping stone on the way to the priesthood. The emphasis is its importance, and to give our people a better view of the varied sacred tasks, the Archdiocese of Atlanta this summer will inaugurate, on an experimental basis, a program for the three young men who are about to enter their deacon year in their student preparation for the diocesan priesthood."

The Archbishop said on June 1, 1962, at Christ the King cathedral here Michael A. Morris, Edward A. Danneker, and James F. Scharrer will be ordained deacons, and will be assigned for seven weeks to three city parishes.

"IN THE ROMAN Pontifical," the Archbishop said, "the deacons' role is described as follows: 'the deacon must serve at the altar, baptize and preach.' Accordingly, these three young men, under the direction of the pastors, will share in the preaching and baptizing duties of the parish. They cannot offer Mass, but they can distribute

Archbishop's Spring Schedule

Unless otherwise indicated, the following appointments are Confirmation:
Friday, March 1—Tere Haurb, Deacon Conference, 3:30 p.m.; Tere Haurb, St. Joseph, 7:30 p.m.
Saturday, March 2—Gabriel Houk, 10:30 a.m.; Tere Haurb, St. Bonedici, 5 p.m.; Tere Haurb, Sacred Heart, 4 p.m.; Tere Haurb, St. Ann, 7:30 p.m.
Sunday, March 3—Tere Haurb, St. Margaret Mary, 7:30 a.m.; Plantfield, St. Joseph, 2 p.m.; Indianapolis, St. Joseph, 4 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Monday, March 4—Indianapolis, St. Ann, 7:30 p.m.
Tuesday, March 5—Indianapolis, Catholic Diocesan Deacon Conference, North, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Wednesday, March 6—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Thursday, March 7—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Friday, March 8—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Saturday, March 9—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Sunday, March 10—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Monday, March 11—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Tuesday, March 12—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Wednesday, March 13—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Thursday, March 14—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Friday, March 15—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Saturday, March 16—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Sunday, March 17—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Monday, March 18—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Tuesday, March 19—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Wednesday, March 20—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Thursday, March 21—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Friday, March 22—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Saturday, March 23—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Sunday, March 24—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Monday, March 25—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Tuesday, March 26—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Wednesday, March 27—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Thursday, March 28—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Friday, March 29—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Saturday, March 30—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.
Sunday, March 31—Indianapolis, St. Joseph, 2 p.m.; Indianapolis, St. Michael, 7:30 p.m.

VISUAL AID HOLLYWOOD, Calif.—The nation's outdoor advertising industry will place 4,000 posters throughout the country during Lent to stimulate interest in the Family Rosary Crusade and Crusade for Family Prayer of Father Patrick Peyton, C.S.C.

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GERMAN AID MUNICH, Germany — German Catholic overseas relief program will send \$2,200,000 in aid to Asia, Latin America and Africa this year, a committee of German bishops has decided.