

# Pope Paul VI asks prayers of thanksgiving for trip

VATICAN CITY—Pope Paul VI has asked the world's bishops to sponsor public ceremonies of thanksgiving for his Holy Land pilgrimage and its "happy results" for Christian unity efforts. He also appealed to Catholics to be zealous in prayers for union as other Christians.

Noting his brotherly encounters in the Holy Land with Orthodox Patriarch Athenagoras I of Constantinople (Istanbul), the Pope said he regarded them as "first steps of a complete union in the one Church of Christ, even though this is still far away."

Union, he said, will depend on sacrifices offered to God in a spirit of faith and love.

**IN AN EXHORTATION** to the world's bishops (Jan. 17), the Pope revived his pilgrimage and his meetings with Patriarch Athenagoras. He said:

"With him we exchanged the holy kiss which the disciples of Christ give each other. In the one Church of Christ, even though this is still far away."

"Together we recited the 'Our Father' in which we invoke God as our Father and which teaches us mutual forgiveness for our trespasses.

"We like to regard these events as the first steps of a complete union in the one Church of Christ, even though this is still far away."

The Pope spoke of his pilgrimage as the "sure beginning of new peaceful and shining affirmations of the Kingdom of God."

He said that it was within the "resigns of the merciful providence of the Lord that, after 20 centuries, Peter, in the person of his humble successor, was able to present the Church to Christ in the same land which saw her once as small as a mustard seed and now, see her as a gigantic tree..."

**THE POPE** said it is not yet known when Providence will bring to maturity of union the deed planned long ago in this land.

"It will," he said, "depend on our sacrifices offered to God in a spirit of faith and love if we want the difficulties which still impede progress to be smoothed out and if the desired goal (of unity) can be reached soon."

"We ardently desire," wrote the Pontiff to the bishops, "that the whole Church should associate itself in our thanksgiving to God for the happy results of our pilgrimage..."

**FOR THIS purpose**, he wished, Venerable Brothers, that public thanksgiving and recognition of propitiation take place in every parish of your dioceses.

"And more especially we wish to recommend the Octave of prayers for the unity of Christians... which year by year brings together Christians of every denomination in a single effort of devotion and unity desired by Christ for all those with the name of Christian."

Pope Paul said he had always attached "great importance" to this octave during his life.

"Each year we have always commemorated the unity desired by Christ for all those with the name of Christian."

**APPEALING** to Catholics not to neglect the octave he said:

"We know that innumerable persons in the various Christian communities develop themselves in this sublime cause and that, in prayer and penitence, in Christian unity together with us."

**Syrian Orthodox priest** to be DCCM speaker

A Syrian Orthodox pastor will be principal speaker at the quarterly meeting of the Indianapolis District Council of Catholic Men, to be held Wednesday, Jan. 29, at Holy Family Council 3082, Knights of Columbus.

Addressing the group will be Father Joseph Shaheen, pastor of St. George Syrian Orthodox Church, in Indianapolis.

Another highlight of the meeting will be the presentation of awards to retreat promoters of Alvera Retreat House by Father Donald Paulus, O.F.M., Alvera director.

The quarterly meeting will begin at 8 p.m., preceded by reception



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## SILVER JUBILEE

# Archdiocesan CYO to mark 25th year

By FRED W. FRIES

On February 1 the Catholic Youth Organization marks its 25th anniversary in the Archdiocese of Indianapolis.

From its modest beginnings in 1939, the CYO has grown into a flourishing organization, with tens of thousands of young people, from grade school age through early adulthood, participating in its wide-ranging program.

As the first of several special events during the Silver Jubilee year, Sacred Heart parish, Indianapolis, is playing host to a Junior CYO observance on Sunday, Feb. 2. The observance also marking the Feast of St. John Bosco which occurs three days earlier—will include an evening Mass at 5:45 p.m., followed by a chili supper and dance. Sponsored by the Junior CYO Youth Council, the event is open to all Junior CYOers who wish to attend.

**THE IDEA** for the formation of the Catholic Youth Organization on the diocesan level was proposed originally by a joint committee of priests and laymen headed by Msgr. Albert Busald, pastor of St. Philip Neri Church, Indianapolis, and the late John J. Blackwell, Grand Knight of Council 437, Knights of Columbus.

Prior to this time, youth activities were carried out largely on an individual parish level. When the joint committee approached Bishop (now Cardinal) Joseph E. Ritter with their proposal for a diocesan organization, he greeted them enthusiastically and proceeded to name the late Msgr. August Pusensberger, Catholic Charities Unit, as first Deaneary CYO Director.

A short time later, Father Charles Schoettelkotte was appointed Indianapolis Deaneary Director. The CYO office, seven located in the Catholic Community Center and remained there until the construction of the present building on West 16th St. in 1958.

Among Father Schoettelkotte's successors as Deaneary CYO Directors were Father Maurice Dugan, now pastor of St. Mary's Church, Richmond, and Father Richard Kavanagh, present pastor of St. Michael's Church, Indianapolis, and deputy of the Indianapolis North Deaneary.

In 1958 Father Kavanagh was named Archdiocesan CYO Director, and the Catholic Youth Organization was made a separate Commission Sunday in connection with National Catholic Youth Week. During the same week, hundreds of Junior CYO members participate in a special broadcast of the Rosary-on-the-Air program.

An annual Youth Mission, held in late August just before the opening of the school year, drew more than 1,000 teenagers to its inaugural last summer. The two-night Mission was conducted simultaneously at Holy Name and Immaculate Heart of Mary parishes.

For the past seven years, Junior CYO units in the Archdiocese have participated in the observance of National Youth Adoration Day on Pentecost Sunday. Youngsters are encouraged to join with millions across the country in special prayers and adoration in their parish churches.

**THE CYO SPONSORED** athletic program provides whole-



PLAN CAMPING PROGRAM—William S. Sahn, executive secretary, and Miss Marjorie Boyle, secretary, discuss the CYO Jubilee Year camping program with Father John Elford, Archdiocesan CYO Director. More than 1,500 boys and girls are expected to take part in next summer's camping sessions at Rancho Farnaso and Camp Christian.

**THE GROWTH** of the CYO program dictated the listing in 1963 of a full-time full Executive Secretary, Thomas Jordan. He was succeeded two years later by William S. Sahn, a graduate of Notre Dame University, who will mark his tenth year in the post in February.

In July, 1955, Father Kavanagh was succeeded as Archdiocesan CYO Director by the present incumbent, Father John Elford.

One of the important events in early CYO history was the construction of the CYO Stadium on the Indianapolis area. More than 1,000 boys compete each season in the CYO leagues in the Indianapolis area.

Top sport for girls is kickball—an exciting combination of baseball.

**THE CYO PROGRAM** covers three basic age levels—grade schoolers (Cadet); high school students (Junior); and young single adults from 18 to 30 (Senior).

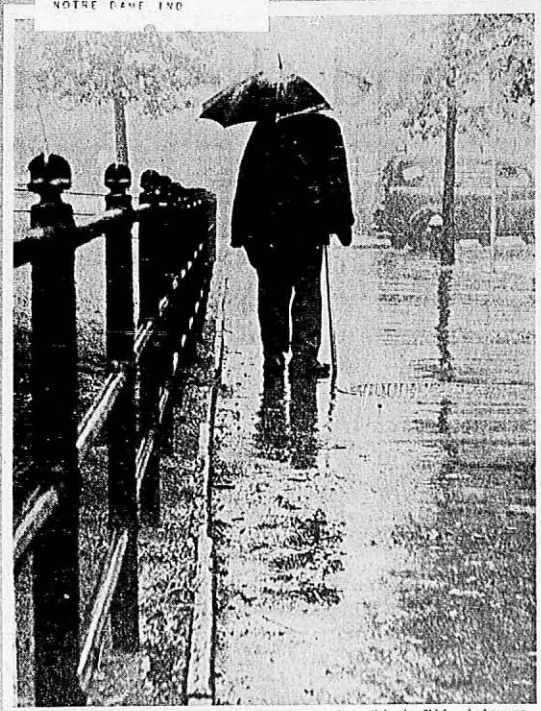
Organized activities under CYO auspices can be divided into four general categories—spiritual, athletic, cultural and social.

Spiritual highlights include the observance of National Youth Week, and devotion in connection with National Catholic Youth Week. During the same week, hundreds of Junior CYO members participate in a special broadcast of the Rosary-on-the-Air program.

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THE CHURCH AND THE AGED—The first of two penetrating articles by Shirley de Leon on the challenge to the Church in caring for the aged appears in this issue on Page 2.

## Hike noted in mission donations

By PAUL G. FOX

An increase of \$63,000 in mission contributions over last year's record total has been reported by the Archdiocesan Missions Office. Catholics of the Archdiocese donated \$152,138 to home and foreign missions during 1963, according to statistics released by Msgr. Victor L. Gonsens.

Considering the number of Catholics in the Archdiocese the per capita offering ranks among the highest in the nation, the director stated.

The figure includes \$79,241 collected by visiting missionaries representing religious communities and mission dioceses.

**AN INCREASE** of \$8,500 in the annual Mission Sunday collection was noted, as \$7,852 was collected for distribution to needy missionaries. Memberships in the Society for the Propagation of the Faith totaled \$63,417, while another \$21,665 was sent by donors direct to the national office of the SPY.

School children of the Archdiocese contributed \$16,243 through the Holy Childhood Association, High School, college and seminary students raised \$33,294 for various mission projects.

Mass intentions forwarded to the Mission Office by Archdiocesan (Continued on page 9)

## Raps canal officials for 'social neglect'

WASHINGTON — The head of Venezuela's Christian Democratic party said here that the impression in Latin America is that U.S. officials at the Panama Canal "are more concerned about

showing a good economic gain each year than solving the social and economic problems created by the canal."

Rafael Caldera also made these points in an interview here: ● Panama's national feelings and pride, often irritated, have a real basis for complaint in that the Canal Zone cut through the heart of the country.

● There is discrimination in the Canal Zone's working conditions for Panamanians in relation to U.S. personnel there.

● Panamanians resent what they regard as a mentality of colonialism among many U.S. officials and personnel in the Canal Zone. The same is within Panama, yet Panamanians feel unwelcome in it.

Caldera said it would be to face the dangers involved in such firmness than to negotiate under threat and offer the extremists a broader chance for their conspiracy in the near future," he said.

**THE HUMAN relations** problem would exist here as well," he said, "I am sure there is much that Panamanian leaders should do to improve conditions in

school chapel at 3:45 p.m. today (Friday) for parents of students and friends of Father Fay.

The Chicago funeral Mass is scheduled for 10 a.m. (C.S.T.) and burial will be in All Saints Cemetery there.

**A NATIVE** of Chicago, Father Fay came to Brebeuf as principal when the school was opened in 1962.

He served as principal of St. Xavier High School, Cincinnati, from 1948 to 1961 and taught theology at Xavier University, Cincinnati, before coming to Indianapolis. From 1943 to 1948 he was assistant principal at St. Ignatius High School, Cleveland.

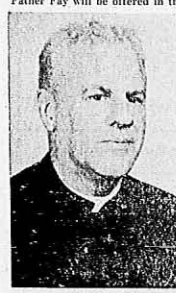
Father Fay entered the Jesuit Order at Millard, Ohio, in 1926 and was ordained in 1941. He received the master of arts degree from Loyola University, Chicago, in 1936.

**HE WAS** a consultant for secondary schools to the Prefect of Studies for the Chicago Jesuit Province and a member of the Ohio State Committee for Secondary Schools for the North Central Association.

Father Fay is survived by two sisters and three brothers all of whom live in the Chicago area.

## Rev. William Fay dies; principal at Brebeuf

A Funeral Mass will be offered Saturday morning in Holy Family Church, Chicago, for Father William F. Fay, S.J., principal of Brebeuf Preparatory School, Indianapolis. Father Fay, who was 54, suffered a fatal heart attack Tuesday at the Provincial's residence in Oak Park, Ill.



FATHER FAY

## Orthodox prelates meet Pope

VATICAN CITY — Pope Paul has received word from Orthodox Ecumenical Patriarch Athenagoras of Constantinople (Istanbul) of his joy and satisfaction over their meetings.

During the Pontiff's pilgrimage to the Holy Land.

The message was delivered by Metropolitan Athenagoras of Thyatira at a private audience (Jan. 16) with the Pope.

Metropolitan Athenagoras, who has the same name as the Patriarch, stopped off in Rome at the Patriarch's request to pay a courtesy call on Pope Paul. He was on his way from Istanbul to London to take up his new post of Orthodox Archbishop of Great Britain.

**HE WAS** accompanied during the audience by Orthodox Metropolitan Maximus of Lacedaica, who was passing through Rome on his way back to Istanbul from Germany. Also present were Msgr. Jan Willemans, secretary of the Secretariat for Promoting Christian Unity, and Father Pierre Dupuy, W.F., the secretary of the Undersecretary for Orthodox Relations.

The audience, held in the Pope's private library, was described as cordial. The Metropolitan said on his arrival that Orthodox reaction to the meeting between the Pope and the Patriarch was excellent.

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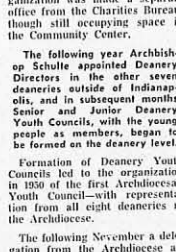
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FATHER JOSEPH SHAHEEN

# Providence Home 'family' growing



ADMINISTRATOR AND 'RIGHT HAND'—John Marlet, standing, of New Albany, was the first resident at Providence Retirement Home. He serves as "right hand" to the administrator, Sister Catherine Lorella, S.P., in welcoming new residents.

NEW ALBANY, Ind.—One of the youngest "families" in the Archdiocese is less than a year old, but already has 25 "members" and is growing each week. "Home" of the group, which has an average age of 80, is the Providence Retirement Home. Operated by the Sisters of Providence in the former St. Edward's Hospital on Spring Street here, the home has been open since last April.



GAME TIME—Table games are a favorite among the residents at Providence Retirement Home. Mrs. Mary Padden, above left, tries to outscore her companion at one of the many organized recreations of the home. (Photos by Rachel Eberle)

Sister Catherine Lorella, S.P., administrator, reports that the residents are very active. They entertain themselves with television, reading and square dancing. Many spend contented hours browsing or reading in the St. Thomas Aquinas library located on the ground floor.

# COUNCIL AND THE LITURGY

## Breviary reform meant to benefit whole Church

By REV. F. R. McMANUS  
The Constitution on the Liturgy, which is the first fruit of Vatican Council II, is pastoral rather than clerical in its direct concern.

The author of this article, one of a series exploring the sweeping changes in the Church's worship decreed by the ecumenical council, is an official council adviser on liturgical matters. Professor of canon law at the Catholic University of America, he is the immediate past president of the North American Liturgical Conference.

Its direct concern is with the needs of the flock, the lay members of the Church. It is less concerned with the clergy, the shepherds or pastors who serve the people.

Such encouragement from the council would be completely unrealistic if a thorough revision of the Church's daily prayer were not decreed at the same time. The present-day office is a marvelous compilation of readings, especially from the Bible, psalms, hymns, and prayers—but its form and arrangement are complicated, repetitions, and formalistic. It is almost never celebrated with popular, congregational participation; few lay people find it an attractive form of daily prayer, in spite of its excellence of content.

Superficially, Chapter IV of the council's document on worship may appear to be an exception. It deals with the Divine Office, the public prayer of Christ and His Church. In practice and popularity, however, it is almost entirely ignored.

The forthcoming revision of the Divine Office, which the council decided upon, will be twofold: (1) a better selection of texts (content), and (2) a better arrangement of parts (structure).

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In an earlier chapter of the document on worship, the council had decreed a fresh, more suitable, and more varied selection of readings from the Bible for the Epistle and Gospel of Mass. The same principle will also be applied to the daily office, both in the Bible readings and in the passages taken from the Father of the Church and other writers. Historical inaccuracies will be corrected in the accounts of the lives of the saints; the quality of hymns will be improved.

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While the process of simplifying the office will involve some abbreviation as well as lessening of prayer within the Church was hardly the council's purpose. On the contrary, for the contrary, (Continued on page 10)

# CHALLENGING PROBLEM

## Church and the aged

By SHIRLEY DE LEON  
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HOW IS the Church responding to the problem of the aged in the United States? More than three million Catholics in this country are over 65. Many of them are healthy and alert, but large percentages face problems like chronic illness, loneliness, and poverty with little help from the Church or society.

What happens to them? Last year the Health and Welfare Council of St. Louis made a study on "Churches and the Aged" financed by the Ford Foundation. Among a sampling of 204 persons over 65 interviewed in three parishes, 43 lived alone or relatives, 51 had been in a hospital or nursing home during the past year.

The Department for the Aging of Catholic Charities in St. Louis made a similar survey of 129 aged or chronically ill persons in 12 parishes. Sixty-nine lived alone; 62 were confined to their homes all the time; and 40 had been confined to their beds at home during the past year.

The grim reality of spending months alone, sick in bed with no money to pay for help and no one to turn to for help, haunts many Catholics cut off by old age from the busy life of nearby parishes.

THE ST. LOUIS statistics could be repeated across the country, in Catholic and non-Catholic surveys. But there is one difference in the St. Louis story. The statistics have provided a springboard for effective action by the Church in St. Louis. There, the new Department for the Aging is gaining national recognition for its work; it has started a unified approach to the problems of the aging which may alter some traditions in our response to the aged.

The program in St. Louis started in 1950 when Catholic Charities began a thorough survey of the needs of the aging in St. Louis. They considered each institution and nursing home in St. Louis and made a thorough survey of the needs of the aging in St. Louis. They considered each institution and nursing home in St. Louis and made a thorough survey of the needs of the aging in St. Louis.

When they moved from the parish and the aging living in their own homes or with relatives in the parish. More than 45 percent of the aged, their families and neighbors were interviewed.

The surveys showed that 12.3% of the population was over 65 in St. Louis (higher than the national average of 8.6%), but traditional institutions for the aged or nursing homes were no longer able to meet their needs. The total bed capacity of the area's institutions was just 6,184, while there were 141,269 persons over 65 in the St. Louis area. Besides the aged, the problems were growing at an alarming pace. The 65-and-over group had jumped 14.6% in the past decade, but the 75-and-over group went up 29.9% in the city.

MANY in institutions did not need or want to live there—if they could save or receive adequate care at home. Others could not afford nursing home care; they could save or receive adequate care at home. Others could not afford nursing home care; they could save or receive adequate care at home.

The maze of problems which emerged from these studies led to the establishment of a Department for the Aging within Catholic Charities of St. Louis in 1961. In the past, the aged often had to depend on the Family Department or other services not equipped to meet their needs. The department was planned to coordinate the care of the aged to the aging by coordinating the work of agencies in the field, and to stimulate self-help programs for the aging in their own neighborhoods and parishes.

three principal parts: (1) morning prayer, called Lauds; (2) evening prayer, called Vespers, and (3) an "hour of reading" (Matins). The latter will not be attached to any particular part of the day, but will form a real service of spiritual reading for the whole day. Whether in communities or alone, whether in parishes or in their secondary place: brief prayers for mid-morning, noon, and mid-afternoon—not only one of these three to be obligatory for the clergy—and the prayer of the morning prayer (Lauds), will be suggested.

While the process of simplifying the office will involve some abbreviation as well as lessening of prayer within the Church was hardly the council's purpose. On the contrary, for the contrary, (Continued on page 10)

Its aims ranged from starting parish organizations for the aged to setting up a central counseling service directing aged people to services available in the area. It prepared a list of alternatives to outside care as transportation to clinics and churches—easing the isolation which often necessitates placement in an institution.

Fortunately, just when the department was being established, a new order of nuns offered to help start it. The Dominican Mission Sisters arrived in the last months of 1951. The order had formed in 1935; the group of four nuns who came to St. Louis founded its first mission to the aged.

The Rev. Robert P. Slattery directed the department, which now includes lay social workers, and eventually will have a staff of 20 or 30 people.

When I interviewed Father Slattery recently in St. Louis, he sat back and asked me to read the department's plans and requests for information from dioceses across the country.

"We've had a very fragmented approach to the aged," Father Slattery said. Usually, if an aged person's problems become serious, and he decides to enter a home for the aged, the family goes around from one institution to another looking for the right one.

"We would like to sit down with a person who thinks he can't get along at home, or with his family, and ask if he could stay home with help, or does he have to go into an institution."

By assessing the individual's needs, the department's staff helps to find out what help is needed—financial assistance, nursing care, some help with the heavy work of cooking, or shopping, or maybe just friendly visiting. If the person does need to be in an institution, the department will try to help him get in; if another agency can assist him, the department will lead him to it.

The Dominican Mission Sisters follow the friendly visiting; nursing care is provided by the Daughters of Charity from DePaul Hospital, which also operates outpatient medical care. The Council of Catholic Men and Women in St. Louis are starting parish programs for the aged.

"A lot of aged people want to get in an institution because they feel they will be taken care of for life," Father Slattery said. "I feel the same assurance in their homes. They will be much happier. Others could get out of the hospital and into a home if they knew someone would take care of them. The department has met no opposition in the past, but we must have such long waiting lists that they would rather take only those patients who most need to be in an institution; but only those who need it should be there."

IN PROGRAMS like these, some critics say only the poor are helped. But the department does not assume the work of a public relief agency. But rich and poor suffer from the same problems of old age which cannot be helped by an impersonal public agency.

For some, their greater problem is getting lonely; they may live with a relative who helps them at night but must work during the day. To meet the needs of aging people who live with working relatives, the department hopes to set up a day-care center for them. It would ease fears of being left alone and provide companions in the same age group.

For others, going to the store for groceries is a daunting task. If they have become an impossible burden, the department plans a homemaker service in which aging people would pay according to their ability for a woman's help with the cleaning, shopping, laundry.

The Department for the Aging depends on its support, an annual budget of \$2,500 from the United Fund, the help of the Health and Welfare Council of St. Louis, and volunteers from a group of lay women known as the Dominican Mission Guild. Most of all, it must rely on the small group of Dominican Mission Sisters, led by Sister Mary Monica, their superior.

Sister Monica described some of their work in St. Louis to me, between calls from aged people around the city.

"We try to avoid the agency approach," she said. "Ours should be the Christian approach. When the Sisters leave, the people often ask them to 'please stop by and see me again.'"

"So many times they are surprised to bring several lonely people together to share their meager resources; other times the visiting Sister can advise a person who doesn't know he is eligible for social security, disability, or city welfare where he can get help. Occasionally, a lonely older person who is in his spiritual confusion to the Sisters, although he might be reluctant to go to a parish priest, the Sisters help him, or get a priest who will come to visit."

One of the greatest difficulties met by the Sisters involves adequate medical care for those who need it. When aged people require medical care, it is usually for progressive diseases needing long treatment. While the St. Louis program is not limited to the poor, the majority of clients seen by the nuns have no money for private insurance to pay for this treatment.

MEDICAL problems lead to many other troubles, but older people often show remarkable stamina in the face of these handicaps. Sister Monica visited one lady who was badly crippled, in a brace from the neck down. Her children also were ill and unable to help her. On one visit, Sister Monica saw a ladder near the bedroom window. She asked the lady what she had been doing. "I couldn't stand those dirty curtains so I got up on the ladder with a broom to get them down," she replied. "I said a prayer while I was up there."

While Sister Monica told me about this incident, an old lady called. Sister had once fixed a picture frame for her; she had won a friend for life. Then another called who was bedridden and needed someone to stay with her. There was a persistent caller who was an aged psychiatric case.

The calls represented the end.

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THE CHURCH AND THE WORLD

Council body meets — Bible in Swahili

The Vatican

◆ Pope Paul VI told a crowd of 20,000 in St. Peter's Square that in praying and working for Christian unity "it will be necessary to have much patience, much understanding, and no hurry, but a great desire." Referring to his Epiphany meetings in Jerusalem with Orthodox Patriarch Athenagoras I of Constantinople as "the first fruits of a total unity" of the future, the Pope said: "I will pray that the great hope born on that day may be achieved."

◆ The Pontiff, receiving Italy's new Premier, wished him well in his struggles with Italy's stubborn political provincialism. He indicated that the Holy See intends to stay out of Italian politics. Premier Aldo Moro came to see the Pope (Jan. 20), less than a month after his confirmation in office. The Christian Democrat statesman held a 6 1/2 hour session with the Pope on Italy's controversial center-left government.

◆ The Second Vatican Council's Coordinating Commission met for the second time since the council's close. The meeting took place in the apartment of the commission's president, Cardinal Amleto Cicognani, Papal Secretary of State. Tentative date for the third session is September 14 to November 20.

◆ Press reports that Pope Paul plans to abolish his Noble Guard and disband the Swiss Guard as "premature" and "without substance" at present, a Vatican spokesman said. The reports, following the Pope's speech to the Roman nobility (Jan. 15), were termed "mere speculation." The Pope said in his speech to the nobility that in the present state of the Church's spirituality those claiming noble blood have no special claims, and that the privileges once due them by rank and class as members of the court of the ruler of the Papal States have not been theirs for some time.

◆ The Holy See has named a new Archbishop for the Archdiocese of Cracow, Poland. The position has been vacant since the death of Cardinal Adam Sapieha in 1951. Named to the post was Bishop Karol Wojtyla, who has been administrator of the see.

◆ The Holy See has given permission for publication of a common Catholic-Protestant Bible in Swahili, the language used by some eight million East Africans. The permission was given by the Congregation of the Holy Office. Officials noted the difficulties that the Catholics in Swahili-speaking areas, with limited facilities, would have in producing an independent translation. The Holy Office maintained the traditional stipulation that for Catholic read-

ers the new version must be provided with notes explaining difficult passages according to traditional Catholic teaching.

At home

◆ WASHINGTON — The motto "In God We Trust" will begin appearing on even additional denominations of U.S. currency within a year, a congressman has disclosed. Rep. Lenore R. Sullivan of Missouri, chairman of the House Banking and Currency Committee's subcommittee on consumer affairs, said that new coins are being prepared to include the motto.

◆ NEW YORK — Cardinal Francis Spellman of New York and Orthodox Archbishop Iakovos held a brief conference here a proposal aimed at settling religious differences between the Roman Catholic and the Greek Orthodox Churches. Archbishop Iakovos, head of the Greek Orthodox Church in North and South America, said he and the cardinal discussed a proposal to establish a U.S. commission of representatives of the two faiths for joint discussions of theological, liturgical and other problems.

◆ BOSTON — Cardinal Richard Cushing said no greater tribute could have been paid assassinated President Kennedy than a memorial service here which embodied the spiritual, artistic and liturgical. "Just as death is our common lot, so is life our common experience," the Cardinal said. "If from death comes sorrow, we must remember that out of life comes beauty and love, and all else that is the forerunner of eternity. Even sorrow will pass, but we have been promised a glory to which there will be no end."

Abroad

◆ CARACAS, Venezuela — Cardinal Jose Guantero of Caracas is under police guard after receiving kidnap threats by phone from communist terrorists. The Cardinal has repeatedly called for peace among political leaders, especially at election time.

◆ YAUYOS, Peru — A total of 323 radio schools are being set up in the Peruvian highlands as part of the Church's continuing drive to combat illiteracy in Peru. An estimated 7,000 adults will take the first course in reading and writing to be offered by air radio schools this year. More than 200 teachers are engaged in the radio instruction program, which will also provide information on farming, cattle raising, housing, hygiene and community living.

◆ JERUSALEM — The Israeli government will support fully the establishment of a Protestant co-

operative village in western Galilee that has caused a swirl of controversy centering on missionary activity. The village, called Nes Amin (the Miracle of the Nations), is sponsored by Dutch and Swiss Protestants. Its settlers have said they are not missionaries and their purpose is "to heal the breach that has existed between Jews and Christians for 2,000 years."

◆ NAIROBI, Kenya — The mutiny of Tanganyika's army and the disorders that followed have endangered that nation's government and could cause serious difficulties for the Church there. Missionaries here point out that Tanganyika's government, headed by Catholic President Julius Nyerere, has always had especially friendly relations with the Church. Should Nyerere's regime be toppled, they add, it is likely that the new government would be led by extreme African nationalists and leftists who could pose a grave threat to the country's 1.6 million Catholics.

◆ SAIGON, Vietnam — The government has closed down for one month the unofficial Catholic daily newspaper and three other Saigon dailies. The paper was accused of "having published false news in such a way as to sow religious discord." Launched January 2, the paper was exactly two weeks old when the suspension was announced.

◆ COLOGNE, Germany — Cardinal Joseph Frings of Cologne, who last November asked the ecumenical council to recognize

as valid mixed marriages performed before non-Catholic ministers, said here that any possible marriage legislation by the council is a long way off. The head of the German Hierarchy issued a statement on matrimony which was read at all Masses in the Cologne archdiocese on the Second Sunday after Epiphany, whose Gospel concerns the marriage feast at Cana. In discussing the seriousness of the period of engagement, the Cardinal recommended special spiritual retreats for engaged couples.

◆ STUTTGART, Germany — A prominent Lutheran theologian has called on the Catholic Church to use more concrete language in its statements on Christian unity. Dean Hans Amussen of Heidelberg, who has long been a leader of unity effort among German Protestants, commented on Pope Paul's address in Bethlehem during his pilgrimage to the Holy Land. Dean Amussen asked: "Has not the time come to speak concretely? Otherwise we must take the 'invincible' to mean: 'First, submit to the curia; then they will tell you what must take place.'"

◆ LONDON — Two priest-consultors to the Second Vatican Council were heard lecturing in Dublin, according to a story in the Catholic Herald. The priests are: Father Gregory Baum, O.S.A., theologian at St. Michael's College, Toronto, and Father John Courtney Murray, S.J., a theologian at Woodstock (Md.) College.

Asks 'Marshal Plan' to end U.S. poverty

WASHINGTON — Economist Gunnar Myrdal called here for a "Marshal Plan" to end poverty and unemployment in the United States.

Myrdal, addressing a conference at Georgetown University, said such an all-out attack on poverty is both "a moral imperative" and an essential requirement for the nation's economic health.

"What America needs is a Marshall Plan to eradicate poverty in the nation," he said. "This is a moral imperative. At

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the same time the unemployed, the underemployed and the now unemployables are America's biggest wastage of economic resources."

THEME OF THE Georgetown conference, sponsored by the university's Institute of Social Ethics, was "Poverty-in-Plenty: The Fight on the Affluent Society." It brought together a number of leading economists and social critics in and out of government for a long discussion.

Myrdal, a Swedish economist, is a longtime student of the American scene. He is author of "The American Dilemma," regarded as a classic study of the U.S. race problem, and the recently published "Challenge to Affluence," which discusses the danger to this country and the western world in prolonged U.S. economic stagnation.

Pointing to rising unemployment as one of the country's biggest problems, Myrdal maintained that "general catch-up" is the "serious job in adjusting the education and training of our labor force to the needs of a new technological, scientific and oriented American economy."

CHICAGO — Automation has made the moral responsibilities of business managers and employees greater than ever, a business executive asserted here.

Edward S. Jamieson of Chicago spoke before a convention of executives, clergymen and educators here. The meeting was sponsored by the National Conference of Catholic Employers and Managers, which voted at the convention to change its name to the National Conference of Christian Employers and Managers.

BACKING UP this view, he said, is the fact that while the number of unemployed and underemployed is large and growing, nevertheless in certain sectors of the economy there is a serious shortage of workers.

To remedy this situation, he said, "huge efforts will have to go into education and vocational training, not only on the higher levels but on the level of grade schools and high schools." He called particularly for efforts to improve the education available to rural and urban slum dwellers and to provide retraining for older workers who lose their jobs because of technological or other changes.

Myrdal emphasized, however, that if such a program is to succeed it must be accompanied by "rapid and steady economic expansion."

"Without an increase of the demand for labor, no efforts for training and, in particular, retraining of workers on a mass scale can have any success," he said.

HE ARGUED further that it would be a "hopeless task" to try to improve the quality of the labor force without an all-out drive on poverty. And he admitted that such a campaign would mean "huge expenditure," primarily public expenditure.

"At the present stage," he said, "the reforms needed to raise the quality of labor and eradicate poverty cannot possibly be undertaken by private enterprise but become necessarily the responsibility of the state. Also the raising and stabilization of the growth rate of the national economy through a general campaign for the success of all these reforms, does not come about by itself but only by deliberate public policy directed by expansion and steadily maintained expansion."

VICTOR H. Nyborg of New York, president of the Association of Better Business Bureaus, said ethics is one of the paramount challenges and opportunities faced by business today.

Growth of alcoholism among youth is cited

NEW ORLEANS — Alcoholism is rising and is hitting people at an earlier age level each year, the executive secretary of the National Clergy Conference on Alcoholism said here.

"When I first became familiar with the problem the average age for when a young man became alcoholic was 40," said Father Pfau, priest of the Archdiocese of Indianapolis. "In 18 years the average age has dropped to 25. Studies have shown, said Father Pfau, that all emotional problems are occurring at an earlier age than they did a few years ago.

It's difficult to pinpoint the reasons for this, he said, adding: "It's a product of our times."

FATHER PFAU's headquarters are in Indianapolis. He was here to make plans for the 16th annual meeting of the National Clergy Conference on Alcoholism to be held here March 31 and April 1. One of the most bothersome problems in alcoholism, said Father Pfau, is the tendency of the public "to class the alcoholic as a moral degenerate rather than an emotionally ill person."

Laud clinic on 'rhythm'

PORTLAND, Ore. — The first in a series of conferences conducted here by a new Family Life Information Service to provide instructions in the rhythm method of family planning is described as "highly successful."

The director of the Portland archdiocesan Catholic Family Services, Father Jack Spive, said: "The Church's response to this situation is greatly appreciated by the Catholic couples attending the conferences.

He announced that increasing registration had led to scheduling of two additional conferences in the next month.



FATHER PFAU

"Alcoholism, when it reaches the chronic stage, involves a person's body, his morals and his mind," he said. But studies have shown, he continued, that for 70% of the victims of alcoholism, drinking in the beginning was "a social thing."

Alcoholism is "a complicated illness," said Father Pfau, but "the average alcoholic can be helped; he's worth saving. And when the condition is arrested he becomes a very useful person in the community."

FATHER PFAU founded the National Clergy Conference on Alcoholism 18 years ago. Since then he has devoted full time to the work of helping alcoholics overcome the problem.

He knows the problem personally. In an autobiography entitled "The Prodigal Shepherd" published in 1957, Father Pfau told of his own personal struggle against the fetters of alcoholism. He said, "I am, in most people's eyes, a wise and successful man. I realize. Every profession and field of work, he added, has people who are alcoholics.

So prevalent is the problem, he continued, that many large companies have set up their own agencies to save some of their top executives.

"There's no question," said the Indianapolis priest, that 30% of those who have a desire for recovery can be helped.

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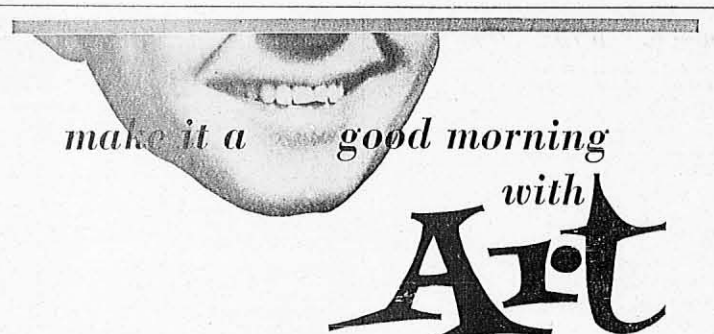
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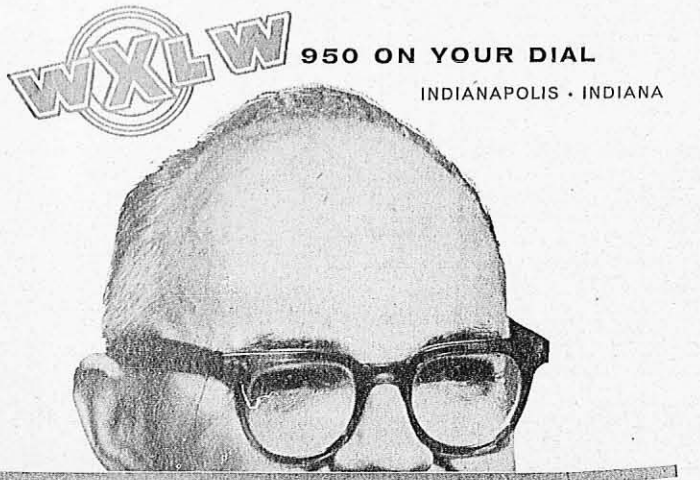
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# Comment

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.

## The ugly truth

In his formal economic report to Congress this week President Johnson stressed the bright outlook. But, like his martyred predecessor, he did not shy from the ugly.

One-fifth of Americans—38 million—live in poverty, he said. He pledged "unconditional war" against poverty. His vow had a ring of military reminiscent of Franklin Roosevelt's unforgettable Second Inaugural outcry against "one-third of a nation" being "ill-housed, ill-clad and ill-nourished."

The difference is that President Roosevelt in 1936 faced a persistent international depression. Mr. Johnson in 1964 presides over a nation enjoying the best of good times.

It is a baffling anomaly, this stubborn, widespread poverty in the midst of more plenty than any people in history ever have enjoyed.

But it is a blight that must be conquered. Americans must not permit their preoccupation with the wealth of their society to obscure the unpleasant facts of misery.

Above all, they must not permit their enjoyment of abundance to blunt ways of erasing hunger and want from an economy so advanced and wealthy as theirs.

This, however, is a presidential election year. So it is natural that political forces are attempting to divide Americans by exposing the other, ugly face of America and for vowing to change it.

It is natural, in the special world of politics, for them to accuse him of demagogically attempting to divide Americans into haves and have-nots—even though money and the lack of it already have so divided them.

It is natural, too, that professional tub-thumpers for the "market-place economy" have shifted into a frenzied heat. The land is filled with noise against "socialistic experiments" and "destruction of local initiative."

Mr. Johnson, of course, has given no evidence of being for socialism. And we'd raise the former Texas poor boy a personal model for defenders of local initiative.

All he has done is to point to a monstrous contradiction—rampant poverty in a society swollen with prosperity—and to demand that the contradiction be resolved forthwith.

He, in fact, softened the picture that could have been painted. A "forgotten fifth" of Americans live in poverty, as he noted. But 12,500,000 of these are utterly destitute—destitute in a degree not existing in most of Western Europe. Moreover, another "forgotten fifth" of Americans live on the very rim of poverty. Among them are those who manage to keep up the appearance of something resembling prosperity but who actually are in want of necessities.

Since 1957 total unemployment has been above 5%, usually around 6%, and sometimes near the danger level of 7%. The special figures for particular groups—youth and older people, Negroes, unskilled and semi-skilled workers, employees in declining or unstable industries, residents of depressed areas, and victims of automation—are alarmingly higher.

What to do? That is the problem President Johnson has submitted to Congress and to relatively affluent Americans who may be honestly unaware of the grim misery such data embrace.

One thing is certain. The problem will not solve itself. And it will not be solved by making a politically patriotic symbol of *laissez faire*. Everybody can't inherit a department store.

## Poverty poll

It had all the impact of an H-bomb explosion. We're referring to the recent survey on unemployment issued by the U.S. Labor Department, which badly dented some of the long-cherished notions of the hard-core anti-welfare crowd.

What has some people more upset than the time Silky Sullivan failed to show is a special study of 9,600,000 Americans surveyed in April of 1962 on the basis of five weeks' unemployment in 1961. These subjects were able family breadwinners, mostly males over 18, and holders of definite previous employment records.

Summing up the results, the Labor Department found that these typically unemployed were hardly shiftless loafers—far from it. They were jobless because of no fault of their own. Many were jobless because of no fault of their own. Many were jobless because of no fault of their own.

"In this way, they cannot be regarded as personally responsible for their own difficulties, unwilling to accept suitable jobs, more or less voluntarily unemployed, and only casually interested in an occasional job."

There are, to be sure, plenty of chiselers in the welfare ranks. On the other hand, every person poor, unemployed, and a recipient of welfare hardly deserves the sweeping stigma of "loafer," "cheat," and other epithets some peddle. (Continued on page 9)

## Church and art

We hope the acoustics in Holy Cross Cathedral were kind to the Boston Symphony's rendition of Mozart's requiem masterpiece. Kind enough that at least some of those at the memorial for President Kennedy were inspired to seek a revival of the Church's role as patroness, inspirator, and prime mover of the arts.

With some notable exceptions, the past century has been a failure in church culture. America now is of an age to begin making enduring contributions to religious art and tradition.

Dare we hope that the new air of excitement and adventure rippling through the Church in our country, thanks to two remarkably great Popes and the Ecumenical Council, might also provoke a critical examination of our Hollywood-style, Blessed Virgin statuaries and our hedge-podge architecture?

Mozart is magnificent. But would it not have been grand had a worthy American composer been commissioned to compose an original Requiem Mass in honor of the first Catholic President of the United States? Will a proud, uplifted home-town congregation one day take it upon itself to commission such a work in honor of a beloved son elevated to the rank of cardinal?

## Perpetuity isn't

The hairy hand of Castro-Communist intrigue is plain to see in the Panama Canal crisis. Not for anything would Castro's roving adventurers miss a chance such as that.

But nothing suggests that the mere existence of the Castroites, and the encouragement they doubtless have provided activist Panamanians, are responsible for the deep-seated nature of the dispute.

Seeds of dissension always have floated along the vital waterway. Panamanian politicians traditionally have used them to sprout election claims to more nationalistic, fire-eating vigor than the other fellow. Today the issue simply has burst the bounds of internal politics and become international.

The big ditch and the Canal Zone administered by the United States have largely accounted for such little prosperity as Panama knows.

But gratitude among nations is a short-term commodity. And alien rule, however benevolent, inevitably comes to be resented.

Throughout the world, Panama has seen outsiders relinquish their hold on "backward" nations. Now its own

### QUESTION BOX

## Orthodox priest and Confession

By MSGR. J. D. CONWAY

Q. Can a person of an Orthodox Catholic Church go to confession to a Roman Catholic priest and receive Communion from him when there is no Orthodox Catholic Church close by?

A. Unfortunately the answer is negative. But neither may a Roman Catholic go to confession to an Orthodox priest, or receive Communion from him. For both one and the other there might be an exception when death is imminent, confession seems necessary to salvation, and the services of no other priest are available. Even then, I believe the majority of theologians would frown on a Roman Catholic's receiving Communion from an Orthodox priest, and would censure a Catholic priest for giving Communion to a dying Orthodox. Of course, the theologian is not facing death when he does his censuring.

In all of this I presume that you are really speaking of an Orthodox, as the term is conventionally used: one separated from the communion with the Pope of Rome. Those who belong to the Roman rite may confess freely to Catholic priests of the Eastern rite, and Catholics of Eastern rite may confess to Roman rite priests. And each may share Communion with the other.

I said it was unfortunate that we cannot share the sacraments with our Orthodox brethren; by using that word I do not imply that our rules should be greatly changed. I rather mean that it is sad and sinful that our separation from them has continued with mutual bitterness and recriminations for nine hundred years. Brothers of the same Saviour, children of the same Father should not be like that.

The reason for our not receiving Communion from each other is readily apparent if we consider that our offering of sacrifice together and our reception of Jesus as the fruit of that sacrifice is the primary sign of our union in love and brotherhood: union with Jesus, even as the Apostles were united with Him at the Last Supper, and union with each other as children of the Father to whom we offer ourselves, as one, in sacrifice.

It is not right for us to pretend union when we are actually separated. It is not right to join in the signs of love and brotherhood when we are bitter and estranged.

Thank goodness, after 900 years gestures of reconciliation are being made. Sometimes they are reluctant, revealing the age-old bitterness. But the Pope invited the Orthodox to attend the Council of the Holy Spirit, and the Orthodox to attend the Council of the Holy Spirit, and the Orthodox to attend the Council of the Holy Spirit, and the Orthodox to attend the Council of the Holy Spirit.

However, we must not heap too much personal blame on Pope Eugene or Patriarch Joseph. They were honest, zealous men, and once freed from protocol they embraced as brothers and worked hard together for months trying to iron out their difficulties.

One thing we should learn from the Council of Ferrara-Florence is the spirit of unity must be achieved in the hearts of the common people, by eliminating their prejudices. To no avail did Pope Eugene and Patriarch Joseph reach accord; the monks, priests and people would not accept it.

So while we are edified by the brotherly gestures of Pope Paul and Patriarch Athenagoras, we must each of us imitate them by embracing our fellow Orthodox in spirit at least: a spirit of humility, love and brotherhood.

Q. How can Catholics go to Holy Communion every Sunday and at the same time refuse to pay their debts?

A. I can think of three possible reasons: (1) they are convinced that the debts are not their; (2) they fully intend to pay, but do not have the money now; or (3) they have juggled their conscience, as many Catholics are able to do on other subjects.

My suggestion: Unless they owe the money to you, don't worry your pretty head about them. The Lord will judge them.

Q. May artificial flowers be used on the altar when fresh ones cannot be had?

A. The law of the Church permits it, but in my own estimation good taste makes it highly undesirable.

people slowly have worked themselves up to a conclusion that the Canal Zone is an intolerable badge of colonialism. Nor are Panamanians impressed by what good guys we are. Much of what the United States has done for Panama, it has done in order to hold onto the Canal Zone as a private toll road. Neither the creation of the Republic of Panama by virtually forcing Colombia to relinquish the province nor the masterful engineering and medical feat that the canal represents stand forth as shining examples of Yankee idealism.

We simply saw something we needed, and we got it. The need has greatly diminished since 1903, but many Americans are persuaded by glib talk that any sort of accommodation with Panamanians would be appeasement, a sellout to the Communists, or a surrender of "national sovereignty."

Their counsel is to stand fast and show those banana republic upstarts who's boss. They summon up the ghost of Teddy Roosevelt. "Teddy would show them a thing or two."

We aren't all sure but what former President Theodore Roosevelt would be in complete accord with the thought that times and conditions change. We are confident he would scoff at the notion that there can be any such

thing as "treaty in perpetuity," as the 1903 canal treaty was called. Perpetuity is an infinitely long time. We certainly do not counsel giving in to any Panamanian hotheads who demand control of the Canal Zone. Its military importance is no longer of vital consequence, but we could not afford to put in the hands of a somewhat unstable little Central American nation. But the fact remains that we, in Panama, continue to present the image of a "civilized power" controlling territory of a "backward state." This 19th century conception doesn't fill the bill today—morally, militarily, or commercially. If we wish, we can quell the Panamanians in about 15 minutes. The price, though, will be astronomical in the loss of good opinion throughout Latin America. Why don't we investigate the possibility of turning administration of the Canal Zone over to the Organization of American States as an example of confidence in inter-American law, hemispheric solidarity and world-wide social progress? If the experiment doesn't work, we still can take back management of the Zone in short order. Meanwhile, Clarence Manion will have something to yell about on his radio program.

### YOUR WORLD AND MINE

## French Catholics and the family

By DR. GARY MacEOIN

PARIS—France, as I pointed out in my last column, has reversed its long-term downward population trend and has achieved a stable, moderate rate of increase with two to four children in the typical French family. This change has been accompanied (and in the view of many) helped by intense activity to enable Catholic parents to adopt the small family pattern without violation of their marriage obligations. Research, study and discussion have embraced both the theoretical areas of the purpose and ends of marriage and the practical areas of techniques to permit the spacing of children. And while there has certainly been no alteration in the substance of Catholic teaching, a notable change of emphasis is certainly observable. People get married to have and rear children. So the Church has always taught. Theologians in France and those elsewhere in Europe are making no effort to question this traditional position. But Catholic preachers and moralists have long been stressing the first of the two elements (to have children), as though numbers were the important thing, while the rearing of the offspring would take care of itself.

In pre-industrial society, such a position was understandable. In most cases, the additional cost of each new child was more than compensated by the help provided by the older ones by the time they reached eight or ten years of age. However, in modern society, whether in France or the United States, the rearing of a big family is a burden requiring heroic effort and abnormal luck. It is not a vocation to which one can reasonably call the average husband and wife. "The Church does not give child-bearing an absolute value," to quote a 1961 statement of the cardinals and archbishops of France. "To help husband and wife fulfill their mission and insure the primary end of marriage (which is not only to have but to raise children), the Church appeals to reason, to duty and conscience, to true love, to generosity in the gift of life, to the responsibilities of the parents, to decide before God the number of children they will be in a position to raise."

These two sentences condense the overall approach. What remains is to make the program practical for the average husband and wife, and this is where the pastoral effort has been concentrated. It is above all a work of education, starting with the teenagers and intensified as the age of marriage is approached. It is, first of all, a program to distinguish the Christian concept of marriage from the Freudian or neo-Marxist concept involving animal instinct uncontrollable in itself and, at best, capable of being frustrated of its natural consequences. The pastoral effort has emphasized the mystery of love which is perfected by absolute fidelity and mutual responsibility.

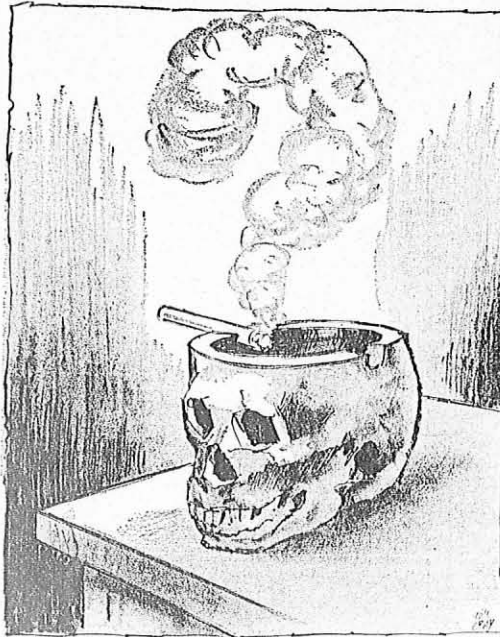
The program also includes research into the biology of reproduction, an effort so successful that in recent months a major French scientific organization, the National Society for the Study of Sterility and Fertility, devoted a meeting in Paris to an evaluation of this research. The research has emphasized the mystery of love which is perfected by absolute fidelity and mutual responsibility. The program also includes research into the biology of reproduction, an effort so successful that in recent months a major French scientific organization, the National Society for the Study of Sterility and Fertility, devoted a meeting in Paris to an evaluation of this research. The research has emphasized the mystery of love which is perfected by absolute fidelity and mutual responsibility.

From all this it is clear that no simple solution can be expected for a problem that most people meet at some time face. What can be foreseen is an expansion of knowledge and understanding leading to a more mature relationship between spouses based on love, respect and self-control. Father De Lestapis, one of France's leading students of this area of human behavior, has it pointed out that it is only quite recently that women have learned, through the "natural childbirth" techniques to bear children without pain. He believes that studies of the psychological and physiological elements in the sex life of the male could lead to a comparable advance in self-control.

The desirability of intensified study of all aspects of human reproduction processes was similarly urged by the representatives of the Holy See at a recent conference held under UN auspices at Geneva. (Question Box Continued)

Q. If you murder someone are his sins on your conscience? A. No, the murderer's own sin will be too much for one conscience to bear.

### MORAL QUESTION



### SOCIAL REFORM

## The Mind of the Catholic Layman

By WILLIAM J. SMITH, S.J.

"Baffled bishops, puzzled priests, uncertain laymen, and all who are interested in the present mood of the Church in America," wrote John Givley, "can learn from this volume." It was referring to "The Mind of the Catholic Layman" by Daniel Callahan, associate editor of "The Catholic Layman." It is not my intention to review the book. A volume of similar size would be needed to do justice to the place of the lay apostolate as of today and the relative value of freedom and authority in the Church.

Among other things, Mr. Callahan pleads for a richer, more effective, more definite and influential position for the educated laity in the structural organization of the Church in America.

The author gives the impression that there is a small army of Catholic graduates, from both Catholic and non-Catholic colleges, whose ambitions for lay action are thwarted by present-day clergy-lay relations. He acknowledges there are no statistics as to numbers, but there are enough of them, he contends, to cause friction and tension between the clergy and laity in most dioceses, if not in every parish. They feel frustrated and forlorn because of the clerical domination of the organized Church and the lack of appreciation of their aspirations by most pastors and a good many priests.

Without doubt this book is one of the most outspoken, most uninhibited, most challenging volumes yet to appear. The author outlines his observations and analyses to the Catholic college graduate, assuming that the pace of the lay apostolate is going fairly well for those of lesser education. But he is so far ahead of even his one type of educated Catholic, and there seems to be so

relatively few abreast of his thinking, that the book might aptly have been entitled, "The Mind of Daniel Callahan."

His concept of the lay apostolate is a lofty one. So far-reaching, as a matter of fact, that he intimates a place should be found for the laity in framing some of the policy decisions by the bishop of the diocese. A fortiori, the parish functions of the laity would be elevated equivalently. Unfortunately, to date the Church has not yet determined precisely where and how the laity fits into the present structural organization of the Church. When that decision is made, it will be the Pope and the bishops who will make it—not the laity.

It has been said that the Vatican is usually twenty-five years ahead of the faithful, at least in concepts promulgated by papal encyclicals. Judging from the American reaction to the social

encyclicals of Pius XI and Pius XII and even of John XXIII, this has been true. But on this one—the nature of the Lay Apostolate—it looks as though the crystallization of the concept may have to come "from the bottom up."

The laity will first, however, have to show what it is willing to do and capable of doing before challenging innovations will appear acceptable or necessary to the hierarchy.

The first pronouncements of Pope Paul VI on Catholic Action gave little indication that liberal American ideas, as expressed in Mr. Callahan's book, are part of papal thinking. In an address to the present moderators of Italian Catholic Action, the Holy Father, while urging lay initiative, seemed to reiterate both the definition and the "clergy-control" principle. (Continued on page 9)



# THE YARDSTICK SCHEMA 17

By MSGR. GEORGE G. HIGGINS

Most of the news that came out of Rome during the second session of Vatican Council II had to do with strictly theological and canonical matters.

As a result, the casual news paper reader might have been led to conclude that the Fathers of the council were working in a sterile off ecclesiastical vacuum, and were not concerned about what was going on in the outside world.

The record will show, however, that this was not the case. According to Father Edward Duff,



S.J., who characteristically, did a bang-up job in covering the second session of the council for Religious News Service, 27 council Fathers called attention to the poverty of the mass of mankind thus anticipating by several weeks Pope Paul's eloquent reference to a stalled and subject in his first Christmas message.

Father Duff also pointed out in the last of his weekly round-up articles that the imperative need for the Church to interest herself in the manifold problems of the underdeveloped countries was not forgotten and noted that, according to Cardinal Gracias of Bombay, this will be the principal theme of the International Eucharistic Congress at Bombay in November, 1964.



TO ENTER ORDER — Jeanne Louise Warr will enter the novitiate of the Sisters of St. Francis at Oldenburg on Feb. 2. She is the daughter of Mr. and Mrs. James L. Werner, of St. Mark's parish, Indianapolis. She is currently teaching the first grade at St. Mark's School and attending Indiana Central College. She is a graduate of Sacred Heart Central High School. An open house will be held at the home, 5415 Camden Street, on Sunday, Jan. 26, from 3 to 5 p.m. No invitations have been issued. A sister of Miss Werner, Sister Mary Ivo, is a member of the Oldenburg community.

In the speech referred to by Father Duff, Cardinal Gracias urged the council to take action on Schema 17 as quickly as possible. This is the Schema which deals with the great social and economic problems of the day.

It wasn't scheduled to come up for discussion until the very end of the council, but the Cardinal asked that it be moved up on the agenda and adopted as soon as possible so that it might be used as the basic working paper of the various seminars on social and economic problems which are scheduled to take place in connection with the Bombay Eucharistic Congress.

There was really never any hope, of course, that Schema 17 would be brought up for discussion during the second session of the council.

Aside from the fact that the agenda of the second session was already overworked, Schema 17 would have had to be redrafted and, in fact, it has yet to be completed. It will have been completed, however, long before the council reconvenes in September and consequently will be ready for a vote well in advance of the Bombay Eucharistic Congress if the council decides that it should be given top priority.

There is no way of telling what Schema 17 will have to say about the major social and economic problems with which we are confronted. I would guess, however, and would also hope that it



MINISTER GENERAL AND PONTIFF-FATHER Basil Helser, O.F.M., Conv., Minister General of the Order of Friars Minor Conventual, extreme left, who was recently named by Pope Paul as a member of the Secretariat for Promoting Christian Unity, is shown above during a recent audience with the Pontiff. Father Basil is a native of Terre Haute, and served as provincial of Our Lady of Consolation Province for six years prior to his election to his present post in 1950. Province headquarters is located at Mt. St. Francis, Ind.

## Reveal plans to insure Pieta for \$10 million

By JAMES C. O'NEILL

ROME — Michelangelo's priceless statue, the Pieta, will be transported from the Vatican to New York for its World Fair "with loving tender care."

The great concern and intricate planning to protect the statue from any possible damage was described at a press conference here by Edward M. Kinney, director of purchasing and shipping of the New York office of Catholic Welfare Council-National Catholic Welfare Conference.

He and Joseph C. Kearns, president of the New York shipping firm of E. Young, Inc., and John T. Murray, vice president of McNally Brothers, New York packers and shippers, were here to begin final arrangements for the unprecedented voyage of the great Renaissance masterpiece.

In addition to the two statues, there are also being readied for shipment to the World Fair 20 different columns representing the 20 centuries of the Christian era, and a series of panels depicting the Doctors of the Church, their writings and the social teachings of the Church.

Costs of transportation are being absorbed by the various companies involved.

In addition to the two statues, there are also being readied for shipment to the World Fair 20 different columns representing the 20 centuries of the Christian era, and a series of panels depicting the Doctors of the Church, their writings and the social teachings of the Church.

Another display to be readied is a plaster replica of the crypt of St. Peter's.

At the World Fair the Pieta will be exhibited behind a plexiglass screen. Three moving levels will carry an estimated 15 million visitors to the Vatican pavilion at three different speeds past the statue. A fourth stationary level will permit art lovers to have a closer look.

When it is necessary to do any work in the area around the statue, it will be covered by an aluminum shell, Kinney said. At night numerous devices, including one that records small changes in air movement, will monitor electronic guard over the statue.

The Pieta is scheduled to be in the U.S. from April, 1964, to November, 1965.

## Basilica doors to depict Pope John's pontificate

VATICAN CITY — The new bronze doors for St. Peter's basilica will depict, among other things, the meeting of the late Pope John XXIII with the Church's first Negro cardinal, Laurent Rugamba of Tanganyika, his opening of the Second Vatican Council and his death.

Noted Italian sculptor Giacomo Manzù spent 18 months working on the doors which were cast in Milan and are still there.

The upper panels of the doors depict Christ's death and the death of the blessed Mother. Below these are panels depicting the death of Albert the Great, protomartyr Stephen, St. Gregory VII and Pope John XXIII. Other panels will depict death in war, death in space, and death on earth.

Borders and crossbar sections will be covered with symbols of the Church and of animals. Pope John's meeting with Cardinal Rugamba and his opening of the ecumenical council will be shown on the inner sides of the doors.

Manzu, an artist from Bergamo—which was Pope John's home diocese—was awarded the commission for the doors after he entered designs in a competition sponsored by the Vatican.

"It was the only competition I took part in in my long life as a sculptor," Manzu said, adding that he did so because he wished to pay a tribute to his deceased mother, "who was very religious."

Manzu, however, dedicated the doors to the memory of Msgr. Giuseppe De Luca, a good friend who died in 1962 and who was an Italian literary specialist.

Manzu said that Pope John posed for drawings and models 15 times, sometimes for as long as 15 hours at a time, at a stretch. "He was a rare man who united in himself great goodness and great firmness," Manzu said.

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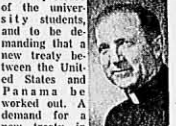
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## WHAT OF THE DAY The crisis in Panama

By REV. JOHN DORAN

It would appear at the time of writing this column that the situation in Panama is going to continue to deteriorate. President Chirri seems at this time to be yielding to the pressure.



The very set-up in Panama will also become difficult to handle. In Panama City one can walk in a short stroll from the slum of the city to the rather flagrant buildings of the American Zone. The eternal envy of the have-nots for the haves can be fed daily by the contrast they see on either side of the fence which marks the Canal Zone.

Perhaps this in some way accounts for the fact that an American, like myself, who had felt very much at home and well received on the West Coast of South America, felt very ill at ease in the seemingly hostile atmosphere of Panama. It was easy for me to understand how the incident could readily work up a first-class "rumble" down Panama way.

I hope that our government will stand on its strength in this hassle. To allow itself to be blackmailed into making concessions to the Communists would be a disaster.

One of the focal points of concentration, he said, was the university. Since only a few in these countries actually reach university levels they become an elite which is used and abused politically, one which the Communists want to control.

The pressures brought to bear on the President of Cuba by the students may very well be a result of this Communist concentration on the universities.

Cuba has become, of course, a training school for Communists in South America. Cubans themselves are trained there, and nationals from different countries are trained in Cuba in Communist tactics and then returned to their homelands. Funds, too, seem to find their way through Cuba to the Communists in South America.

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When the Little Flower was asked one day why she continued to walk with a sore foot, she replied that each step she made was made for some weary missionary. Your sacrifices, prayers and financial aid are precious things for our weary, overworked missionaries in the Near and Middle East. You can help by:

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- Join our association. Fee: \$1 a year for single persons; \$3 for a family.
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Edited by the Cleric Seminarians of West Baden College

The reason why

By PAUL BURKE, S.J. Three years ago, a very good friend of mine, a Jesuit scholastic in the class behind me, was assigned as the only member to our mission in Purny, India. Before he left, he asked me why he wanted to go to the mission. He wanted some explanation of why he would leave his family, his classmates, and his country to work with the people of India. In other words, they wanted some explanation of his missionary vocation.

Before he left he had a small wallet size card printed with his picture. On the back there was this simple inscription, his answer to their questions: "In the world there are many places where Christ will never go, but there are many homes which Christ will never dwell, there are many souls in which Christ will never die, unless I take Him there."

Kind of a staggering thought, isn't it that some people might never know Christ unless someone takes Him to them? That was my friend's explanation of why he was going to India. But it is a very good explanation of the vocation of each one of us as Christians. Maybe you never thought of yourself as having any vocation right now. But you would like to take a look at it, wouldn't you? How did you get it, and what does it mean?

Jesus Christ was born in this world. He was brought into the world as a man and lived in our world. His life on this earth covered only thirty-three years, from Bethlehem to Calvary, during that thirty years he went about "doing good."

He brought a message of truth and justice, of peace and love that the world had never heard before. If we look at His life closely, we see that His life was completely involved in the world of human persons with their desires and sufferings and joys and sorrows. He came and worked in this world. He redeemed it, and He brought His life to men.

He stayed only 33 years. After His suffering, death, and resurrection, He ascended into heaven. During His lifetime Christ only brought His life to the world, but He wanted to continue down through the centuries. He has accomplished us by leaving behind His Holy Spirit, and we are given to us as Christians to see that His work continues.

He has given to us the work of bringing His message to the world. His work continues, and we must continue, through the people in His Church. In a very real sense it depends on us whether or not His work will continue to be brought to this world today.

Archdiocesan CYO notes 25th year

(Continued from page 1) hall and success which was reputedly "invented" by Father Bernard Gerdon, administrator of Holy Trinity Church, New Albany, when he was a young assistant at Little Flower parish, Indianapolis. It has since spread throughout the country.

The sport has inspired some intense parish rivalries, and leagues are conducted on both the Cadet and Junior levels.

Other CYO sports featuring team participation include boys' baseball, boys' and girls' softball, boys' wrestling and girls' volleyball. Track and field activities cover a dual meet season for Cadet boys followed by an Indianapolis city-wide meet at the CYO Stadium. Traditionally on the following Sunday, the Cadet girls hold their own track meet, also at the Stadium.

The annual Junior CYO tennis tournament held in August drew more than 800 "racketeers" in 1963. With 1,857 entries in the 1964 year's annual Junior CYO Tennis Meet, held at the Broad Ripple pool, has been hailed as the largest tennis tournament in the Midwest. Tennis is another popular sport on the CYO tournament calendar.

TOP CYO CULTURAL activity in terms of participation is the annual Songfest, held each spring at the Butler Fieldhouse. Co-sponsored by the parochial school system, the event features a school children's chorus of some 6,500 voices.

Another musical highlight on the CYO calendar is the annual Instrumental Music Contest, which last year drew a field of 715 participants from some 55 parishes in the Archdiocese. Recently a policy was adopted whereby the stipend to Peter Neros and Dame Myra Hesses in the piano category has been so great in the past couple of years that a special division had to be created in the keyboard field.

Another popular cultural event is the Criterion Quiz Contest, where teen-aged teams compete in a battle of wits using questions based on material in the Archdiocesan news-

Stage is ready for style show Sunday evening

Junior CYO girls will have an opportunity to show off their sewing and modeling talents Sunday evening, Jan. 26, when the 10th annual Style Show is presented in the Holy Name parish hall, Beech Grove. The CYO Office reports approximately 130 entries in the competition.

The girls will be competing for 24 five-dollar gift certificates with creations in six categories. Trophies will be awarded to the winner in each of the categories.

The six basic classifications are as follows: (1) Skirt and Gown; (2) Jacket; (3) Tailored Dress; (4) Tailored Suit or Coat; (5) Party Dress; and (6) Formal Dress.

STARTING TIME for the show is 7 p.m. Considerable preparation is to be present one hour earlier. Mrs. Rita Fox, fashion coordinator for L. Strauss & Co., will serve as judge. Refreshments will be served by Mrs. Charles Dunn providing the musical accompaniment. Both are from Holy Name parish. The admission price also covers the dance for Junior CYO members, who will be required to show their membership cards.

CYO Scores

Table with columns for LEAGUE, CYO Scores, and JUNIOR-SQUAD LEAGUE. Lists various teams and their scores.

Table with columns for CYO Scores and JUNIOR-SQUAD LEAGUE. Lists various teams and their scores.

camp are located on neighboring tracts in the picturesque hills of Brown County.

The site of Rancho Framassa—the older of the two camps—was donated to the Archdiocese in 1946 by Mr. and Mrs. Bert Dingler. It was used for the first time the following year. Down through the years a mess hall, a chapel, a swimming pool and other recreational facilities have been constructed.

The Camp Christina tract was donated to the Archdiocese in 1960 by Mr. and Mrs. William Ansted, Jr., and will open for its fourth session during the coming summer.

Since the boys' and girls' camping seasons do not coincide, for several weeks the girls occupy Rancho Framassa in addition to Camp Christina. Two years ago the St. John Bosco Guild—a women's auxiliary—was formed to raise funds for the maintenance and improvement of Camp Christina. Later the organization hopes to enlarge its spectrum to include other CYO promotion.

In 1963 more than 1,100 youngsters under Rancho Framassa for one-week periods during the camping season, and another 400 attended Camp Christina. An additional 1,200 members of Junior CYO units, Junior Catholic Daughters of America, Boy Scout troops and other groups use the camp facilities on week-ends during the year.

MUCH OF the credit for the success of the CYO program must be given to the army of lay volunteer workers who each year contribute their services to CYO affairs. During 1963 more than 3,500 adult volunteers helped the cause in one capacity or another.

Each year of the annual CYO banquet (invariably a sell-out) several lay representatives are honored the coveted St. John Bosco Award for outstanding service to youth.

A Board of Directors, headed by Archbishop Schulte, and consisting mainly of lay members, as well as Fr. Francis Tomer, part-time assistant secretaries.



OPEN HOUSE SET — An open house at her home on Sunday afternoon, Jan. 26, will honor Miss Annette Cooper, above, who will enter the novitiate of the Sisters of St. Francis at Oldenburg on February 2. She attended Immaculate Conception Academy, Oldenburg. Her parents are Mr. and Mrs. James M. Cooper, 312 Danbury Road, Indianapolis. They are members of St. Michael's parish.

Weddings, funerals allowed in evening

CHARLESTON, S.C.—Nuptial and funeral Masses in the evening as late as 8 p.m. are permitted in the Diocese of Charleston.

In accordance with a decision of Pope Paul VI to grant certain faculties to all bishops, Bishop Francis F. Reh, of Charleston outlined the new faculties in a letter to priests.

Previously in the evening, nuptial and funeral Masses were permitted after the noon hour.

The new faculties include permission for priests to offer two Masses on a weekday and three Masses on a Sunday, provided pastoral necessity so demands.

Chaplains of hospitals, orphanages and prisons, in the absence of the pastor, may administer the Sacrament of Confirmation in danger of death. This was formerly reserved to the bishop and more recently allowed to the territorial pastor by instruction. It is understood that in all instances the bishop is not available.

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Negro astronaut trainee, advises Catholic teeners

KANSAS CITY, K.C.—One of the nation's potential astronauts advised Catholic high school students to buckle down to the religious education they now are getting because "it may be the last of formal religious training you will receive."

It was "Captain Eddie Dwight Day" at Ward High School here and Air Force Capt. Edward J. Dwight, Jr., first Negro selected as a potential space flyer, got acquainted with the youngsters at the Catholic school from which he was graduated in 1951.

Capt. Dwight said there simply are not enough Catholic colleges to accommodate Catholic high school graduates. He said, too, Catholic colleges may not offer courses a student is bent on studying. As a result, he said, "you will be on secular campuses where students, teachers and philosophies may be adverse to your religion."

"Questions will arise that need answering and arguments will be started. I don't know" is not an answer," he warned the students. He said that secular campuses not end with graduation, that learning is a continuing process which needs a firm foundation.

Top million mark

CAPE TOWN, South Africa — For the first time the Catholic population of the Republic of South Africa has topped the million mark. According to the 1964 Catholic Directory of Southern Africa, the number of Catholics in South Africa in 1963 was 1,030,615.

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MISSION GIFTS: High Schools and Institutions - 1963

Table with columns for S.P.F. Dues, Mission Sunday Collection, Designated Gifts, and C.S.M.C. Dues. Lists various institutions and their respective amounts.

FAMILY CLINIC

How can parent learn to live with teenagers?

By JOHN J. KANE, Ph.D.

Can one learn to live with teenagers? My daughter is eighteen and a freshman in college. There is no matter upon which she does not consider herself an authority including those of which she has no knowledge. Even when proven wrong, she merely shrugs her shoulders and dismisses the matter with a blow my top in exasperation.

Can one live with teenagers? This is a question not a few of their parents raise. They usually are inclined to answer it negatively. But they still do live with them and perhaps a little more happily than they believe. But it is difficult and if you blow your top occasionally, don't feel too bad about it.

The basic difficulty is that both of you are living in a brand new world and neither of you quite realize the change that has occurred. Even when you understand it, all your exasperation will not melt away, but a slow thaw may be substituted for a slow burn.

Your child is now an adolescent and being an adolescent in American society requires many adjustments on the part of both parent and child. A great deal of extra-

pant nonsense has been purveyed in popular literature about the period of adolescence. It has been termed a period of storm and stress. To some extent it is, but probably not nearly to the extent claimed.

There are physiological changes associated so with this time of life, children grow quickly, sometimes too quickly for the body energy available. They experience a period of clumsiness, their hands and feet seem too large for their bodies.

They may be highly idealistic. They mature sexually and feel their sexuality and their feelings. Their roles are not well defined. One moment they behave like sophisticated adults, the next moment they are helpless children. No wonder parents are confused by this quick change.

Psychological changes are also clearly evident and social changes that bend them. They have a total way of life peculiar to the adolescent and must attempt to understand it, all your exasperation will not melt away, but a slow thaw may be substituted for a slow burn.

Then there is the dance style of spasmodic jerks similar to St. Vitus dance, but popularly known as the twist. Parents who are a bit patient about these matters because they are styles and standards of contemporary adolescence. They might recall the fact that the cak walk and the Charleston of the twenties.

Adolescence is the time of the most conforming non-conformist. While the youngsters are reputedly revolting—to establish their own identity and coming maturity—they slay dragons and the fathers and behaviors of their peers. Parents may take some comfort from the fact that this is a passing phase of life.

The teenager must be encouraged to mature, to shuffle off the dependence upon parents characteristic of a child. This takes a bit of doing especially in a society like ours.

Some parents unwittingly contribute to the prolongation of adolescence by refusing to let children grow up. Our society has built in devices to prolong adolescence or at least the dependence of children. Perhaps no society in the world is so dependent upon parents as ours. The question immediately arises: are these Christian churches infallible or fallible religious societies? If they say they are infallible, what is the proof? If they say they are fallible, why should anyone believe them?

IN THE WHOLE CHRIST PRUDENCE

By ABP. EMILE GUERRY

Charity... delectat non perire. (1 Cor., XIII, 4) Prudence is the virtue which rules our actions, and it therefore plays a very comfortable part in our lives. It is through this virtue that a man can achieve real self-mastery. It is this virtue which preserves a healthy equilibrium in the other virtues, and protects them against the dangers of their extremes by excess and by defect.

The role of prudence in God's plan

Divine Providence governs the world and all that is in the world, according to a plan whose ultimate purpose could only be the glory of God. All created beings and things are called to glorify God, in their own fashion. Inanimate objects and the plants and animals, says Saint Augustine, "Lord, who have made us, we shall bear them proclaims: It is You, O Lord, who have made us; it is You Who are Infinite Beauty" (Confession, LI, 45).

But, in this harmony of the creation, man has a unique place distinct from all else, and has his own way of giving glory to God, which is in conformity with his nature as a rational and free creature. It is by his faculties of intelligence and of will that he glorifies God, his Creator and His Father.

Although man, through the radical contingency of his created being, is in a condition of complete and absolute dependence on God, he nevertheless has the unique distinction that God, in creating him, has made him master of his own destiny. This certainly does not mean that anything done at any moment by a person, can be entirely independent of the supreme sovereignty of God. It means that it is, in a certain sense, a free act, by a positive exercise of will leading to a certain deliberate behavior, that a man enters into the divine plan, conforms his will with the Divine Will, and carries out the designs which Divine Providence has willed to give man the honor of being personally involved in his own state. Thus, at the moment of infinite delicacy, God permits a man to cooperate with Him in governing his own human life and in securing a mastery over the whole creation.

Now, it is by the virtue of prudence, that a man thus freely governs himself. It is by practicing this virtue that he becomes the master of his own destiny in order to give safely through the reefs and shoals of life. The virtue of prudence guides him in leading to the best means of achieving the particular purposes he proposes to himself, and to secure his destiny as a man and as a Christian. It forms his judgment and orients his will.

Among all the motives which the virtue of prudence offers to the Christian as a son and as a member of the Mystical Body, the place of honor is given to charity—the virtue which urges the Christian to love God always as a son of God, and to seek to achieve the ultimate purpose of his creation by promoting the glory of God, his Father, through his active cooperation in extending the Mystical Body of the Son. For a member of the Mystical Body, the supernatural virtue of prudence is the surest means of remaining in dependence on the Christ-Head, by Whom God governs the whole world.

Prudence, the virtue of self-mastery

The first act of prudence is to deliberate with oneself, in order to decide what are the best means to be adopted, in each particular case, to achieve the purpose sought. Self-mastery is necessary here, to enable the Christian to "keep" his soul in the midst of preoccupations and activities, in order that he may be able to preserve that inward calm in which he can reflect and take counsel with himself. Self-mastery is required, moreover, that the Christian may be able to control his natural tendencies to precipitation, to presumption or to timidity, which make so many people act rashly and without reflection. It is only by instant, or unresisting victims of their own habits, or slaves chained down by their own passions. Already from the point of view of self-mastery, prudence is a liberating and peace creating virtue.

On the heels of deliberation, comes the necessity of judging—of choosing, among several possible solutions, the one best suited to achieve the purpose sought. Self-mastery is necessary here, to purify the motives which can influence one's judgment, to control impulses, to discipline the passions, to set aside personal or social prejudices and to guard against everything else which is capable of vitiating one's judgement.

The most important act of prudence, and in accordance with which it is defined as the virtue of action, is effective decision. How many fine projects there are which end in vapor; how many good resolutions degenerate into vague and insipid wishes! The Christian requires self-mastery if he is to plan and carry out his projects without becoming discouraged, to effectively what he has purposes to do, without being hindered by useless delays and evasions. This quality is also demanded if he is not to be discouraged by the obstacles he meets; if he is to face up to them directly, and not attempt to take refuge in lazy evasion or abstention, behind pretexts which are mere cowardice.

Self-mastery is needed, furthermore, to exercise an impulsive temperament, a natural incapacity for extending himself in a feverish haste in doing so. Self-mastery, too, in order to preserve his sense of values when he acts, so that he will know when to yield to the truth (Continued on page 10)

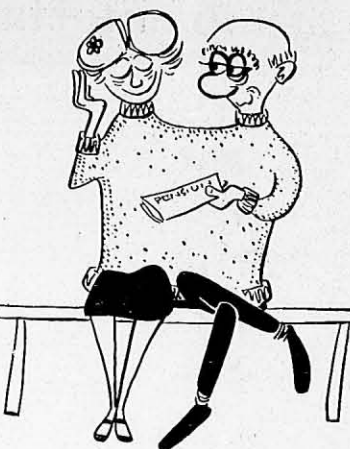


Patron of Asia Minor

THE BELOVED DISCIPLE... St. John the Evangelist, "the disciple whom Jesus loved," was a learned fisherman and younger brother of St. James the Greater. He stood by the Mother of Christ at the Cross on Calvary. Writer of the Gospel bearing his name, and the only one of the 12 apostles spared martyrdom, he died at Ephesus in Asia Minor after a long life.

WORKING TO BEAT HELL God's plan for dating

By JOSEPH T. McGLON, S.J.



There is a time and a place for everything.

This article might be something of a challenge for the reader, because it has no funny stories and it is only some very important facts. It is short, though, so give it a wholehearted try.

For openness, let's remind ourselves of the fact that God doesn't throw miracles around lightly, but works, in a rational nature, most part through the nature of things.

The real miracle, in fact, is not so much that Christ cured a man born blind, as that just about all men can see.

Now, since God creates us with a rational nature (or principle of operation if you want to be stuffy about it), he expects us to use it. The rest of nature, for all its logical, reasonable and revealed purposes. This is your normal life, by which you are normally by miracles, but by your nature with the aid of His revelation.

It's a little unlikely, for example, that God will appear to you in a burning bush or anywhere else to impress upon you what the purpose of nature is. He expects you to use your head—in conjunction with your purpose in life and all He's revealed to you about that purpose.

And so, it is most important that you understand what might be the natural dating process, the one which we least find to be natural (or inherent) purpose. "Natural" here is not a synonym for the silly use of the word "in doing things naturally," a phrase which usually means following the line of least resistance. A person who is in a fit of anger is "doing what comes naturally," but the person who is sexually promiscuous. But these people are acting against their own nature, acting unnaturally, following the nature of an animal rather than the nature of a man.

For a man to act rationally, as for a human to be able to act with purpose. For him to act without purpose, or to have one purpose in mind and perform actions which lead elsewhere, is irrational. And so, the natural purpose of sex is reproductive, it is unnatural and irrational for people to indulge in sex for pleasure. (And since it is irrational and unnatural and immature, it is also immature.)

Now if human beings are not at all seeking its way to heaven, although handicapped with a body. We are individuals composed of body and soul, each one working his way to God. We have to be balanced. We have to be rational. We use our lower faculties for the sake of our higher faculties and their appetites and affections, our souls with their affections and emotions and reason. The important question is, we use everything under the in-

spiration of God's grace and the guidance of our higher faculties, like men, and not as slaves to our lower faculties, like animals.

God expects us to get to heaven, not just by praying, but by everything we do and think and are. He expects us to work, and pray and think and love and play and eat and drink and everything else, but He expects us to do these things in accord with His will, made known to us through our own reason and His revelation.

Now looking at dating from the viewpoint of purpose, you have to say it has many purposes—fun, enjoyment, the rounding out of one's personality, sometimes for finding the right partner for life in our vocation of marriage, if that is to be our vocation. But dating is obviously not a toy for the immature, any more than a dangerous weapon like a car is a toy for a child, no matter what the age of that child. One can, in fact, learn how to date and do it properly much earlier in life than he can learn to date sanely and maturely.

The trouble with the too early dater is that he hasn't the fundamental maturity necessary to realize that this very pleasant experience is not the end-all and be-all of existence, and so, more often than not, he becomes so preoccupied with the process that he practically forgets all else.

There is a logical pattern in dating, if only it is looked at reasonably and not emotionally. Let's start backwards, and presume that the dating process did, as a particular instance, lead to marriage. Immediately before that marriage, there should have been an engagement. If a reasonable dating process had been followed, there was a period of going steady, and before that, a courtship. (Notice where this does fit logically—just before the engagement. Nowhere else.)

Before going to steady period, there should have been a time for playing the field, for getting around to know a lot of people, before deciding on a steady (towards one's steady). Before this field work, there should have been a period of not-too-frequent dates, single-couple dating when one was mature enough for it (which could certainly not have been in the early years of high school, much less in the childhood days of the late grades). Immediately before this infrequent dating period, there could have been a period of infrequent group dating, and before this time some frequent supervised parties.

For to this is what might be called "the stone age," that period of a boy's life when he thinks God created girls, who often throw rocks at, and when girls

think God created boys to torment them in various ways.

This is a natural, logical process. Take any one of these steps out of context and order and you have a monster (no matter how nice the monster looks) on your hands—the grade schooler who dates at all, the early high-schooler who dates outside of group dating, the teenager who goes steady. Nature gets warped in any of these cases. Unfortunately, sin almost invariably follows this warping of nature.

It is one thing for an adult, in his state of relative self-control and maturity, to understand that the enormous gift of sex is no toy, but it is quite another to hand it to kids as you would a toy, too early, too often, or too exclusively, and expect them to believe that such an obviously enjoyable toy cannot be used as such, at least sometimes. And if you are under the Illusion, Dad or Mother, or Susie or Herman, that sex doesn't enter strongly into dating especially when everyone today is brought up on a steady diet of adult sex play on TV and in the movies), you might as well go back to your mouse-boned edition of Tom Swift or the Bobsey Twins.

Dating has its place. But it ought to be kept in its place—something you can see only when you understand both your own purpose and that of dating itself. One fundamental fact parents must bear in mind is that dating does not produce maturity but rather demands it. And one fundamental fact teenagers have to remember is that maturity is shown in acting one's age, not in trying to act either older or younger—no matter what the loud-mouthed clods who do just that might keep telling you.

O'Neill is named

Rome Bureau chief

WASHINGTON — James C. O'Neill, a member of the N.C.W.C. News Service Room bureau staff since 1957, has been named chief of the service. He succeeds Msgr. James I. Tucek, who is returning to the Diocese of Dallas-Fort Worth, Texas.

Msgr. Tucek has been appointed director of the Dallas-Fort Worth diocesan information bureau and consulting editor of the Texas Catholic, diocesan newspaper. He is also listed to be director of the N.C.W.C. News Service.

Radio & TV Apostolate

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FRIDAY, Jan. 24—(Tape) Rev. Robert Herman. This program is for a Special Intention.

MONDAY, Jan. 27—(Live) Rev. William Morley and Members of the Holy Family Knights of Columbus.

TUESDAY, Jan. 28—(Tape) Rev. Kenny C. Sweeney, requested by a member of the Apostolate for a Special Intention.

WEDNESDAY, Jan. 29—(Tape) Msgr. Charles Koster.

THURSDAY, Jan. 30—(Tape) Rev. Kenny C. Sweeney. This program has been requested for a Special Intention.

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THIS IS CATHOLICISM What about Bible?

By REV. JOHN WALSH, S.J.

Q. Do not many Protestant and other Christian churches contend that Christ's religious message, as it is contained in the New Testament, is so simple and unambiguous that any man can interpret it for himself?

A. Yes, many Protestant and other Christian churches do so teach. The question immediately arises: are these Christian churches infallible or fallible religious societies? If they say they are infallible, what is the proof? If they say they are fallible, why should anyone believe them?

Q. Do Catholics feel that Christ taught to mankind a religious message so complicated that it requires an infallible Church to interpret it?

A. Catholics are religious realists; they face facts and try never to allow their feelings to interfere with their vision. Now it is glaringly obvious that Christ taught a "densely complicated, profound, and wide-ranging religious message" which cries out for an accurate interpreter if Christianity is not to be turned into a tower of Babel. Catholics accept that fact, and they never indulge in wishful thinking that Christ would or should have done something else.

Q. Why should Christ give a complex and elaborate religious message to men?

Obviously Christ must have desired to give the full message which would be best suited to our needs. The fact that His message is complex and not simple indicates, apparently, that a simple message would not have sufficed.

Q. Do not many Protestant and other Christian churches contend that Christ's religious message, as it is contained in the New Testament, is so simple and unambiguous that any man can interpret it for himself?

A. Yes, and this contention staggers Catholics. They marvel that anyone could find the opening verses of St. John's Gospel, to cite only one instance, simple and obvious. The marvel furthermore, that anyone could claim for himself the right to interpret such a mysterious passage. For what is to prevent such a person from assigning a meaning to the passage utterly contrary to the meaning which God intended to convey?

Q. Do not many Protestant and other Christian churches teach that Christ Himself presents a Christian from strongly interpreting the message of the Bible?

Yes, and this teaching also perplexes Catholics. For it entails, at least, that anyone who reads the Bible devoutly cannot make a mistake—in other words, that he is infallible. Now, that the Bible devoutly must number in the tens of millions. These great teachers and Christian preachers, therefore, after rejecting the infallibility of one man, the pope, in turn concede it to countless multitudes of men.

Q. Is it not true that Catholics believe in an infallible Church, however it may be defined, consoled, reassured, and shielded from the harsh realities of life?

Catholics find wryly amusing, (Continued on page 10)

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

CONFESSOR, DOCTOR. According to the Council, the words and signs of the Mass have not been changed since the time of the apostles. This is why our mother tongue is going to be employed at Mass and in the other sacraments. This is why our services of public worship are going to be thoroughly revised. However many great teachers He raises up in the Church, even Christ is the Teacher and He teaches us through the Mass. If we do not meet Him, see Him, hear Him in the Mass, we are deprived.

JAN. 30 ST. MARTINA, VIRGIN, MARTYR. We cannot be Christians by proxy. The foolish virgins of the Gospel are not personally committed. They rely on the seriousness and the engagement and the vigilance of the others. The Council's constitution on liturgy asks throughout that we become personally involved in public worship in our union with Christ. The Church's worship is our worship, not worship that is done only for us.

JAN. 31 ST. JOHN BOSCO, CONFESSOR. The simplicity of the joy and the virtues extolled in the First Reading, and of the child in the Gospel speak clearly. He has been really reaching out, Christ. It rejects the exaggerated identification and rugged idealism sometimes falsely identified with martyrity.

The Council's reform of public worship can come to nothing unless it is received with a similar simplicity by all of us... who seek nothing more than that closer union with Christ which participation and understanding can bring.

FEB. 1 ST. IGNATIUS, BISHOP, MARTYR. Nothing can separate us from the love of God in Christ Jesus (First Reading) unless we surrender our own life to His life in us (Gospel), unless we prefer our own habits and prejudices: to that active participation in and personal engagement with the Church's sacramental life for which the Holy Spirit and the Council are pleading. The constitution on public worship demands a conversion on the part of every one of us.

JAN. 26 SEPTUAGESIMA SUNDAY. We have seen the glory of the Lord. We have celebrated the manifestation, the "showing-forth" of His glory in the epiphany events. But He came that we might share His glory—we humans, we sinners, not some mythical race of supermen. Now we turn toward that paschal mystery which is the center of the Church's life, toward the mystery of Jesus' death and rising again. And we situate His redemption precisely where it belongs... among us and in us, despite our sin and overcoming our sin.

Today's Mass is very conscious of that sin, conscious of the reality of evil. Christ does not destroy our freedom. It is to our freedom He appeals, as the master of the vineyard appeals for workers (Gospel), as the only companion to which we have appeals for our mutual response to God's gift of forgiveness and eternal life (First Reading).

JAN. 27 ST. JOHN CHRYSOSTOM, BISHOP, CONFESSOR, DOCTOR. True, we engage the foe man. But we grow "tired of sound doctrine" (First Reading), we turn to fables with depressing regularity, we want to enslave ourselves.

This Mass in honor of a great teacher of Christ teaches us why we return to the altar again and again. Because Christ is the salt and Christ is the light (Gospel) and it is in this gathering around the altar that He communicates in both word and deed. The Council's constitution for the reform and renewal of our public worship calls powerfully for the engagement of our human freedom in this sacred action.

JAN. 28 ST. PETER NOLASCUS, CONFESSOR. "Your Father has determined to give you his kingdom" (Gospel). This is the meaning of the Easter mystery toward which we look and for which we prepare. Almighty God is not in a state of indecision about us. His decision is made in Christ. He has determined to give us His kingdom. This is the treasure for which He asks our hearts.

JAN. 29 ST. FRANCIS OF SALES, BISHOP,

VIEWING WITH ARNOLD

'Mad, Mad World' rated as top entertainment

By JAMES W. ARNOLD

Movies just don't come much better than "It's a Mad, Mad, Mad, Mad World," producer-director Stanley Kramer's broad, raucous, generally distasteful first venture into comedy.



Presented a \$350,000 windfall by the expiring Durante, they fail to agree on a fair way to divide the loot, then spend three hours frustrating themselves and doing violence to the notion of human dignity as they pursue the Easy Dollar. So busy are they disputing and chasing false leads that they finally miss the exact location of the treasure, though it stands like a neon sign against the sky.

At last they are confronted by the saintly old detective who has had them all under constant observation and recites the crimes of each. Here is a Last Judgment allegory if ever there was one. The script has a final mad switch, worthy of Chesterton, which features a not-too-humorous dig at the way society treats its good citizens. There is, in fact, a bitter edge to the last 10 minutes which makes the concluding orgy of inspired slapstick almost too brutal. But the point is worth noting: despite the universal curse of human misfortune, there are still some good clowns, somehow worth loving and laughing at.

The production is a wambler, starting with the draft titles by Saul Bass and the billing score by Ernest "Exodus" Gold.

The new one-camera Cinema camera eliminates all the nervous lines and some distortion; the chases (most of them achieved by stuntmen rather than camera tricks) and long over-the-shoulder shots (apparently from helicopters) are wondrous to behold. But the deeply curved screen is still a bother; unless your seat is in mid-theater, it is often like trying to read the newspaper while lying on your ear.

There are dozens of excellent bits, but surely of award caliber are Winters' marvelous sense of moral outrage and Miss Merman's thunderously vulgar Colonel Mother-in-Law, now perhaps defined for all time. Memorable also are Terry Moore and the young man of the American character (as he homes alone at the wheel of a jeep). Paul Ford's caricature of a frankly sincere retired colonel, and Dick Shawn's impersonation of a hip-talking Bohemian who has abandoned every value but Money and Mother.

The silted gas are expert (even the incomparable Keaton gets in a few precious seconds), but some lines are really as good as gold. From Rooney as he and Hackett are desperately trying to land a plane that is clearly a mystery to them: "Hello down there on the ground. . . This is us up here in the air!"

'Mad, Mad' is worth whatever fee is exacted. Most will go to Kramer, a decent, gifted filmmaker who deserves every dime. This is the funniest three-hour movie ever made.

Legion of Decency—A-1.

There remains the only serious defect: Kramer and authors William and Tanis Rose try so hard they sometimes suffer from a lack of artistic restraint. But 20 general success is good score even at Harvard.

In an age of symbolism and psychoanalysis, one suspects that Kramer, who has always felt movies should do nothing but entertain ("Judgment at Nuremberg," "A Child Is Waiting"), has done more here than tell a long, improbable joke. The table is inverted chiefly four sets of people—a hen-pecked husband, spouse and mother-in-law (Milton Berle, Dorothy Frowde, Ethel Merman); newlyweds (Caesar, Miss Adams); Las Vegas ne'er-do-wells (Mickey Rooney, Buddy Hackett); and a surly, persecuted truck-driver (Jonathan Winters).

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SERRA PRESENTATION—A statue of Father Junipero Serra, 18th century Spanish Missionary priest who is patron of a Catholic men's society to promote religious vocations, was presented to Marion A. Godecker, above right, president of the new Serra Club of the New Albany Deaneary this past Wednesday night.

BOOKS OF THE HOUR

Advertising ethics

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

The Institute of Social Ethics at Georgetown University has published the second volume in its "Ethical Alternatives" series, under the title "Ethics, Advertising, and Responsibility" (Centerbury Press paper, \$2.95).



The present collection of papers (for that is what these volumes are) seems much less useful, if only for the reason that but two viewpoints about advertising are presented. They are that of a group of faculty people, mostly in economics, who urge their readers to approach advertising and the whole matter of "commercialism" with an open mind, and to keep cool heads in a discussion of what is, after all, a basic ingredient of the national economy; and the viewpoint of a group deeply involved in the advertising business, whether as officials of agencies or as broadcasters or television people.

WASHINGTON—Vatican Council II and "You" has been selected as the theme for the 1964 National Council of Catholic Women convention here from Nov. 11 to 12.

Radio and Television

Table listing radio and television programs for Indianapolis, Richmond, and New Albany areas.

Tobacco industry seen obligated to warn smokers

NEWARK, N.J.—A theologian said here he thinks the tobacco industry has a "clear moral obligation" to warn cigarette smokers of the potential danger to their health.

Father Aloysius J. Welsh, director of Pope Pius XII Institute of Social Education, also said the industry should cease any advertising practice obscuring or concealing the danger.

The mentioned particularly "the claim, explicitly or implicitly made, that filters are effective in materially reducing the hazard."

Pavilion progress

NEW YORK—Work is virtually complete on the outside of the Vatican Pavilion for the 1964-65 World's Fair here.

Another academic official from the field of business administration, writing on "The Place of Advertising in Mass Communications," urges a lessening of governmental restrictions rather than tightening.

This writer goes on to argue that "newspapers should not accept as much honest and tasteful advertising as they can get—but surely one of the big problems here is the growing amount of dishonest and tasteless advertising."

Finally, though I may have missed a passing reference or two to the big problem of today in regard to advertising—the potential harmfulness of cigarette use—there is no single essay on this baffling problem.

simple judgment on the morality of smoking. But he said that a person who smokes immorally without a reasonable and continuing effort to break the habit is committing a sin by unnecessarily incurring a solidly probable danger to his health.

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SAVE — 24-HOUR SERVICE — SAVE FUEL OIL. No. 1 FUEL OIL, 100 Gall. \$15.70. No. 2 FUEL OIL, 100 Gall. \$14.70. SAVE • FL 7-8374 • PAY CASH. Save \$1.00 on Every 100 Gal. The Choice of Thrifty People. Oil-Work Inc. 3518 New York. SAVE — 24-HOUR SERVICE — SAVE

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# Tic Tacker

**NAMES IN THE NEWS**—The pastors of the three Catholic parishes in Richmond were present last week for the production of the million recording of St. Ignace, the Belgian Dominican Sister known as the "Singing Nun." The event took place at the Richmond Record Pressings Co., the firm that presses for Phillips Records of Chicago. . . . **Father Charles Fraxe**, professor-on-leave from Marian College, reports from Athens that Greece is in "great agitation" following the recent meeting of Pope Paul VI and Patriarch Athenagoras I of Constantinople.

**MARRIAGE PUBLICATIONS**—The Family Life Bureau of the National Catholic Welfare Conference is publishing a pamphlet containing a list of recommended publications on marriage and the family. Free copies are available from the Bureau, 1312 Massachusetts Ave., N.W., Washington, D.C., 20005.

**HERE AND THERE**—A Day of Reflection for lay teachers in Archdiocesan schools, originally slated for Sunday, Jan. 26, has been postponed. The new date will be announced later. . . . Last week's heavy snow caused an abrupt change in funeral Mass plans at one Richmond parish. Drifts of snow at the entrance of St. Mary's Church were so high that the pastor, Father Maurice Dogan, celebrated a funeral Mass in the chapel of St. Ignace-Berthe-Orr Mortuary. . . . Pi Delta Pi Sorority, Lambda Chapter, of Indianapolis, has been providing cakes or cupcakes for birthdays each month at the Little Sisters of the Poor Home for the past two years. . . . The next Junior League Christmas Dinner will be held on Monday, Feb. 2, at the "Young Abe Lincoln," to be given March 13-14 at Manual and Shortridge High Schools. More later.

**NEW TRUSTEES**—Two additional members have been appointed to the Board of Lay Trustees of St. Mary-of-the-Woods College. They are: Leonard B. Marshall and John T. Royse, both of Terre Haute. The board now numbers 27 members. William A. Brennan of Indianapolis is board chairman.

**MOVING?**—The Criterion's efficient circulation department is happy to record changes of address when subscribers notify the paper, but some folks just don't send both old and new addresses. This slows the process down a bit. . . . Say, we can't think of a better way for former residents of the Archdiocese to keep abreast of local happenings than by receiving the Criterion. Why not suggest that next of brother now residing in sunny Florida that they subscribe? Better yet, why not send them a gift subscription?

**SUMMER SCHOOL**—Here's an item of interest to high school French teachers. The National Defense Education Act will provide funds for a Summer Foreign Language Institute at the College of St. Teresa in Winona, Minn. Teachers attending will receive \$75 a week and \$15 weekly allowance for each dependent. The French Institute at St. Teresa's will be held from June 12 to August 4. Fifty-four participants will be selected. Institute director is Sister M. Jeremy, O.S.F., professor of French.

# Is unity drive hurting conversions in England?

LONDON—A priest journalist said here that a wait-and-see attitude toward Christian unity on the part of non-Catholics is a major factor in the continued decrease in conversions in England. . . . Father Gordon Albion, columnist for the Universe, a Catholic weekly, noted that in 1959, the year the Second Vatican Council was announced, conversions in England reached a peak of 15,794. In 1960 the figure was 14,491 and in 1961 it was 14,151, according to the Catholic Directory. . . . "NOW, the latest figure we have is 13,850," he said, "and there is no ground for thinking that this downward trend has yet been halted." . . . "One wonders," he observed, "whether Pope John's appeal for Christian unity as one of the main aims of the Vatican council could have anything to do with it." . . . He said that while Catholics have firm tenets, "non-Catholic have opinions that vary from man to man." . . . "THEIR HOPE," he added, "is for a kind of federal union of all Christians in the Church of the Future," toward which they feel

# Cardinal, senator defend 'Alliance'

CHICAGO — Cardinal Richard Cushing, Archbishop of Boston, and Sen. Hubert Humphrey (D-Minn.) joined here in defending the Alliance for Progress and in sharply condemning privileged classes in Latin America. . . . Both came out strongly for accelerated social reforms in the impoverished areas as they addressed the first annual conference of the Catholic Inter-American Cooperation Program. . . . "A social revolution in Latin America is already on the march," Cardinal Cushing said. Sen. Humphrey said that if democracy is to survive in Latin America, "it must be proven that the neglected masses can enjoy the benefits which we associate with it."

# Fr. Smith

(Continued from page 4) of "Catholic Action" as initiated by Pius XI.

With due deference for authority, the author's theme seems to be the Catholic college graduate "was made for higher things"; for an apologetic higher than that which is now functioning at the parish, regional or national level.

Instinctively the thought came to me, "Why shouldn't this potential army of intellectuals in the existing organizations in numbers and attempt to re-shape them to their own image and liking or to venture something new to prove to themselves, their fellow laymen and the clergy that they have not only the competency, but the motivation, the zeal, the spirit of self-sacrifice and the much-needed virtue of humility which would demand recognition of the right to higher responsibilities? Cannot the moribund condition of some of the current Catholic societies be traced to the apathy of educated Catholics?"

The author answered such questions himself, I think, when he said:

"First, it is by no means clear that the contemporary educated Catholic layman knows exactly what he wants. Most commonly they will speak of the need for more communication between laity and clergy; for greater freedom to exercise personal judgment and responsibility; for freedom from clerical paternalism; for a clearer recognition that the temporal order cannot be scored or degraded or the world degraded or the layman to be free to speak in the market place and bring the light of the gospel to the world which he lives. Yet at the same time he may complain that the clergy do not tell him what to do in the world; that many of the best bishops provide him with sufficient guidance and direction to enable him to cope with the world."

"This ambivalence—between a desire to be free and a desire to be led—is rarely absent from even the most sophisticated thinking and speaking of laymen. The clergy are condemned for providing too little help—or too much."

"In the face of these contradictions, the clergy may feel justified in finding the contemporary layman hard to please and hard toathom. Dissatisfied with his present role, caught up in swirling theological eddies and sociological change, the layman has yet to sort out the possibilities open to him and achieve a clear idea of what he would like his role to be. In the meantime he is apt to lash out erratically at the more conservative clergy, leaving the real ones untouched. As long as he is a problem to himself, he is likely to be a problem for the clergy." (emphasis supplied).

As John Cogley remarks, "huffed bishops, puzzled priests and uncertain layman can learn from this volume. But the real test is the author's blunt criticism of the seminaries and his plea of freedom for the 'lower' clergy who live his cause many votes from those who hold responsibility in these fields. The problem is not as simple as he seems to assume nor is the evidence of being an authority on the matter. This book, nonetheless, is a challenge and should not be dismissed lightly."



**ON HOOSIER VISIT**—Monique Cadet, 17, from Port-Au-Spey, Haiti, is a junior at Our Lady of Grace Academy, Beech Grove. She is the daughter of Dr. and Mrs. Jeanne Cadet and intends to return to the Academy next year to complete her secondary studies.

# Mission

(Continued from page 1) san parishes amounted to \$10,838, an increase of \$3,000 over the previous year. This money is used to support missionary priests.

Since few Archdiocesan parishes can accommodate all Masses that have been asked, especially Low Masses, the intentions and offerings are forwarded to the Mission Office for redistribution, Msgr. Gossens said. . . . He added that if each adult Catholic had a Mass recited once a year for a deceased parent or relative that many more missionary priests would receive much-needed aid.

**THE ARCHDIOCESAN Home Missions Fund**, which helps dependent parishes and missions in the Archdiocese, received \$10,738 during 1963. Because of funds carried over from the previous year, more than \$17,000 was disbursed on the home mission last year.

Disbursements of Home Missions funds were made to: St. Rose of Lima parish, Franklin; St. Joseph parish, Rockville; St. Jude parish, Spencer; Newman Center, Terre Haute; and the Migrant Worker Apostolate. . . . Msgr. Gossens stated that during the 15-year history of the Archdiocesan Home Missions Fund many areas of the Archdiocese were aided, but that the need is continuing. He cited many parishes and missions that have outgrown existing facilities, adding that new structures and relocations will be made possible as the money becomes available.

**OTHER MAJOR recipients** of Archdiocesan contributions were the American Board of Catholic Missions, \$45,887, and the Catholic Near East Welfare Association, \$8,489. . . . Commenting on the overall report, Msgr. Gossens expressed gratitude to pastors, school officials and individual donors for the record level of mission offerings. He observed, however, that an increasing number of Archdiocesan parishes are now tithing and suggested that these parishes in turn tithe to support the many appeals of the universal Church.

# Bishop advises reform in seminary training

**STUEBENVILLE, Ohio**—Bishop of John King Mussio called here for reform in seminary training, saying that despite revolutionary changes in the way secondary education remains unchanged as if nothing had happened.

The Bishop of Stuebenville said there is some justification to the charge that the present system of discipline, studies and organization is medieval.

"Modern seminary training," he wrote in an article in the Stuebenville Register, his diocese's newspaper, "sends men out into the work of the priesthood with little or no practical training for the kind of work that is going to take up the greater part of their every day."

"The Bishop called for the 'development of the pastoral spirit in our priests.' . . . 'Pastoral' simply means making Christianity work in a practical way on the working level of the people," he said.

**INSTEAD** of making men "erudite in the disputes and arguments of old scholastics," he said, the seminary's course of studies "must be oriented to this world in which the priest must live."

"It must show what are its dangers; what is the fashion of its thinking; what the moral content of the great advances made; how the social evils of the time can be ameliorated and abolished; what we must do to keep progress in line with justice and true human development," he wrote.

Bishop Mussio advocated relaxing the widespread prohibition against having seminarians busy in everyday life, especially those in their senior years.

"Our seminarians must not be isolated from the world," he wrote. "If they are to live in the world, they must know that world."

"If by the time they reach theological training their vocation is not great enough to permit them to rub shoulders with the world, then they will not last long when they leave the seminary."

**Seminarians, especially those** being ordained, should be given "a great opportunity" to work in the world, "under proper supervision and in the proper environment."

"Seminarians should act as catechists, take church censures, fulfill the work of their various orders. Not only should the world he allowed some entrance into the seminary, but the seminarian must make some incursions into the world," he wrote.

**BISHOP MUSSIO** said the present time demands that a priest be trained in "what is going on in the world about him—what is being said, and written, and proposed." . . . "Our people must have direction, especially in matters which affect their spiritual survival," he wrote. "This direction towards the right path is more than things people expect from their spiritual leaders. . . . And we must remember that the day is past when this direction can be given by a curt command or an impatient dismissal. We are blessed in the Church with an educated laity; men and women who are university-trained and well-read. And this is as we wish it. But their intellectual background must be re-

# Canal

(Continued from page 1) cepts, selfishness becomes the rule in international affairs.

"Christian democracy strives in each country to bring about profound changes in the existing unjust structures, through peaceful revolution, in order to fulfill the aspirations of these peoples and establish the foundations of social peace."

"Pope Pius XII had as his motto: 'Peace is the work of justice.' . . . This is what Christian democracy is achieving in

our countries. In this way it will save Latin America from the unjust grip of the existing power groups, and it will save Latin America from falling into communist dictatorship."



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# Poverty poll

(Continued from page 4) ple are only too eager to award in their grandiose generalizations.

For the anti-welfare advocates, the poor and economically helpless pose to be sure, quite a problem:

- They are embarrassing to an affluent society.
- They represent a call, a challenge to Christian charity; and some people would rather not answer the phone.
- They are a threat to any visions of a speedy arrival at the ultimate, finished society, where we can all bask in (selfish) reliance and close the books on personal or social progress—but keep an eye open for any heretic who believes in innovation and change.

Of course, the unfortunate may also attract the attention of big government (especially if their plight is so big that only big government can cope with it). So chalk up another item for their unpopularity.

If you are hard set against welfare, you can always close your eyes and pretend that we don't have any poor or unemployed; that industrial shutdowns, area deprecations, automation, and self-styled civic development projects are harmless to children, pets, and people generally. Just see us as a nation of families right out of the detergent, soft drink, and new car commercials.

If that doesn't make the poor and jobless go away, then lay the blame on thick. Listen to the Milwaukee sales-man writing in the National Review last December: "I submit that most poor people in America today are poor because they want to be. They make themselves the way they are by being lazy, uneducated, sick, undependable."

The solution, he says, is to return to a spirit of "tough optimism" (clarified as "making it rotter for the poor"), to sum it all up: "We must again, as in times past, attach a terrible stigma to being poor. We must make it very unpleasant, disgraceful, in fact, to be poor, to be dependent on welfare."

After reading something like this, we're glad the Labor Department introduced their study. It's time for such a survey; and it's time we all take an urgent and comprehensive survey of our hearts and pray that we can bridge the yawning gap developing between some of our ideas and the Christian spirit we're kidding ourselves about having.

# Calendar

**FRIDAY, JAN. 24**  
St. Christopher's Social in the school social room, 5335 W. 16th St., Speedway, from 7 p.m. to 11 p.m.

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

**SATURDAY, JAN. 25**  
St. Bridget's Social in the school hall, 815 N. West St., begins at 6:30 p.m.

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

A Pancake Supper and Country Store in St. Monica's Cafeteria, 6131 N. Michigan Rd., at 4:30 p.m.

**TUESDAY, JAN. 28**  
St. Bernadette's Social begins at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.

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

**Card party set**  
INDIANAPOLIS — The Knights of St. John Auxiliary 208, will sponsor a miscellaneous card party on Tuesday, Jan. 27, at the Little Flower auditorium, 11th and Bosart. Playing begins at 2 p.m. The public is invited.

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AROUND THE ARCHDIOCESE

Father John LaBaue to speak at Richmond

RICHMOND, Ind.—Father John LaBaue, S.V.D., will be the main speaker at the quarterly meeting of the Richmond District Council of Catholic Men at 6:30 p.m. on Thursday, Jan. 29. The meeting will be held at the Coffe Pot

Restaurant near Cambridge City. Council officers and interested men from parish organizations are invited. Joseph Niersbach, DCCM president, announced that reservations for this meeting should be made by January 27 with Daniel Higgins, secretary.

Sister dies

TIPTON, Ind.—Sister Mary Joseph, a native of Indianapolis, died in Mercy Hospital, Elwood, on January 18. A Requiem Mass was offered in the Motherhouse Chapel of the Sisters of St. Joseph, Tipton, on January 22. Burial was in the convent cemetery.

The St. Andrew's Parent-Teacher Association will sponsor a party Wednesday, Jan. 29. Mrs. Robert Stier is general chairman.

A meeting for the Vocational Committees of the Richmond Diocese will be held at Holy Family Church on Sunday, Feb. 2.

The Y.C.W. will serve a free breakfast of coffee and doughnuts to all single out-of-high-school persons on Sunday, Jan. 26, in St. Andrew's church basement after the 9 and 11 a.m. Masses.

NEW ALBANY

The Third Order of St. Francis will meet at 2:30 p.m. Sunday, Jan. 26 in St. Mary's Church. Visitors are welcome.

BATESVILLE

Mrs. Edward Blank is the newly elected president of St. Elizabeth's Ladies Society of St. Louis School. Other new officers are Miss Agnes Doll, vice president; Mrs. William Moelner, secretary; and Mrs. Vincent Ahlman, treasurer.

Georgia KC unit drops racial bars, admits 5 Negroes

AUGUSTA, Ga.—A council named for President Kennedy has become the first Knights of Columbus unit in Georgia to be racially integrated.

The recently organized council here advanced 63 candidates to knighthood, five of them Negro. Two of the Negroes hold offices, recording secretary and fraternal activity chairman.

State leadership of the knights is firmly behind the jockey of dropping racial barriers. To dramatize this, Bernard S. Dunstan of Augusta, the State Deputy, has transferred his membership to the John F. Kennedy Council 5484.

The Georgia Bulletin, newspaper of the Atlanta archdiocese, said the Augusta developments are "a refreshing change from the sterile, fearful attitudes of the past and should breathe new life into the Knights of Columbus."

The paper urged units of the fraternal benefit society of Catholic men in Atlanta to follow the Augusta council's example.

Hospital Guild sets card party

BEECH GROVE, Ind.—A luncheon card party, sponsored by St. Francis Hospital Guild, is scheduled Tuesday, Jan. 28, in the St. Francis Hospital Auditorium. Luncheon will be served at 11:30 a.m. followed by the card party at 1 p.m. All games will be played.

Co-chairmen for the affair are Mrs. Edward F. Gallagher, Mrs. Maurice N. Roderer and Mrs. George H. Kissing. The public is invited.

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PLANNING VALentine CARD PARTY—The Providence Guild of Our Lady of Providence High School, Clarksville, will have their Annual Valentine Dessert Card Party at 8 p.m. on Feb. 5 at the High School. Working on the committee are left to right: Mrs. Delmar Kraiz, co-chairman of tables; Mrs. Edward Delehanty, general chairman; Mrs. Walter J. Coyle, co-chairman; and Mrs. Frank Herfel, chairman of tables. For those who do not wish to attend the card party but would prefer playing at home dessert table prizes and door prizes will be furnished. For more information call WH 5-0152.

Breviary Archbishop Guerry

(Continued from page 5) must or those who choose to pray the daily office, the problem today is not the total period of time at prayer, but the need to get through so many psalm verses and vocal prayers: not too much prayer, but too many prayers to be said.

If the office is revised well, it will be easier to pray with greater deliberation, more slowly, in fact more prayerfully. Adaptations of the office in the form of "short breviaries," just as much the Church's prayer as the full Divine Office, will be needed—especially for communities of Sisters and of Brothers, but well suited to lay men and women.

Still better, a single form of community prayer—for example, new version of Sunday Vespers—might be celebrated together by the faithful, by the Sisters or Brothers of the parish school, and by the pastor and other priests.

In this chapter of the Constitution on Worship, much is made of the bishop's authority, in the general spirit of decentralization which characterizes the council. The bishop may now dispense those otherwise obliged to pray the office in the form of the parish school, and by the pastor and other priests.

While it refers directly to the Divine Office described above and now about to be reformed, the council's recommendation is applicable also to another kind of "public prayer" of the Church, less official and less formal. This is the so-called bible service or bible devotion, mentioned in Chapter I of the constitution. Such services, which the council calls "sacred celebrations of the word of God," are clearly related to the office itself—in spirit, because they are scriptural in their composition, including bible readings, psalms, etc., in their form, because they follow the pattern and style of liturgical prayer and action.

These services are recommended by the council as evening devotions, for example, on Sundays and on the weekdays of Advent and Lent. Since they do not have any set official form, they may be introduced into popular devotional usage immediately—and already are in use in many places.

BIBLE services, although not part of the office, deepen scriptural understanding and give a liturgical spirit to popular devotions. They suggest the possibility of taking a long, hard look at existing devotions; this is now made necessary by the council which requires that "these devotions should be so drawn up that they harmonize with the liturgical services, accord with the sacred liturgy, are in some degree derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them."

The bishops of Vatican Council II, who enacted the constitution by vote of 2,147 to 4, were determined "to impart an ever increasing vigor to the Christian life of the faithful," whether it is a question of the Divine Office or of popular devotions.

In the office, says the constitution, Christ "continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world."

CONTRIBUTORS THE CRITERION will carry a list of parish and organizational correspondents and others who have contributed news for the current issue. The following persons submitted items for this issue: MISS LULA BRIDGER, Safetyville; MRS. MILLARD LAUGHLIN, Safetyville.

FARMER'S VIEW Anti-fat fad

By DANA C. JENNINGS One of the curiosities of American life is the food fads that sweep the nation. We're still in the midst of an anti-fat fad. Somebody linked-wrongly, it now turns out—food fats with cholesterol heart disease. Consequently, we are being told we should lay off the lard, tallow and butterfat and lay on the polyunsaturated fats (what-ever they are) and vegetable oils. Commercial interests were quick to hop aboard the polyunsaturate bandwagon and offer shortenings and cooking oils and low-priced spreads advertised as simply oozing polyunsaturates. This goofy ruckus smells like the anti-fat craze of a quarter-century back. It peddled not only alkalizing food, drink and chewing gum but even alkaline inner soles. It ran its course, made its millions for its promoters, and was forgotten except rarely now, as the bunk of a joke. Notice that no fat ever starts unless someone can make money out of it. Scientists lately found that chickens, fed vegetable oils rich in polyunsaturates, died at 18 months of stroke and heart and arteries clogged and hardened with cholesterol. In missions PARIS—There were 203 French diocesan priests on loan to the missions at the end of 1962, according to a report released by the general secretariat of the French Bishops' Committee for the Foreign Missions.

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TO ENTER CONVENT — Miss Linda Louise Freiberger of St. Mary's parish, Aurora, will enter the convent of the Sisters of St. Francis, Olenburg, on February 2. The daughter of Mr. and Mrs. William M. Freiberger, R.R. 2, Dillsboro, she attended the Immaculate Conception Aspirancy, 2759burg. Friends and relatives may call to see Miss Freiberger at her Dillsboro home from January 28 through February 1.



TO ENTER CONVENT — Miss Margaret M. Freiberger of St. Louis parish, Batesville, will enter the convent of the Sisters of St. Francis, Olenburg, on Feb. 2. Miss Ignatius, the daughter of Mr. and Mrs. W. C. Ignatius, Jr. She attended Cardinal Pacelli School, Cincinnati, Ohio, and St. Louis School, Batesville, before entering the Immaculate Conception Aspirancy for her high school education. An open house will be held Sunday, Jan. 26, from 3 to 7 p.m. in the Ignatius home, at 615 West Pearl St., Batesville.

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TO ENTER CONVENT - Miss Cynthia Crockett, daughter of Mr. and Mrs. James M. Crockett of St. Michael's parish, Indianapolis, will enter the convent of the Sisters of St. Francis on Feb. 2, Miss Crockett attended St. Mary's Academy and the Olden-Burg Asylum. An open house for relatives and friends will be held on Sunday, Jan. 26 from 3 to 6 p.m. in her home, 2956 N. Centennial. No formal invitations have been issued.

Set revision of catechism

WASHINGTON - The chairman of the U.S. Bishops' Committee for the Conferency of Christian Doctrine said here preliminary work will begin shortly on publication of a new American catechism. Bishop Charles P. Greco of Alexandria, La., said in a statement that theologians, Scripture scholars and experts in liturgy and catechesis will be invited to begin preliminary work on the revision which will reflect decrees of the Second Vatican Council. The work will be under the direction of Archbishop Joseph T. McGucken of San Francisco. The statement issued here also emphasized that the new catechism will conform to the doctrinal, liturgical and pastoral decrees of the Second Vatican Council and will embody the teachings of the Church according to the principles of modern catechesis.

Pilgrimage stamps VATICAN CITY - The Vatican has received from Jordan 4,000 of the special issue stamps that contain printed to commemorate Pope Paul VI's pilgrimage to the Holy Land.

For the engaged The spring series of instructions for engaged couples will be held at St. Mary's Academy, 429 E. Vermont St., starting at 8 p.m. Tuesday, Feb. 18. Classes will be on Tuesday and Friday evenings for five weeks. An application card signed by the priest is necessary for admission.

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DISMAL PICTURE

Education called top Latin America problem

By JAIME FONSECA

The number one problem in Latin America is education. The area's extremes of violent change and complete apathy are rooted in a lack of proper schooling. Without intelligent training and formation, none of the radical changes needed in the area can be accomplished.

The problem is more and more people. That is a promising sign. Teachers, planning experts, economists, politicians and religious leaders, as well as men of science and culture, are coming to recognize and talk with increasing concern about this most important challenge.

In measuring what Latin American countries have in resources to educate their growing generations, against what is actually needed, the experts present a picture of dismay: 9 of 10 million children of primary school age, some 7 million have no schools.

Of every 10 children who do not go to school, only 2 complete primary education. For 15 countries, the average time a child spends in school is two years and two months. Hunger makes them quit.

Only 9 of 20 teachers have had any formal training. About 50 million adults have forgotten how to read and write, or never learned.

At the secondary level, conditions are worse: Of 25 million youths, only four million are registered; of every 50 who register, only 11 finish school.

Bare statistics tell little of the frustration and backwardness they hide. IS ANYBODY doing anything to correct the situation? Yes.

Editor's Note—The Bishops of the United States are sponsoring an organized effort to aid the Church in Latin America. The Alliance for Progress is undergoing a fresh reawakening. The Latin American Bishops are pushing for an overall renewal of the Church here. This article by the editor of Noticias Catolicas, Spanish-language edition of the N.C.W.C. News Service, discusses the major obstacles these efforts encounter.

Increased educational facilities greatly. Efforts are being made to put into effect a 10-year plan that calls for six years of primary education for all, systematic adult education campaigns, reform and expansion of secondary education, a larger enrollment in the universities.

Some countries are already making headway. The OAS plan also calls for better instruction in the sciences, as required in countries needing industrialization; more public and school libraries; a fresh look at the content and methods of education in general; and the social and economic assistance to worthy students.

Such an ambitious plan is taking a good deal of research and study. It requires hard efforts to convince governments and people alike of its urgency.

By 1975 the promoters of more and better schools would have to spend close to \$33 billion. Latin America now spends \$1.65 billion a year on public and private education, or about 3% of its gross national product.

Finances are complicated by the fact that the earnings population engaged in agriculture, only one percent take up agricultural sciences. And very little industrialization—what economic doctors prescribe to raise standards of living—can be accomplished when only nine per cent take up industrial studies.

True to their Latin traditions, 45% follow arts and sciences, whether in some specific system itself encourages. The number one problem keeps on being number one as long as a meagre 10% of youths enroll in technical education.

"Emile" argued all children are natural good but corrupted only because of exposure to an evil society. Rousseau's influence was supplemented during the 20th century by the "progressive" ideas of the U.S. educator and philosopher, John Dewey. These influences, plus a militant secularism reflected in laws and practices, have often weakened the moral fiber of these generalists.

Most teachers try hard to educate men as good citizens, and they often succeed. But they do so only against odds like those of a constitutional government, individualistic parties and opposing ideologies.

In this sense there is much consolation. Most of the rural schools offer two years of education, a few offer four. And the choice and emphasis of subjects made by the boy or girl tend to leave the village for the big city.

There is little relation between the real needs of these countries and the actual enrollment pattern, with 50% of the population engaged in agriculture, only one percent take up agricultural sciences. And very little industrialization—what economic doctors prescribe to raise standards of living—can be accomplished when only nine per cent take up industrial studies.

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The number one problem keeps on being number one as long as a meagre 10% of youths enroll in technical education. The problem also grows bigger. By 1970, demographers believe, 63% of the Latin Americans will be living in cities. This means that with less farmers and more people to feed, the countries should be improving agriculture and increasing production.

AGAIN, SUCH population movement means that the huge urban masses need the technical and vocational training that can provide them with the skills necessary to earn a living and to speed the general progress of the country. The ones who can pay for vocational training—usually more expensive than general education—disdain manual labor and prefer to be engineers, lawyers and physicians. And the ones willing to dirty their hands have only limited access to the few vocational schools now in existence.

The wonder is that mob action does not erupt more often. THERE ARE, to be sure, heroic efforts at all levels in most countries, to educate the younger generations. A great deal of self-sacrifice, talent and determination is producing a fine harvest of eager, trained young minds. The 10,000 Latin American students now studying in U.S. institutions are proof of this assertion, but the needs are greater.

The main challenge to education in Latin America, the experts say, is to train youth, advance science, apply technology and infuse ethics in society, all in a measure equal to the need for radical reform of present conditions. To quote from a Chilean study: "We must educate our young people for personal and social perfection, educate them for the common good and for productivity, all these things being the ingredients of true democracy."

DETROIT—A program leading to a master's degree in pastoral and marital counseling for priests will be inaugurated at the University of Detroit next September. Father James V. McGlynn, S.J., graduate school dean said it is believed to be the first program of its kind in a Catholic university. The two-year program will be carried out with cooperation of the Wayne County Catholic Social Services.

"There is a tremendous need in this field for trained counseling," Father McGlynn said. "The program will train priests during residence a 'truly family-centered therapist.' Father McGlynn continued: "We propose to do this by drawing upon the education and training and therapeutic skills of various professions in the field of mental health, psychiatry, social casework and clinical psychology."



AT PARISH HALL DEDICATION—A performance by the grade school Rhythm Band was a feature of the parish hall dedication ceremony at St. Thomas Aquinas parish, Indianapolis, on Sunday afternoon, January 12. Archbishop Schulte officiated at the ceremony. Several hundred persons attended despite blizzard conditions. The young lady wielding the baton above is First Grader Lisa Bynum, daughter of Mr. and Mrs. Alvin Bynum.

Archbishop Schulte's schedule

Unless otherwise indicated, the following appointments are Confirmation: Monday, Feb. 17—North Indianapolis Deacons Meeting, 2 p.m.; Tuesday, Feb. 18—South Indianapolis Deacons Meeting, 2 p.m.; Wednesday, Feb. 19—Richmond Deacons Meeting, 10 a.m.; Lawrence Deacons Meeting, at St. Leon, 3 p.m.; St. Vincent, Shelby Co., 7:30 p.m.; Friday, Feb. 21—Bedford Deacons Meeting, at Seymour, 10:30 a.m.; Tell City Deacons Meeting, 3 p.m.; St. Meinrad, Tonsure, 8 p.m.; Saturday, Feb. 22—St. Meinrad, Ordinations, 7 a.m.; Sileria, 10:30 a.m.; Troy, 2 p.m.; Fuda, 4 p.m.; St. Meinrad, 7:30 p.m.; Sunday, Feb. 23—St. Croix, Mass and Confirmation, 8 a.m.; Leopold, 10:30 a.m.; Magnat, 2 p.m.; Camellon, 4 p.m.; Tell City, 7:30 p.m.; Monday, Feb. 24—St. Mark, Mass and Confirmation, 8 a.m.; St. Joseph, 10:30 a.m.; Mitchell, 2 p.m.; Bedford, 7:30 p.m.; Tuesday, Feb. 25—North Vernon, Deacons Conference, 3 p.m.; Seymour, 7:30 p.m.; Thursday, Feb. 27—Brownsburg, 7:30 p.m.; Saturday, Feb. 29—Scottsburg, 10 a.m.; Clarksville, 2 p.m.; St. Augustin, Jeffersonville, 3:30 p.m.; Sunday, March 1—St. Mary, New Albany, Mass and Confirmation, 8 a.m.; St. Joseph Hill, 10:30 a.m.; Perpetual Help, New Albany, 2 p.m.; Holy Family, New Albany, 4 p.m.; Holy Trinity, New Albany, 7:30 p.m.; Monday, March 2—Charlestown, Mass and Confirmation, 8 a.m.; Sellersburg, 10:30 a.m.; St. Mary, New Albany, Deacons Conference, 3 p.m.; St. Mary-of-the-Knobs, 7:30 p.m.; Tuesday, March 3—Starlight, Mass and Confirmation, 8 a.m.; Navilleton, 10:30 a.m.; Bradford, 2 p.m.; Frenchtown, 4 p.m.; Corydon, 7:30 p.m.; Wednesday, March 4—Lanesville, Mass and Confirmation, 8 a.m.; Thursday, March 5—Greenfield, 7:30 p.m.; Friday, March 6—Seelyville, 4 p.m.; Brazil, 7:30 p.m.; Saturday, March 7—St. Mary-of-the-Woods, Mass and Confirmation, 8 a.m.; Clinton, 10:30 a.m.; Holy Hill, 2 p.m.; Sacred Heart, Terre Haute, 7:30 p.m.; Sunday, March 8—St. Margaret Mary, Terre Haute, Mass and Confirmation, 8 a.m.; St. Benedict, Terre Haute, 10 a.m.; St. Ann, Terre Haute, 2 p.m.; St. Joseph, Terre Haute, 4 p.m.; St. Patrick, Terre Haute, 7:30 p.m.; Monday, March 9—West Terre Haute, Mass and Confirmation, 8 a.m.; Ghault Home, 10:30 a.m.; St. Patrick, Terre Haute, Deacons Conference, 3 p.m.; Greencastle, 7:30 p.m.; Tuesday, March 10—Greenwood, 7:30 p.m.; Thursday, March 12—Shelbyville, 7:30 p.m.; Saturday, March 14—Martinsville, 2:30 p.m.; Bloomington, 7:30 p.m.; Sunday, March 15—Nashville,

Mass and Confirmation, 10 a.m.; St. Bartholomew, Columbus, 2 p.m.; St. Columba, Columbus, 4 p.m.; Edinburg, 7:30 p.m.; Monday, March 16—Franklin, 7:30 p.m.; Tuesday, March 17—Plainfield, 7:30 p.m.; Thursday, March 19—Danville, 7:30 p.m.; Sunday, March 22—Fortville, 3 p.m.; Nativty, 7:30 p.m.

Bishop Pinger's schedule

Thursday, Feb. 27—Enechsburg, 3 p.m.; Hamburg, 7:30 p.m.; Friday, Feb. 28—Oldenburg, Mass and Confirmation, 8 a.m.; St. Mary-of-the-Rock, 3 p.m.; Aurora, 7:30 p.m.; Sunday, March 1—Lawrenceburg, Mass and Confirmation, 7:30 a.m.; St. Leon, 3 p.m.; New Castle, 7:30 p.m.; Monday, March 2—Yorkville, Mass and Confirmation, 8 a.m.; Dover, 3 p.m.; Batesville, 7:30 p.m.; Tuesday, March 3—Morris, Mass and Confirmation, 8 a.m.; St. Nicholas, 3 p.m.; Milan, 7:30 p.m.; Wednesday, March 4—Osmond, Mass and Confirmation, 8 a.m.; Napoleon, 3 p.m.; Friday, March 6—Knightstown, 3 p.m.; New Castle, 7:30 p.m.; Saturday, March 7—Cambridge City, Mass and Confirmation, 8 a.m.; Rishville, 3 p.m.; Commerceville, 7:30 p.m.; Sunday, March 8—Liberty, Mass and Confirmation, 8 a.m.; Holy Family, Richmond, 2 p.m.; St. Mary, Richmond, 4 p.m.; St. Andrew, Richmond, 7:30 p.m.; Friday, March 13—St. Maurice, 3 p.m.; Greensburg, 7:30 p.m.; Saturday, March 14—Millhousen, Mass and Confirmation, 8 a.m.; St. Anne or St. Dennis, 3 p.m.; North Vernon, 7:30 p.m.; Sunday, March 15—St. Patrick, Madison, Mass and Confirmation, 8 a.m.; St. Michael, Madison, 3 p.m.; St. Mary, Madison, 7:30 p.m.; Monday, March 16—China or New Marion, Mass and Confirmation, 8 a.m.; St. Joseph, Four Corners, 3 p.m.

Board to meet Mrs. William J. Morgan, president of the Archdiocesan Council of Catholic Women, has announced that the third quarterly meeting of the ACOW Board of Directors will be held on Tuesday, Feb. 4, beginning at 11 a.m. Luncheon reservations are to be sent to Miss Julia Lasham, 1433 N. Pennsylvania St., Indianapolis, no later than Feb. 2. Phone reservations may be made by calling ME 4-8112 or WA 4-2174.

Marian to host play festival Ten Catholic high schools in the Archdiocese will gather at Marian College this weekend for the annual one act play festival. Performances will be given on Saturday and Sunday, with appropriate awards to be presented. Critique judge will be William Lord, drama teacher at North Central High School.

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Lauds American bishops

PHILADELPHIA—A Canadian historian saluted the U.S. Catholic hierarchy "as socially progressive as the most advanced Americans." Bennett Hill discussed at the American Society of Church History meeting here his observations of the American prelates during recent sessions of the Second Vatican Council. Hill said he concluded that the U.S. bishops from the East and West Coasts were inclined to be conservative in Church matters, while those from the Middle West were forward looking and progressive.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

PANCAKE SUPPER and COUNTRY STORE St. Monica's Church Cafeteria—4131 Michigan Rd. Saturday, Jan. 25—4:30 to 7 P.M. Adults 75c—Children 45c

CARD PARTY—Little Flower Auditorium 14th and Bassett Little Flower Auxiliary, Knights of St. John No. 307 Sunday, Jan. 26—2 P.M.

CHICKEN NOODLE LUNCHEON and CARD PARTY St. Francis Hospital Guild—Hospital Auditorium Tuesday, Jan. 28 Luncheon 11:30 A.M.—Card Party 1 P.M. Door Prizes—Tickets \$1.25

LATIN SCHOOL SOCIAL Stevens and East Sts.—Refreshments Sunday, Feb. 2—2 to 8 P.M.

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