



QUEST FOR UNITY

Catholics and the Ecumenical Movement

The first and universal principle which must guide individual Christians and the Christian Church is the principle of charity...

with you all days, even to the consummation of the world."

How should a Catholic look upon the attempts of Protestants to promote the unity of the Christian churches?

dox nor Roman Catholics feel that the intransigence is either arrogant or unfriendly.

given to one man whose duty and practice it is to consult the whole Church in any grave matter.

Charity must be wise, for charity must extend real and not apparent good things to others.

The attitude of the Catholic Church towards the ecumenical movement is based upon the charity of true wisdom...

For a satisfactory answer to these and related questions the editors of The Criterion recommend that you read "The Churches and the Church" by Rev. Bernard Leeming, S.J., published by The Newman Press...

Sometimes hopes or desires are expressed that in "Rome will change."

Although the phrase "demand submission" need not have a sinister connotation, it may easily carry one.

1. The Roman Catholic Church claims to be and is the only Holy Catholic and Apostolic Church founded by Jesus Christ.

The ecumenical movement has brought clearer perception that the unity which Christ willed for His Church is a recognizable unity...

The unified existence of the Roman Catholic Church is a phenomenon which merits the serious consideration of all sincere Christians...

4. The Roman Catholic Church does not seek unity for herself, but she is obliged by her commission from Christ to try...

The Roman Catholic Church is obliged to affirm the truth about her own nature, just as Christ is obliged to affirm the truth about His own nature...

The claim to be the one sole Church of Christ is not made exclusively by the Roman Catholic Church...

How does it happen that so many millions are united in the same faith and in loving obedience to the same authority?

The most tedious of Christian unity. Unity is indeed a treasure and most precious, more precious even than unity in families...

It is believed that papal supremacy could be kind of a permanent conciliar plan to be adopted as an alternative?

Fr. Paul's entrance in to the Church on October 30, 1909, with a small band of followers testified to Mary's power and love.

3. The Roman Catholic Church has a visible and a manifest unity. The visible includes outward profession of the same faith by all members...

A Catholic's feelings for the Church are very like the feelings of the members of a family for one another...

The Catholic feeling towards the Church is one of glad union with the Father, the Son and the Holy Spirit.

But the Roman Catholics hold that Christian unity has not been put there merely on a human level, there seems no antecedent reason...

Fr. Paul's entrance in to the Church on October 30, 1909, with a small band of followers testified to Mary's power and love.



Our Lady and Unity

By TITUS KRANNY, S.A. Graymore, Garrison, N.Y.

living walls of the temple of God. She is the patroness, guardian, and Mother of our unity...

AT NATIONAL SHRINE

Special services scheduled for Unity Octave

Services in the National Shrine of the Immaculate Conception 10 n. Washington, D.C., and St. Patrick's cathedral, New York...

days is dedicated to a different intention concerning with unity. The annual observance is promoted by the Society of the Atonement...

Stephen J. Koeciok of the Byzantine Greek Rite Exarchate of Pittsburgh will preside and give a talk at a Mass.

On January 20 (intention: "The Resurrection of the Anselm with the Holy See") Auxiliary Bishop Joseph H. Hodges of Richmond, Va., will preside at a Mass.

On January 21 (intention: "The Reconciliation of European Protestantism with the Holy See") Auxiliary Bishop Philip M. Hannan of Washington will preside at a Mass.

On January 22 (intention: "The American Christians Become One in Union with the Chair of Peter") Bishop Hannan will again preside.

Advertisement for Hoosier Monument Co., Inc. featuring a woman's portrait and contact information.

SEVEN BISHOPS will take part in the octave rites at the national shrine in Washington. The schedule of services is as follows:

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Advertisement for Meadows Beauty Salon, featuring a woman's portrait and address information.

On January 23 (intention: "The Restoration of Lapsed Catholics to the Sacramental Life of the Church") Auxiliary Bishop Joseph H. Hodges of Richmond, Va., will preside at a Mass.

On January 24 (intention: "The Resurrection of the Anselm with the Holy See") Auxiliary Bishop Joseph H. Hodges of Richmond, Va., will preside at a Mass.

On January 25 (intention: "The Reconciliation of European Protestantism with the Holy See") Auxiliary Bishop Philip M. Hannan of Washington will preside at a Mass.

On January 26 (intention: "The American Christians Become One in Union with the Chair of Peter") Bishop Hannan will again preside.

On January 27 (intention: "The Restoration of Lapsed Catholics to the Sacramental Life of the Church") Auxiliary Bishop Joseph H. Hodges of Richmond, Va., will preside at a Mass.

Advertisement for Meadows Beauty Salon, featuring a woman's portrait and contact information.

On January 28 (intention: "The Resurrection of the Anselm with the Holy See") Auxiliary Bishop Joseph H. Hodges of Richmond, Va., will preside at a Mass.

On January 29 (intention: "The Reconciliation of European Protestantism with the Holy See") Auxiliary Bishop Philip M. Hannan of Washington will preside at a Mass.

On January 30 (intention: "The American Christians Become One in Union with the Chair of Peter") Bishop Hannan will again preside.

On January 31 (intention: "The Restoration of Lapsed Catholics to the Sacramental Life of the Church") Auxiliary Bishop Joseph H. Hodges of Richmond, Va., will preside at a Mass.

On February 1 (intention: "The Resurrection of the Anselm with the Holy See") Auxiliary Bishop Joseph H. Hodges of Richmond, Va., will preside at a Mass.

The Ecumenical Movement

The ecumenical movement is an effort to unite all Christians both in belief and in organization. The principal leaders in the movement have been members of the Anglican and the Protestant communions...

Protestants list plans for Unity Prayer Week

GENEVA—Theme of the 1961 assembly of the World Council of Churches will be "The Unity of the World"...

Unity observance marked by masses in various tongues

ROME—Rome marked the feast of the Epiphany with special solemnity and began eight days in which the Spirit came in the form of fire...

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Pick up the phone and you're almost there

—Bernard Leeming, S.J., in The Churches and the Church

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ROME—LOURDES—FATIMA This year, visit the places you've been dreaming about all your life...



Says marriage ends romance

CINCINNATI—Romance ends where marriage begins, a psychologist said at the Xavier University family life institute here. Dr. Vytautas J. Bielniaskas, who heads the university's psychology department, declared: "When two people decide to complete their romance and enter into marriage, they admit through their action that they have found the treasure and that the search is over."

Germany acts to halt needless Sunday work

BONN, Germany—Germany's Catholics have clucked up their first success in a decade-long, uphill struggle against needless Sunday work.

The German government has approved a bill reorganizing Sunday work schedules in the steel industry, biggest offender in keeping men at their jobs on Sunday.

The bill must still pass the Bundestag, upper house of Parliament, before becoming law. It was drafted by the Ministry of Labor and it passed will replace legislation dating to the last century.

It was Cardinal Joseph Frings, Archbishop of Cologne, who called Sunday "a gravely wounded victim of the last war." During World War II the armaments and other vital industries considered Sunday like any other workday. And in the postwar struggle for reconstruction appeals for Sunday rest could sternly be thrust aside as unpractical.

WHAT STUNG Catholics into action was an experiment introduced by a German steel works in 1953. This was the so-called "sliding work week," which enabled factories to keep up continuous production 168 hours a week, stopping neither night nor Sunday. The workers' day of rest shifts from week to week.

In 1952 the German Bishops condemned this new work system in a joint pastoral. They stated that it abolished Sunday as the Sabbath, endangered the religious life of the workers and loosened family ties.

Despite all warnings the sliding work week became general in the steel industry in 1957, when the government of North Rhine-Westphalia gave its blessing to Sunday work in the vast Ruhr industrial complex.

BUT GERMAN Catholics did not capitulate. Catholic organizations launched a widespread campaign against the further extension of Sunday work. They protested time and time again against what they called illegal Sunday work permits, and they demanded new national legislation safeguarding Sunday as a day of rest.

In April of 1957 the German parliament took up the question and the Federal Government promised to provide legislation. Two months later a special commission was set up by the labor ministry to discuss new legislation with representatives of management, labor, employers' organizations and churches.

These preparations lasted three years. But the new legislation became more and more urgent. Many other branches of industry, among them the paper industry, the glass industry, the cement industry and the chemical industry, began demanding the same Sunday work permits that had been granted the steel industry.

IN OCTOBER of 1959 the German Bishops once more pointed out that Sunday work threatened to subordinate men to economics in spite of shorter working hours. They said the practice weakened family life by keeping family members apart.

"It is Sunday rest in conjunction with the Saturday holiday which makes real family life possible," they stated. "It seems to us to be a crime against the family and the nation to reduce this opportunity without very cogent reasons."

In spite of much lobbying against the Church's demands on the part of industry, the German government went ahead with its plan to reduce Sunday work in the steel industry. In several steps during the next few months the decree will lead to a 16 hours' Sunday session (from 6 a.m. to 10 p.m.) in steel plants. The government has promised to issue more decrees for other branches of industry. Thus enacted in 1959, the new Sunday legislation for all of Germany's industry.

NEW MEXICO CHICAGO—Four Sisters of Mercy are leaving here on January 13 to open a school and a clinic in Sicuan, Peru, in the Diocese of Arequipa which is headed by Bishop Nevin Hayes, O. Carm., formerly of Chicago.

THE CHURCH AND THE WORLD

THE VATICAN

◆ Pope John XXIII visited facilities of the Sacred Congregation of the Holy Office just outside the Vatican, told to test a mutual acquaintance with its work. The congregation is the Church's highest moral and dates back to 1542. The Vatican Radio announced meanwhile that Pope John plans special visits to all other congregations of the Roman Curia.

◆ The Palazzo San Callisto, former home of the majority of the Congregations of the Holy See, will be soon by occupied from the offices of the Vicariate of Rome. The Palazzo San Callisto was built by Pope Pius XI in the Trastevere Quarter. It was vacated in June of 1959 when the new buildings moved their offices to new buildings facing St. Peter's Square since that time the Palazzo has been vacant except for private apartments of several cardinals and high ranking Vatican officials. The ancient quarters of the Vicariate on Via Della Pigna, near Rome's Pantheon, had become too small in recent years. The move to the Palazzo will be made within the next few months.

◆ Pope John sent a telegram to German Chancellor Konrad Adenauer to congratulate him on his 85th birthday (Jan. 5). He told the Chancellor that he prays that God may keep you in the fullness of strength in the future for the fulfillment of your arduous tasks and the welfare of your good people.

◆ The Holy Father has set up a team in Uruguay—the third in seven months, bringing the total number of Uruguayan Sees to eight. The new Diocese will be set up in the southwest part of the country, was given as its first bishop Msgr. Enrique Cabrera Urganarin, 60, a Mercedes pastor.

◆ L'Observatore Romano, Vatican city's weekly, published a six-column to a seven-column layout (Dec. 5) to modernize the paper's makeup and provide more space for news.

AT HOME

◆ NASHVILLE—The City of Nashville has asked Chancery Court to set aside a ruling by the Tennessee Board of Equalization exempting from taxation certain Southern Baptist properties. In its suits the city asked permission to tax a cafeteria, snack bar and six parking lots owned by the Baptist Sunday School Board, publishing agency of the Southern

Baptist Convention; student and faculty parking lots at Belmont College; and three employee child patron parking lots at Baptist Hospital.

◆ TOLEDO—A credit course in ethics and metaphysics for Catholic students is planned for the second semester at the city-operated University of Toledo. Sponsored by the Newman Club, the course will be the first of its type at the university, where more than 1,000 Catholic students are estimated to be among the enrollment of 5,600.

◆ OKLAHOMA CITY—Theme of the 22nd annual North American Liturgical Week to be held here August 21-23, will be "Bible, Life and Worship." Father Frederick R. McManus, president of the National Catholic Liturgical Council, sponsored the week. He pointed out that the theme is "particularly important in these days when the Holy Scriptures are at last attaining the rightful position in the spiritual formation of Christians."

ABROAD

◆ BEERSHEVA, Israel—The Israeli-French atomic project near here was not secret that even notices of Masses in Beersheba had to be suppressed. Public knowledge of the sudden influx of Catholics coming to work on the project would have aroused suspicion. Special arrangements were made to enable the Catholic atomic workers to attend Mass on Sundays and holidays.

◆ ALGIERS—Catholic bishops and priests in Algeria have the admiration of Moslems—and many Europeans—for their courageous and constant struggle against racial hatred in this strife-torn country. But their heroic apostolate also has earned them the hatred of the extremist French elements who have been involved in recent bloody incidents. One of the extremists' chief targets has been Archbishop Leon-Etienne Duval of Algiers, who declared in a Christmas pastoral that "so long as Christian families, in the midst of bloodshed and disorder, remain to give shelter to Moslem families, co-existence will be the center of our most fervent prayers."

◆ LEOPOLDVILLE—Speakers at the second Pan-African seminar of Pax Romana have urged Africans to stop holding out their palms and start rolling up their sleeves. Alphons Stils, a native African who is secretary general of the Congolese Ministry of Social Affairs, told students and intellectuals from a dozen African nations and several European nations that "the present situation is scarcely encouraging, for our country has too much faith that it will be able to depend on aid from abroad. This tendency is bad for the future." He added: "Foreign aid is acceptable only in the measure that a people show themselves capable of using it for their real needs."

◆ SAIGON—Government-controlled newspapers in Communist North Vietnam are demanding that the western press, which they sever all ties with the Vatican and set up an independent "National Church" instead. This is the same reaction to the Hanoi government's pledge to keep hands off all "internal matters" of the Catholic Church in North Vietnam. Such a commitment was made in a pledge issued on June 11, 1955.

◆ TEJONG, Indonesia—Anti-religious propaganda will not be allowed in the Indonesian press, a top government spokesman told a seminar for newsmen here. H. Ruyian Abdulgani, vice chairman of the Indonesian Supreme Advisory Council, also told the journalists that tolerance and moderation must be upheld in a nation based on a belief in God. But Catholic newsmen at the seminar asked why a government that says religion is so important will not tolerate a belief in God. But Catholic newsmen at the seminar asked why a government that says religion is so important will not tolerate a belief in God.

◆ PARIS—The growing collaboration of Catholics who have not nations is "full of promise," the Apostolic Nuncio to France told President de Gaulle in the traditional New Year's Eve greeting on behalf of the diplomatic corps. Archbishop Paolo Boffoli, as dean of the diplomatic corps, presented the compliments of himself and the other ambassadors to the President of France.

◆ KHUL, Afghanistan—The first Christian church in this virtually 100-per cent Moslem nation has been opened here. Msgr. Vittore Ugo Right, Apostolic Internuncio to neighboring Iran, blessed the new Catholic church, which is located on the grounds of the Italian embassy. Until now the 220 foreign Catholics here attended Mass in a room at the Italian embassy. The government of Afghanistan, a Texas-sized country of 13 million people in central Asia, forbids mission work among its Moslems and has refused to allow religious instruction for even foreign children.

◆ LONDON—Three Catholic prelates, one an African Negro, were awarded the Order of the British Empire by Queen Elizabeth II. Their names appeared on the Queen's New Year's honors list. The Negro prelate is Auxiliary Bishop Dominic Ekandem of Calabar, in the Eastern Region of Nigeria. Son of a native chief, he was the first West African ever raised to the episcopacy. The other prelates honored by the Queen were Italian-born Francesco Mazziari, O.F.M. Conv., of Ndola, Northern Rhodesia, and

Msgr. Edward Coleiro, professor of Latin at the Royal University of Malta, and a member of the cathedral chapter.

Scores economic, social conditions in Latin America

WASHINGTON—Existing social and economic structures in Latin America are largely unjust, according to a professor of sociology who did research in 16 Latin American countries last year. Father Ronan Hoffman, O.F.M. Conv., of the Catholic University of America, said that "under the present setup in Latin America, the rich are getting richer and the poor are getting poorer."

The Franciscan Conventual priest told a meeting at Blessed Sacrament school that "there is no escape except by changing the entire socio-economic structure, at the same time respecting the dignity of men and their civil liberties."

He rated large areas of Latin America as potential Red Chinas because of sub-standard living conditions, a rapid population growth and religious ignorance.

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Foraging priest finds self on fighting front in Laos

NEW YORK—An American priest was securing for food at the front in the fighting in Vientiane, Laos—and found himself in frontline fighting.

I took my motorcycle and crept into town—heavy mortar and machine gun fire all around—looking for something to eat," he wrote. "The nuns and we three Oblates of Mary Immaculate were very low on food."

"I HAD TO PASS in front of my headquarters. It was nothing but a heap of ashes. Gen. Hirsch (Novasas) had obliterated the entire block. I went only a few hundred yards past the headquarters and ran into a photo frontal line today. They advised me to go no further, for they know a large number of (Capt.) Kong Le's men (pro-Communist) are hiding in shops and homes in that area."

Father Matt Menger, O.M.I., didn't report whether he succeeded in finding food, but his letter to the headquarters of Catholic Relief Services—National Catholic Welfare Conference here, graphically described the fighting in the Laos capital. Father Menger represents the worldwide relief agency of U.S. Catholics in Laos and also serves as a correspondent for the N.C.W.C. News Service.

HE REPORTED that the fighting broke out on December 13 and "hasn't let up since." Father Menger said that after the fighting

B'nai B'rith award given Notre Dame

NEW YORK—Notre Dame University was one of three universities named to receive the 1960 America's Democratic Legacy Award of the Anti-Defamation League of B'nai B'rith, a national Jewish service and fraternal organization.

Previous recipients have included President Eisenhower, former President Harry S. Truman, Mrs. Franklin D. Roosevelt, former Sen. Herbert H. Lehman of New York, and the Carnegie, Rockefeller and Ford Foundations.

ing broke out he served as a "messenger boy," going back and forth for supplies and aiding refugees to leave the city.

"Vientiane suffered the worst destruction in its history," he reported. "The city is in a pitiful state—no water, no electricity, no food. Many homes have been destroyed and the streets are blocked by debris. There are burned tanks, jeeps and cannons everywhere."

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FAMILY CLINIC

Feels husband visits his mother too often

By JOHN L. THOMAS, S.J.

My husband insists that we visit his mother every Sunday evening. We have a two-year-old son and this is the only time that we can go out together. My husband sees her every Wednesday evening, takes her shopping every Saturday, runs errands for her, and makes repairs in her home. I feel we should visit friends occasionally. She's separated and lives with her four children. I feel like I'm playing second fiddle, but if I complain, he says I don't care for his family.

of the trouble. Hence they will claim that there is no in-law problem. Their own spouse is prejudiced, that they do not wish to hurt their parent's feelings, that they are merely fulfilling their filial obligations, and so on. From the brief description in your letter, it appears that you have all the constituents of a first-class in-law problem on your hands. "Mama" is separated and apparently consoling with the "innocent" party. With her husband absent, she naturally focuses all her attention on her children. Your husband is a devoted son, he takes over his missing father's role by running errands, repairing the house, and taking mother shopping on Saturday mornings. What's abnormal here? Mother needs him and he's available. Mother also is lonely and needs company. Why shouldn't he visit her every Tuesday night and take the wife and child on every Sunday evening? Isn't mother as good company as any one else? You're not mothering your mother, she sometimes aches when you arrive, why isn't it all right to wait an hour or two until she returns? "Mom" and "mom" are a whole week since she's seen you and the baby, and you know how she loves junior!

What can you do? If moving away is out of the question—this is not a solution, but might offer the conditions for beginning a weaning process—isn't it seems to me that your best approach will be to let your mother know you could arrange to take the child with you, or simply insist that you find a baby-sitter on this occasion. You, your husband, can't complain since you're not cutting into his time with her. You may have to use considerable persuasion in getting started, but keep at it. Plan ahead, get yourself invited out, join an organization or anything that will widen your contacts outside the home. You're not cutting into his time with her, but you'll give her some real competition.

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

As I have frequently mentioned in this column, every time I deal with an in-law problem, I'm sure to incur somebody's wrath. People write me from all over the country on the gratuitous assumption that I'm dealing with their case and have heard only one side of the story! The over-reactions, at times, are always interesting and quite revealing.

Serious in-law problems always indicate hidden or unsolved emotional conflicts within the parties involved. Because they do not wish to deal with these difficulties, they develop various rationalizations of their conduct and resort to every attempt to expose the real source

I think we have the picture now. The experts call it "nymphomania." It takes different forms, appearing either as a mother's jealousy of mother-in-law, though equally troublesome in both. In these cases, the mother's monopoly over her son is not without "mom" and "mom" may be very good to them, as long as she can play the pious.

This isn't a pleasant prospect for you to face! You've gone along so far without making a major issue of it, and you really haven't enjoyed playing second fiddle. Can you change the picture? Perhaps not a great deal while you are living close to

British Catholics total 3.5 million

LONDON—Catholics in England and Wales numbered an estimated 3,545,500 in 1949, as compared with 3,532,500 in 1948, according to the 1949 Catholic Directory just published here. This was a drop of 8,000. Statistics showed that meanwhile adult conversions to Catholicism were up by ten per cent to a total of 13,800, the highest in any year. This was 1,877 more than in 1948. Infant baptisms numbered 117,231 and marriages numbered 44,828.

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Egypt's Catholics fear new assault on their schools

CAIRO, U.A.R.—Egyptian Catholics hear that the government takeover of a Jesuit school here is the first of a new series of measures against Catholic education in Egypt. Egyptian province of the United Arab Republic. Last year 20 Catholic schools in the Assiut area of Upper Egypt were taken over by the government and the province's Minister of Education, El Sayed Ahmed Naguib Hashem, said Catholic schools throughout the U.A.R. may be obliged to accept Muslim directors. The Jesuit school here was seized by the government following charges by lay teachers that the priests there are "anti-national," have tried to convert Orthodox students and have discriminated against Muslim students. The Jesuit Fathers have since been sent out of the country. State—Egypt's high administrative court—against the Minister of Education, at whose order the schools were taken over (Dec. 22).

The chief of staff of the school hit by the government takeover includes three Jesuits, a Coptic life priest and 20 lay teachers, both Christian and Muslim.

BACKS TITHING

FORT WAYNE, Ind.—Bishop Leo A. Pursley of Fort Wayne, South Bend has said in a pastoral letter that he approves of the practice of tithing, but will leave individual parishes decide whether it should be introduced. He cited two parishes in the diocese where the system has been successful.

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THE YARDSTICK

National Goals Report and role of government

By MSGR. GEORGE HIGGINS

The Report of the President's Commission on National Goals (For Americans, "Principles and Practices" of the Hall, Inc., 1950) is criticized by liberals and conservatives alike. Many liberals think it over-estimates the need for government action and that, by and by, the government should participate in whatever its share of national goals is much too vague and too general. Many conservatives dangerously exaggerates the role of government and that, in general, his recommendations are too specific and detailed.

Msgr. George Higgins, the author of The Yardstick, which appears in various Catholic papers throughout the country

Egypt's Catholics fear new assault on their schools

CAIRO, U.A.R.—Egyptian Catholics hear that the government takeover of a Jesuit school here is the first of a new series of measures against Catholic education in Egypt. Egyptian province of the United Arab Republic. Last year 20 Catholic schools in the Assiut area of Upper Egypt were taken over by the government and the province's Minister of Education, El Sayed Ahmed Naguib Hashem, said Catholic schools throughout the U.A.R. may be obliged to accept Muslim directors. The Jesuit school here was seized by the government following charges by lay teachers that the priests there are "anti-national," have tried to convert Orthodox students and have discriminated against Muslim students. The Jesuit Fathers have since been sent out of the country. State—Egypt's high administrative court—against the Minister of Education, at whose order the schools were taken over (Dec. 22).

BACKS TITHING

FORT WAYNE, Ind.—Bishop Leo A. Pursley of Fort Wayne, South Bend has said in a pastoral letter that he approves of the practice of tithing, but will leave individual parishes decide whether it should be introduced. He cited two parishes in the diocese where the system has been successful.

The Criterion

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P. O. Box 174 Indianapolis 6, Ind. Member Audit Bureau of Circulations Member Catholic Press Association

BOOKS OF THE HOUR

Book on Oxford life is 'disappointment'

MOSCOW—A Moscow Radio broadcast said some of the writings of Mark Twain were being utilized by Soviet atheistic propagandists, because all his life the American author "struggled against religious prejudice."

"Not for nothing," the station said, "was he called the American Voltaire. He realized that in the history of mankind, the Church had always played a reactionary part, that it had been a stronghold of obscurantism and ignorance."

According to the Moscow station, Mark Twain described Christianity as "sham and hypocrisy."

THE YARDSTICK

National Goals Report and role of government

By MSGR. GEORGE HIGGINS

The Report of the President's Commission on National Goals (For Americans, "Principles and Practices" of the Hall, Inc., 1950) is criticized by liberals and conservatives alike. Many liberals think it over-estimates the need for government action and that, by and by, the government should participate in whatever its share of national goals is much too vague and too general. Many conservatives dangerously exaggerates the role of government and that, in general, his recommendations are too specific and detailed.

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Sainthood sought for Polish layman

BERLIN—A Polish layman who founded a religious congregation for women has moved toward the honors of sainthood, according to reports reaching here from the Archdiocese of Poznan in Poland. Archdiocesan investigations into the holiness of Edmund Bojanowski were completed in October, four years after they were begun by Archbishop Antoni Horak in Poznan. The cause of canonization now moves to Rome.

The 'bridge'

BERLIN—A former leader of East Germany's ruling Communist party revealed that the understanding he gained of the Church's social doctrine from Berlin's diocesan newspaper prepared the way for his return to Catholicism.

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Dr. George N. Schuster given Notre Dame posts

NOTRE DAME—Dr. George N. Schuster, one of the country's best known Catholic scholars, has been named as a part-time resident and professor of English at Notre Dame University.

Dr. Schuster retired last March after 22 years as a resident of Hunter College, New York. By presidential appointment he is U.S. representative on the National Education Association's National Educational, Scientific and Cultural Organization (NESCO).

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FATHER Theodore M. Hesburgh, C.S.C., Notre Dame president

FATHER Theodore M. Hesburgh, C.S.C., Notre Dame president, said the university is "extremely fortunate" to have so distinguished a scholar and educator join its faculty and administration.

Dr. Schuster, a Notre Dame alumnus, received the university's Laureate Medal last June. The award is given to outstanding Catholic laymen.

Dial for decency

NEWARK, N.J.—The Legion of Decency here has put its monthly ratings of motion pictures on a 24-hour basis in some sections of the Newark archdiocese, with the help of a telephone answering service.

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Edited by the Joust Clerics at West Baden College.

Going soft?

In a recent issue of Sports Illustrated, our new President-elect has written to the effect that young America is going soft. You say, having just seen ten young men of your age run up and down a basketball court for 22 minutes, jumping and throwing and yelling at one another.

The infant Christ. The amazing thing about Christ, you know, is not that He was born in a stable, etc., but that He was born at all. A very little thinking on the point can lead the thickest of us to a great wonderment at God's actually stooping so low as to become man.

A student

Here's a little letter from a friend of mine in Chicago, a junior in high school: "You ask whether I've read any good books lately. I must answer that, on the whole, quality of my reading material is dependent upon the taste of my teachers. For Mr. ... our course this year includes English, Algebra II, Latin, Religion, Political Science, Homeric Greek, and Chemistry. We find a strange sort of humor in having so much to do, since we know we never finish it all. But we do."

... Our course this year includes English, Algebra II, Latin, Religion, Political Science, Homeric Greek, and Chemistry. We find a strange sort of humor in having so much to do, since we know we never finish it all. But we do."

And what about those ten who ran up and down the ball court? Sure they're in shape—if they're not, then they're not for running that way—but what about the 1000, 100 times their number, who sit watching, often with their hands behind their heads? How could they be, when all the walking in life do all the running? Are they in shape? How could they be? It's nice to see seated before the TV, with popcorn at hand, or the kitchen close by for that foray during commercial time. How could they be, when all the walking in life do all the running? Are they in shape? How could they be? It's nice to see seated before the TV, with popcorn at hand, or the kitchen close by for that foray during commercial time. How could they be, when all the walking in life do all the running? Are they in shape? How could they be? It's nice to see seated before the TV, with popcorn at hand, or the kitchen close by for that foray during commercial time.

Stupidness act

The liturgical season now upon us is a time of the presence of Busy activity calendar ahead for Junior CYO

Most Junior CYOers with city-wide activities on their minds are concentrating these days on the popular Style Show, which is to be staged Sunday, Jan. 29, at the Immaculate Heart Convent, in conjunction with a city-wide dance. But already some are starting to look ahead to other activities on the busy winter-spring Junior CYO calendar.

About two weeks after the completion of the Style Show, more than 40 teams of four "chair trusters" will start slipping a few eggs as they battle for the top spot in the 1961 "Criterium Quiz Contest." This one is scheduled to get underway on about February 13.

THEN Come two more big Junior contests, one athletic and one cultural. The Table Tennis Tournament, which last year attracted a field of some 375 paddle-wielders, is tentatively set for the middle of March.

The popular (and worthwhile) Junior One-Act Play Contest also gets underway during Lent (the latter part), with two divisions: Serious and Comedy—open for competition. Last year, the total number of plays entered exceeded the 30 mark, thanks to some out-of-deanery aspirants, and should go even higher this year.

THE ARCHDIOCEAN Convention, a national organization of Catholic scientists, during a meeting at St. John's University here.

Dates finalized for post-season cage tournaments

The list of tournaments available to CYO basketball teams was completed Monday, with the announcement by Holy Cross parish, Indianapolis, of plans for sponsoring (with CYO backing) a post-season elimination for interested clubs in the "67" League.

With deanery tournaments for Cadets, Juniors, and Seniors on tap in all eight deaneries, and the Holy Spirit Invitational Freshman-Sophomore meet in the works for the third year, practically all players on an organized CYO team will have an opportunity to participate in at least one tournament.

HOLY CROSS officials said that all 20 teams competing in the "67" League (which is restricted to seventh graders and below) will be invited to take part in the tourney. Tentatively, the teams entered are to begin firing on February 12 and conclude on February 12 at 10:00 a.m. in the gymnasium.

A letter and entry blank will be mailed to all "67" coaches early next week, with entries to be mailed to the CYO Office, which will assist Holy Cross in setting up and operating the tournament.

TOURNAMENT ACTION began to stir on other fronts this week, too. The CYO Office announced that Tel. City has been set as the site for the Southern deanery eliminations in all three Archdiocesan roundabouts: Cadets', Junior and Senior. Junior and Senior first-round contests will be played at the Tel. City High School gym on February 12, with the Cadets slated for the St. Paul Grade School gym on February 19.

On the SENIOR CYO level, Bedford and North Vernon will participate separately, and Indianapolis will have only one team competing in Archdiocesan firing. Secina High School is to be used as the site for Northern first-round eliminations involving Indianapolis, Richmond, Terre Haute, and Lawrenceburg, and also for the semi-finals and finals in the Junior and Senior tournaments. Our Lady of Lourdes will play host to the Northern Cadet Deansy champions, and also the semi-final and final rounds of competition.

Deanery tournaments are being mapped out this week, as all eight sections of the Archdiocese prepare for the Big Three. They are to be announced in "The Criterion" as they are set, and scores of all rounds in all divisions of deanery competition will be printed (providing correspondents come up with their usual high-class cooperation).

Catholic pupils survey

parish racial attitudes

ST. PAUL, Minn.—A class discussion by a nun-teacher has led her eighth grade pupils to survey racial attitudes in the parish. The survey followed a discussion of human rights by Sister Bernard, a teacher at Maternity of Mary parish school.

MORE THAN 100 Catholic and non-Catholic homes in the area were visited by the pupils. Preliminary results showed:

Some 43 per cent would not be very happy about a Negro moving next door, but would take no action. Twenty per cent said they would take steps to bar the Negro. Almost 30 per cent of the respondents said they definitely would have to give the matter careful thought.

Only 10 per cent said they could see no reason why they should not sell to a Negro under the specified conditions. Replies to this item frequently referred to the ignorance of other neighbors' attitudes.

Having non-white clergy assigned to one's church brought forth adverse reaction from 44 per cent of the interviewees. Only six per cent said they would consider changing parishes in such a case.

THE DISCUSSION and survey prompted the pastor to write and plan a play on prejudice and to donate \$10 to the Catholic Interracial Council of the Twin Cities.

Sister Bernard said the project has been "the most rewarding activity I have ever known in my teaching career."

Seminary rector ousted by Reds

VIENNA—The Hungarian communist government has ousted the rector of the seminary at Győr, the Catholic Diocese of Győr and dismissed a number of sem students. It was learned here.

The action nullified the Red move against the Budapest Theological Seminary in the beginning of 1959. The Győr purge stemmed from refusal by seminarians to attend a meeting held by "peace priests" who had been excommunicated.

The government Office of Religious Affairs deposed the seminary rector, Father Nedevosky and replaced him with Father Elek Rakosi, who is understood to be active as a so-called "peace partisan." Several students, including a number recently ordained deacons, were expelled.

GERMAN CHARITY

FREIBURG, Germany — More than 400,000 children are being cared for every day in the 6,000 kindergartens, nurseries, children's homes and similar institutions operated by the German Caritas organization, an arm of the Catholic Church, according to latest statistics issued at Caritas headquarters here.

Catholic schools in contest finals

WASHINGTON — Seven students from Catholic schools here are among 51 finalists in the 14th Annual Voice of Democracy contest.

The finalists—26 girls and 25 boys—represent all 50 states and the District of Columbia. They have been awarded four-day trips to Washington highlighted by an awards luncheon on February 27. Washington's birthday, at which the four top winners in the contest will be announced.



PLAN FRESHMAN FORMAL—Marian College freshmen will hold their annual Freshman Formal on Friday, Jan. 13, in the Columbia Club. Theme of the evening will be "Wonderland by Night," according to Denis Mercier of Richmond, class president and general dance chairman. Members of the committee, left to right above, are: Robert Campbell, Barbara Hill, David L. Allison and Rosemary Annarino. (Staff photo)

Volleyball, wrestling are CYO possibilities

Even with roundball fever just beginning to build up to its soaring-tournament pitch in the CYO Cadet and "67" circles, the CYO Office this week came out with some preliminary announcements about winter and spring activities that will follow the climax of the basketball season. The release included two new possibilities as well as tentative dates for existing events.

Due for some experimental promotion for the first time are two new sports, Cadet girls' volleyball and boys' wrestling, both of which will involve little or no expense, in line with the CYO's intention of adding no big financial burden to the parish youth programs in the next 18 months.

AT PRESENT, Holy Cross is experimenting with Cadet girls' volleyball, to determine proper net height, court dimensions, and other factors.

Lay missionary clearing house set

ATLANTA, Ga.—The National Newman Club Federation will establish a lay missionary clearing house of information and services.

Known as Newmmission, it will provide interested Catholic students at non-Catholic colleges with information on lay missionary programs.

It will also serve lay mission societies by giving initial screening to applicants to determine their fitness for missionary service, and their special qualifications.

Canada bishops ask school aid

WINNIPEG, Manitoba — The Manitoba Catholic hierarchy urged the implementation of a royal commission report that recommended public support for private and parochial schools.

In a pastoral letter read throughout the province the church leaders warned that the financial position of Catholic schools in the province had grown even more precarious during the past year.

POPE GRATEFUL

COLOGNE, Germany — Pope John XXIII has sent a message to Cardinal Joseph Frings, Archbishop of Cologne, thanking him and his parishioners for a gift of \$183,000 to finance a new Vatican Radio transmitter that will broadcast special programs to Africa.

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On target

PHILADELPHIA — Some where in Philadelphia hides a very sore head caused by an encounter with two Sisters and their flashlight.

Mothers Mary Aelred and Mary Charlotte came across the man in a dormitory at Rosemount College for women here. The building was empty because of the holidays.

"It won't harm you," the intruder told the Sisters, they said.

Mother Charlotte then swung an oversized flashlight the intruder on his head. Fleeing, he then jumped over a fence through a lower floor window.

Police searched the area near the college, but found no suspects.

Lourdes confirms alleged miracle

LOURDES, France—The Medical Bureau at the shrine of Our Lady of Lourdes will forward to ecclesiastical authorities only one of the 47 cases of alleged miracles examined here during 1960. It is the case of a Sicilian woman who was cured of tuberculosis of the pelvis and the legs in 1958 after three days at the shrine. An international team of doctors who examined the woman and her case history agreed that her cure was medically without explanation. Since that time, the woman has submitted to regular medical examinations, but no trace of any illness has since been found. On the strength of the medical report, it is expected that the cure will be recognized by the Church as a true miracle in the near future.

IN THE FIELD of wrestling, an ever more limited program is planned for the next two years, although officials feel that the fast-growing popularity of high school wrestling will carry into grade school and help the CYO in the parish to provide another physical activity that has definite possibilities in the physical fitness field.

Both volleyball and wrestling are slated for their trials in February and March, before the beginning of the spring sports seasons.

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SEARCHING THE SCRIPTURES

Why my late Pope asked scientific Biblical study

By IGNATIUS HUNT, O.S.B.

In 1941 a well-intentioned but badly misled Neoplatonist priest (whose name was later divulged as Dolindo Ruotolo) sent a letter to Pope, Cardinals, archbishops and bishops of Italy in which he bitterly denounced the scientific study of the Bible as "a most grave danger" animated by an "accursed spirit of pride, presumption, and superficiality."

The letter in the same year provoked a lengthy reply from the Biblical Commission addressed to the Italian hierarchy. The reply outlined the various reasons necessitating a scientific study of the Bible and stating, in some detail, how this should be carried out.

Pius XII clarified these same principles even further in 1943 through his famous encyclical, On the Most Opportune Way to Promote Biblical Studies. In 1950, the Biblical Commission reissued these principles in an Instruction issued to Ordinaries, Religious Superiors, Seminary Rectors and Scripture Professors throughout the Catholic world.

The principles, therefore, governing present-day biblical studies in the Church have been simply outlined and sanctioned by the Holy See. Their application to specific instances is left, in large part, to the judgment of Catholic scholars until some further declaration is made by the teaching authority of the Church. There is no doubt of the fact: the Church wants her scholars to investigate biblical questions and to bring out in print the fruits of their research.

LET US TAKE a look at some of the broad lines of present-day interpretation as well as some specific applications of them.

It is a first principle of any literary study to make every effort to capture the author's meaning of the author. This principle is of special importance since there are many ways of writing up an account or treating a subject—for example, in the form of lyric or epic poetry, satire, cold factual evaluation, and so on. Everything that is written is written according to some "literary form"—a way of thinking, conceiving, and setting out a script.

This applies to the Bible as much as to any other literature (even though God is its principal author), and Pius XII is emphatic on the point:

"The investigation, carried out during the past forty or fifty years with greater care and diligence than ever before, has more clearly shown what forms of expression were used in those far-off times, whether in poetic description or in the formulation of laws and rules of life or in recording the facts and events of history."

Further on in the encyclical he says: "Of the modes of expression which, among other things, are especially those of the East, human language used to express its thought, more especially those included from the Sacred Books, provided the way of speaking adopted in no wise contradicts the holiness and truth of God."

This approach through "literary forms" is of paramount importance and has reopened countless biblical discussions. Already in 1935, Cardinal Augustine Bea, S.J., at that time Rector of the Pontifical Biblical Institute in Rome, made the observation that "each literary form has its own truth."

In practical terms, this means that such a biblical account as the famous incident in Joshua 10, presented as it is in an epical-poetical literary setting, is probably no more than the recording of an hypothetical story and not a historical assertion after our manner of writing history.

Again, for reasons that we shall discuss in greater detail, the long years assigned to the pre- and post-flood patriarchs have values other than present-day notion of years and life-span. Countless other conclusions, really starting at first encounter, have been reached by biblical scholars of our times; e.g., that Cain and Abel are not the immediate sons of First Man and First Wife; that the flood did not cover the entire universe or destroy all but eight men; that God did not actually communicate directly with men every time that the Bible states: "And the Lord said"; that a great many of the numbers in the Bible are inflated, etc.

We state these conclusions (and they could not be extended at great length) not to appear revo-

THE FAITH EXPLAINED

Heaven is more than family reunion

By REV. LEO J. TRESE

Many people, it is to be feared, look forward to heaven as a place where they will see their departed loved ones, rather than as a place where they will see God. It is true that we shall know our loved ones in heaven, and shall rejoice at their presence. When we are with God, we are with everyone else who is there, as God is happy that our loved ones are there, as God is happy that they are there. We shall want those we have left behind to reach heaven too, as God wants them to reach heaven.

But heaven is something more than a family reunion. God is the one who will matter, to all of us. On an infinitely higher scale, it will be something like having an audience with the Holy Father. Each member of the family who are visiting the Vatican is glad that the others are there. But when the Pope steps through the door into the audience chamber, it is to him that all eyes and thoughts are mainly directed. Similarly, we shall know and love each other in heaven—but we shall know and love each other in God.

IT CANNOT TOO often be emphasized that the happiness of heaven consists essentially in the intellectual vision of God—the final and complete possession of the God Whom we have desired and loved weakly at a distance. And if that is to be our destiny—to be eternally united with God in love—then it follows that we must begin to love God here in this life.

God cannot fulfill something that does not even exist. If there is no beginning of love for God in our hearts here upon earth, then there can be no fruition of love in eternity. That indeed is why God has placed us here upon earth: so that, by loving Him, we may lay the necessary foundation for the happiness of heaven.

In the previous column we talked about a soldier who, at a distant post, sees a girl's picture in the paper and falls in love with her. He begins writing to the girl, and ends up by having her for his very own when he eventually returns home.

It is evident that if the boy had not been impressed by the girl's picture in the first place, or if he had lost interest after the exchange of a few letters and had stopped writing—it is evident that the girl would have meant nothing to the boy when he got back home. Even if she happened to be on the station platform when the train arrived, she would be just another face in the crowd to him. His heart would not jump at the sight of her.

SIMILARLY, unless we begin to love God in this life, there is no way in which we can be united with God in eternity. For one who would go into eternity with no love for God in his heart, heaven would simply not exist.

Just as a man without eyes cannot see the beauty of the

world around him, so the man without love for God cannot see God. He goes into eternity blind. It is not a case of God's saying to the unrepentant sinner (sin being simply the denial of love to God): "You do not love Me. I want no part of you. Go to hell!"

The man who dies without love for God—that is, in unrepentant sin—has made his own choice. God is there, but he cannot see God; just as the sun still shines, though the blind man cannot see it.

It is evident that we cannot love someone we do not know. This brings us to another duty which we have in this life. We must learn all that we can about God, so that we may love Him, and keep our love alive, and grow in love for Him. Going back again to our imaginary soldier: If the boy had never seen that girl's picture, he certainly never would have loved her. He could not love someone he had never heard of.

Even after seeing the picture and being impressed with the girl's appearance, if the boy had not written and found out through correspondence what a swell girl she was, his first impulse of interest would never have developed into an ardent love.

THAT IS WHY we "study religion." That is why we have catechism lessons in school, religion courses in high school and college. That is why we listen to sermons on Sunday and read Catholic books and periodicals. That is why we belong to religious discussion clubs. It is all part of what we might call our "correspondence" with God. It is all part of our effort to love Him better, so that we may develop a love for Him, grow in love for Him, and preserve our love for Him.

There is, of course, only one rock-bottom way of proving our love for God. That is by doing the things that will please the one we love, by doing what the loved person wants us to do. Taking one more the example of our soldier boy: If, while claiming to love his girl and wanting to marry her, he at the same time spent his time and money on prostitutes and drunkards, he would be a liar of the first water. It would not be real love at all, else he would try to be the kind of a man his girl wanted him to be.

Likewise, there is only one way in which we can prove our love for God. That is by doing what God wants us to do, by being the kind of human being He wants us to be. Love for God does not reside in the emotions.

Love for God does not mean that our heart must turn hardships when we think of Him. Some people may feel their love for God in an emotional way, but that is not at all essential. Because love for God resides in our will. It is not in how we love God, but in what we are willing to do for God that our love for Him proves itself.

And the more we do for God here, the greater will be our happiness in heaven. That may seem like a paradox, to say that some in heaven will be happier than others, when already we have said that heaven will be perfectly happy in heaven. But there is no contradiction.

THOSE WHO HAVE loved God more in this life will find greater joy in the fulfillment of that love in heaven. A man who loves a girl a little will find happiness in marrying the girl. But a man who loves a girl a lot will find even greater happiness than the first man, in the fulfillment of his love. His will) so our love for God increases (and our obedience to His will) so also does our capacity for happiness-in-God increase.

Consequently, while it is quite true that every soul in heaven will be perfectly happy, it is also true that some will have a greater capacity for happiness than others. To use an old example: a quart bottle and a pint bottle may both be full—but the quart bottle will hold more than the pint bottle.

Or to use another example: six different people may listen to a symphony concert, and each be happily absorbed in the music. But there will be six different degrees of enjoyment, depending upon the musical knowledge and musical appreciation of each person.

All of this, then, is what the catechism means when it asks, "What must we do to gain the happiness of heaven?" It answers by saying, "To gain the happiness of heaven we must know, love and serve God in this world."

That middle word, "love," is the key word, the essential word. But there is no love without knowledge, so we must know God in order to love Him. And there is no true love unless it manifests itself in action—in the doing of what the loved one wants. So we must also serve God.

However, before we leave the question of "What Must I Do?" it is well to recall that God does not leave us to our own human weakness in this matter of knowing, loving and serving Him. The happiness of heaven is itself a supernatural happiness. It is not something to which our human nature has any right. It is a happiness that is above (super) nature.

EVEN THOUGH we love God, it still would be impossible for us to see God in heaven if God did not give us a special power. This special power which God gives to the souls in heaven, a power that is not a part of our human nature, a power to which we have no right, is called the "light of glory." If it were not for the light of glory, the highest happiness to which we could aspire would be the natural happiness of Himbo. That would be a happiness very much like the happiness a saint enjoys in this life, when he is in close and ecstatic union with God but does not see God.

(Continued on page 9)

THE LIFE OF OUR LORD

The foundation of the Church

By F. J. SHEED

"Flesh and blood has not revealed it to thee, but my Father who is in heaven" (Matthew XVI, 17). Peter's own reasoning had not brought him to the certainty that Our Lord was at once Christ and Son of the Father, though it may have brought him to the threshold of certainty. Nor had Our Lord told him. It was Our Lord's Father in heaven who had illumined Peter's mind with this splendour of vision.

Peter obviously was not using "son of God" as the Old Testament had used it of all sorts of people. That was used not for a deep-water fisherman Rock. Now, a year and a half later, Simon was to learn what the point was. And Cophas did indeed become his name—three times in the second chapter of Galatians St. Paul calls him so.

At their first meeting (John 142) Our Lord had said: "Thou art Simon, the son of Jona; thou shalt be called Cophas" (the Aramaic word for rock). Simon must have been puzzled, for Cophas (scholars tell us) was not used as a man's name, and there seemed no point in calling a deep-water fisherman Rock. Now, a year and a half later, Simon was to learn what the point was. And Cophas did indeed become his name—three times in the second chapter of Galatians St. Paul calls him so.

Translating Cophas into Greek, one might have expected Simon to be called Petra, the Greek word for rock. But the word

petra is feminine gender, and in Greek it was impossible to call a man by a feminine noun. If one wanted to call a man by a name meaning rock, one had to substitute an masculine ending and call him Petros, hence Peter.

"Thou art Rock, and upon this Rock I will build my Church." It is the first time we have heard of "church" in the New Testament. The word had been used for all Israel in its worship of God. But Our Lord says "my Church." He was about to build something new, and upon this wholly improbable rock!

As He uttered the words, the group may well have been looking at the rock upon which Philip the tetrarch had built his vast marble temple to the emperor-god Augustus of Tarsus. The stranger might have found something in hearing a carpenter talk to a fisherman that he would build a church, might have thought upon Philip's rock temple. And come it would indeed be, if it had not happened.

"And the gates of hell shall not prevail against it." In those days of walled cities where the walls were enormously high, "gates" was a normal expression for the city as a whole—Isaiah (III, 26) had said of Zion: "Her gates shall lament and mourn."

Our Lord saw the city of hell at war with the city of God which now He was founding upon Peter, and He promised that hell should not have the victory. The war has never ceased—assault from without, fifth column within. There are moments—this is the present one of them—when the only hope Catholics can see lies in this assurance that hell cannot win!

It will give to thee the keys of the kingdom of heaven. For whosoever shall bind on earth, shall be bound in heaven. Our Lord had used the figure of a walled city with gates. With the word "keys" He now gave the Church to whom He gave the keys. Whoever controlled the keys controlled the gates, whoever controlled the gates ruled the city.

Holy Scripture

Augustine tells us that a eloquent scholar should speak to instruct, to delight, to persuade and to instruct the inexperienced. Let that be heard prevail on the reluctant. How well are these tasks performed by the words of Holy Scripture. They hold steadily to eternal truths; "your word, O Lord, endures forever, it is firm as the heavens." (Ps. 118) They gladden us by the benefits they bring; "how sweet to my palate are your promises." (Ps. 118) They charge us with their power; "are not my words as fire?" saith the Lord." (Jer. 23:29)— St. Thomas Aquinas



Know Your Christian Symbols



Agnus Dei--The Lamb of God

Scripture itself calls Our Lord the Lamb. Isaiah in the Old Testament prophesied that "He shall be led as a sheep to the slaughter and shall be dumb as a lamb before his shearer." And St. John hailed Christ, coming to be baptized in the Jordan: "Behold the Lamb of God!"

The paschal Lamb of the Israelites, whose blood on the doorposts saved them from death in Egypt, prefigured the Lamb of God Who would redeem the world by shedding His blood.

In some representations the Lamb of God, or Agnus Dei, is depicted lying or standing upon the Book of Seven Seals described by St. John in the Apocalypse. In others it is standing on a hill from which flow the four rivers of Paradise. Another version shows a wounded lamb with its blood flowing into a chalice. Carrying the cross and banner of victory, the Lamb represents the risen Saviour triumphant over sin and death. The three-rayed nimbus, or halo, is a symbol of divinity.

Agnus Dei, wax discs impressed with the figure of the lamb, have since ancient times been distributed by the Pope on the Saturday after Easter. They traditionally are made from fragments of last year's paschal candle. In former times they were worn like today's religious medals. For many peoples, lamb cakes are traditional on Easter Sunday.

2nd in a series sponsored as a reader service by Indianapolis' Outstanding Colonial Mortuary





ONCE UPON A TIME—Miss Anna Krebs, a Marian College sophomore from Plainfield, N.J., entertains a portion of the youngsters who attended the fourth annual Christian Family Day last Sunday with their parents at Marian College. More than 50 boys and girls were treated to an afternoon of fun and games by members of the Young Christian Students group at Marian. (Staff photo)

• ANNE CULKIN

# Denies she's 'boy-crazy'

Dear Miss Culkin:

Do you think a girl is boy-crazy because she likes to talk about boys and go out with them on weekends? This is what my family is accusing me of because they say that's all I ever talk about! The suns at school think we should talk about algebra or something in the cafeteria at noon. Because we don't they say we are boy-crazy too. Do you think this is fair?

Margaret

Dear Margaret: It would be an unhappy kind of world if girls of your age did not occasionally discuss boys, date them and enjoy their company. This is a completely normal part of growing up. Yes, Margaret, this business of educating a girl aims at making her a knowledgeable woman—a woman conscious of her spiritual obligations and prepared for her responsibilities as a citizen. Like most girls you will probably have your own family

one day and the job of being a wife and mother is no easy one. It also demands preparation, and each and every one of these things are normal and important parts of growing up. This is what your education is for—whether it be at home, in school or in college. Believe me, Margaret, your parents and teachers know this. If you and your friends seem to be unduly concerned with boys, boys and more boys, then older folks are worried about the rest of your growing up process. Can you really blame them? Boy meets girl is a romantic thing, true enough. But boy and girl have years of living in a complex and sometimes frightening world just ahead of them. Those that love you want to make you ready—that's all.

Dear Miss Culkin: There's one situation that I find difficult. What do you do if you are dancing with a boy and he holds you improperly? R.L.

Dear R.L.: He may be unconscious of what he is doing, so first give him the benefit of the doubt. Ease yourself away from him but make no

comment. Should he resume the position, you'll know his intention. You can then break away quite definitely and say to him, "Jack, I'm sorry but I won't let you hold me like that." At this point it's up to him whether or not the dance is resumed.

Dear Miss Culkin:

Ever since I was fourteen, I have been allowed to drink in my home on special occasions. I am now sixteen. Last year when I went to our Christmas dance at school, the boys had a bottle and I took a few drinks. You would think I got drunk because some of the girls (holier than thou) are still talking about it. If you don't drink behind your parents' back, and they give you permission to drink, do you think people have a right to talk about you?

Dear Dolores:

One suspects that your own parents would be the ones to become "annoyed" if they knew that you sneaked several drinks from a bottle which some boy provided. The fact that your Mom and Dad permit you to have an occasional drink in the privacy of the family home is one thing; the violation of school rules on a public occasion is quite another. Why not ask them about it?

Our Catholic clergy who discuss teenage problems all frown upon girls of your age who drink in public. In a bar, grill or dining room you would not be served; moreover, it is difficult to conceive of a responsible hostess who would serve hard liquor in any form to boys and girls of sixteen. Surely a young woman who makes any pretense of being a refined person, a lady, would avoid such swigs from a bottle in the school cloakroom or the like.

Apparently you do wish to avoid any criticism of your conduct which could easily cheapen your reputation. Yet for all of that your action at the dance is exactly the kind of thing that could start gossip. And those who would raise their eyebrows, and worse, their voices, need not belong to the clan of "holier than thou."

## Installed as head of Claver Knights

Sterling Humphrey was recently installed as the new Grand Knight of the Knights of St. Peter Claver. Other officers installed were Bennie Ray, deputy grand knight; Maurice Guynn, financial secretary; Paul Hagan, recording secretary; and Robert Garlin, Sr., treasurer. John King, director of sick benefits.

Serving as chairman of the board of trustees is Aloysius Clements with Leo McElroy and Joseph Parrott as members of the board; Evans Jones, outer guard; Thomas Parrott, inner guard; Daniel Jones, lecturer and publicity director; and George Parrott, warden.

Rev. Bernard L. Strange is the council chaplain.

## Movies and Television

If you saw Ingmar Bergman's *The Seventh Seal*, you are almost certain to admire *The Virgin Spring*. Both recall a man haunted by God, so much so that both of them caused me to recall Francis Thompson's poem *The Hound of Heaven*. Bergman might feel "down the arches of the years" and "down the labyrinthine ways," but he is always aware of the "unhurryng chase and unperurbed pace, deliberate speed, majestic instancy..." *The Virgin Spring* is shot through with an awareness of God's presence in the world.

Here, as in the Seventh Seal, Bergman shows his uncanny ability to make the Middle Ages come to life. During those pictures you never get the feeling that here are 20th century actors dressed in medieval garb, play acting. At least Bergman's Middle Ages coincide with my idea of what those times were like. Man's natural nature and spiritual nature were both robust and in violent conflict.

*The Virgin Spring* is something of a miracle play adapted from a medieval ballad. It revolves mainly around two sisters, one dark and evil serving Satan and one fair and good serving Christ. They start through the forest bearing candles to the village church. The evil sister turns back and the good one goes forward. She meets three goatherds and out of compassion offers to share her bread with them. The ballad says that "The herdsmen three took her to wife and then from her they took her life."

The murderers flee and try to sell her garments at a farm, not knowing the farm belongs to the girl's father. The father kills the murderers and buries them in the woods to find his dead daughter. At this point a miracle occurs; a difficult thing to bring off in a film. But Bergman brings it off. *Legion of Decency: A History*.

—Reviewed by Edward Fischer for Ave Maria

**SWISS FAMILY ROBINSON**—This very free screen reworking by Walt Disney of Johann Wyss; rather lugubrious children's classic is the best best of the Technicolor holiday attractions for youngsters. It has a cast which includes John Payne, Tommy Kirk and Kevin Corcoran. The film has a great deal more light-hearted charm than the book and several embellishments that were not the original at all, such as a good of mick-meister story-book pirates and a tower of romance provided by a girl castaway (Janet Munro). (*Legion of Decency: A-L*)

—Both reviewed by Moira Walsh for America Magazine



ON TV PANEL—Father Charles Kostler, Secretary of the Archdiocesan Marriage Tribunal and Assistant Pastor of St. John's Church, Indianapolis, is a regular member of the interfaith panel for "Scope," which will be seen at 2 p.m. Sunday, Jan. 15, on Channel 8, Station WISH-TV. The program is devoted to a discussion of issues of the day in the light of moral principles.

## Benefit card party slated January 21

A benefit card party, sponsored by the Catholic Daughters of America, Court Chartard, will be held Saturday, Jan. 21, in the L. S. Ayres Auditorium. Playing begins at 1 p.m.

Members of the committee are Misses Marjorie Brink, Clem Beckerich, Victoria Todd, Minetta Conyers, Mary Rose Owen, Winifred Galvin, Cecilia Moutz, Margaret McColoy and Mrs. T. O. Beck.

The proceeds will be used for the summer camp fund and the Rosary Radio Program.

## Card party slated at St. Bernadette

All of the popular card games and other favorite games will be featured at the card party sponsored by the Women's Council of St. Bernadette Parish, on Tuesday, January 17, in the school cafeteria, 4538 River Ave. Playing begins at 7:30 p.m.

Door prizes and player prizes will be awarded. The public is invited.

# Spurn 'substitute gods,' Australian youth urged

SYDNEY, Australia.—Cardinal Norman, Archbishop of Sydney, has urged Protestant church leaders in urging the nation's youth to spurn "substitute gods" of modern society.

The statement, signed by Cardinal Gilroy, Anglican Archbishop Hugh Gough of Sydney and Dr. E. H. Watson, president of the New South Wales Council of Churches, complained that young Australians are subjected to "a babel of thousands of gods, implicitly or explicitly denying the

existence of God or the validity of His Commandments." It was the second joint statement of the Catholic and Protestant religious leaders within a fortnight. Their first was a Christmas message to the public, emphasizing the spiritual significance of the feast.

IN THEIR latest message religious leaders asserted that "a tremendous and enticing literature" glorifies the substitute gods of wealth, power, prestige and pleasure.

"Before the entranced eyes of adolescents a famous actress with many husbands is presented as the ideal of modern womanhood," they said.

"The symbol of manly success is only too often one whose great wealth has been created by exploitation, massive deception of the public or the ruthless elimination of competitors."

"If the young are induced to model their lives upon such examples, they must inevitably reap a harvest of misery for themselves and disaster for the nation."

THEY NOTED that "vast ethnic changes wrought by our immigration program are transforming our national culture." Religious leaders in Australia have long urged the immigration



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## How This Newspaper Helps Advertisers...

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**The Criterion**

MEASURE OF SERVICE... MARK OF INTEGRITY

## Court appeal is unlikely in Vermont school case

BURLINGTON, Vt. — The South Burlington School Board probably will not appeal to the U.S. Supreme Court against a ruling that use of public funds to pay tuition for students attending Catholic high schools is unconstitutional.

The ruling was handed down (Jan. 2) in an unanimous decision of the Vermont Supreme Court.

It was pointed out here that South Burlington's new high school will be opened in September, making it no longer necessary for the town's students to attend other high schools. It also was indicated that two Vermont courts have ruled on the issue, holding the practice unconstitutional, and that taxpayers might object to the expense of further court action.

For more than 90 years it has been the practice in Vermont towns which do not have a high school to let the parents of high

school students select a high school on a list approved by the Vermont Board of Education, and to pay the tuition of the students at the school of their choice.

The South Burlington court case was touched off by C. Raymond Swart, a town resident, who objected to the tuition payments for town students attending Mount St. Mary's Academy and Rice (formerly Cathedral) High School in Burlington. Mr. Swart filed suit against the South Burlington board in 1958.

On February 19, 1960, Superior Judge William C. Hill, sitting in Chittenden County Chancery Court, ruled that the tuition payment practice was in violation of the U.S. and the Vermont Constitutions.

## Press facilities set for Council

VATICAN CITY—A press office is being prepared for the coming Second Ecumenical Council.

The office, which will be used by newsmen from all over the world, will be located in one of the two office buildings facing St. Peter's Square. Located on the ground floor, the office will be equipped with telephone booths and other conveniences.

The press office will be in direct contact with the Council's preparatory commission and will come under that body's jurisdiction.

## LAW SCHOOL OPENS

PONCE, P.R.—The School of Law at the Catholic University of Puerto Rico here will accept its first students next August, Father Thomas Stanley, university rector, has announced.

## CARD PARTY

The Little Flower Auxiliary, No. 308, Knights of St. John, will hold a card party on Friday, January 20, at 8 p.m. in the Little Flower Auditorium, 14th and Bosart.

CALENDAR

JANUARY 13  
St. Rita's Social begins at 6:30 p.m. in the Auditorium, 19th and Arsenal Ave.

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

JANUARY 14  
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

JANUARY 17  
The Card Party sponsored by the ladies of St. John's Church, begins at 1:30 p.m. in the Assembly Room. Mary Roman is chair-lady.

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

The Social sponsored by the Men's Club of Little Flower Church begins at 7 p.m. in the school hall, 19th and Bosart.



# Tic Tacker

**TO THE BALL.**—Marian College junior, Gayle Hoise, of Evansville, is going to the Presidential Inaugural Ball. She had been invited by a friend who attends the Naval Academy at Annapolis, but until this past Monday she could not accept. She did not have the money.

When her resident classmates here learned of her plight, they secretly planned to earn the necessary funds by extra work around the campus—washing dishes, waiting tables and house cleaning.

On Monday evening, Jan. 9, the girls arranged a little party for Gayle—and presented her with \$80 they had earned. There was much female blubbering all around. And Gayle is going to the Inaugural Ball.

**FORM GREAT BOOKS GROUP.**—A first year Great Books Discussion Group will be formed at the Indiana University Students' Catholic Center, Bloomington, beginning on Sunday, Feb. 12. The group, which will be directed by graduate students William Belis and Richard Rupp, will meet every week.

**FOR COLLEGE-BOUND STUDENTS.**—The Catholic College Bureau of Chicago, publishers of the directory, "Catholic Colleges and Universities," has made available a limited number of directories for free distribution to high school counselors, pastors, and parents. A copy may be obtained upon request. The CCU directory is a 144-page manual of college information covering such items as location, college costs, scholarships, housing, programs of study and admission. Included in a section on the professions and professional requirements. The address: Catholic College Bureau, 109 N. Dearborn St., Chicago 2, Ill.

**CONGRATULATIONS.**—Best wishes to Mr. and Mrs. James Lloyd of St. Mark's parish, Indianapolis, who will observe their 25th Wedding Anniversary on Sunday, Jan. 15. And also to Mr. and Mrs. George Toschlog of St. Andrew's parish, Richmond, who will observe their 30th Wedding Anniversary on January 15.

**RED BLOODED AMERICANS.**—The Indianapolis Red Cross Bloodmobile will visit the Marian College campus on Tuesday, Jan. 17, from 9 a. m. to 3 p. m. to receive blood donations. In February, 1961, Marian students have given a total of 98 pints for veterans' hospitals and other Red Cross aid purposes.

**POST CHRISTMAS REPORT.**—Officials of the Marion County Association for Mental Health are elated to report that 13,469 gifts were donated by the people of Indianapolis to their recent Mental Health Gift Day. They thank you to the thousands of volunteer supporters who helped to make Christmas brighter for hospitalized mental patients.

**LOCAL ANGLE.**—An article written by Sister Jeanne Francis, S.P., former teacher at St. Joseph's School, Indianapolis, appears this month in the Catholic School Journal, monthly journal of the education industry. Entitled "Counseling: prescription for yesterday's ills," the article deals with counseling of high school students. Sister Jeanne Francis is currently on the faculty of St. Simon's School, Washington, Ind.

## Newman Mothers Marydale Guild slate card party to meet Jan. 18

The annual spring card party sponsored by the Newman Mothers Club of Butler University, will be held at L. S. Arce Auditorium on Tuesday, January 17. Playing begins at 1 p. m. The proceeds from this annual event will be used toward the expenses involved in the upkeep of the Newman House on Sunset Ave., and applied to the building fund. Chairmen in charge of the party are Mrs. John A. Powell and Mrs. W. J. McManan.

## Bill would require delay in divorce

**OKLAHOMA CITY, Okla.**—A bill providing for a one-year delay in granting a divorce decree in cases where the parties are parents of children under 18 has been introduced in the house of the Oklahoma State Legislature.

The bill also provides that the district judge shall appoint a counselor or adviser to work with the couple "in an effort to effectuate a reconciliation." Present Oklahoma law provides no delay provision in divorce cases. In some jurisdictions, such as Oklahoma County, district judges require a 30-day delay in divorce cases where children are involved.

### SPEAKER NAMED

**TELL CITY, IND.**—The regular meeting of the St. Paul's P.T.A. will be held on Tuesday evening, Jan. 17. Mrs. Alvena Burnito, child psychologist and author, will be the speaker. Mrs. Burnito is a representative of the child welfare department of the Indiana Department of Public Welfare.

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## Biblical

(Continued from page 7)  
geological periods of thousands of years each. Of this we shall see more later.

**ARCHEOLOGY**, too, has thrown immense light on biblical interpretation. Thus we are enabled to date the exodus from Egypt with relative assurance at around 1275-1250 B.C. We have been able to situate the original city of Jerusalem (the Jebusite stronghold captured by David's forces).

We have acquired an extensive knowledge of the completely polytheistic character of the Land of Canaan into which Abraham came as he journeyed from Ur to Haran. Every book of the Old Testament may now receive something of an archeological commentary, as well as the theological commentary so strongly recommended by Pius XII—the theology thus being all the better grounded and solidified.

Modern scholars, too, are very hesitant about projecting back into the Old Testament doctrines which were only revealed in the New, such as Trinity, Divinity of Christ, Incarnation. It was "little by little and in different ways" (Heb. 1, 1) that God revealed His marvelous plan of redemption.

To conceive of Adam as having understood the deepest mysteries of Christianity is an opinion to which modern biblical scholars would care to sign their names.

**THE LESSON** in all of this is that we have to take the Bible as it really is, neither detracting from its genuine meaning nor injecting extraneous meanings into it.

If modern biblical scholarship has arrived at conclusions foreign to past ages, it has done this only because the very kind of evidence respected and advocated in the papal documents has led them in this direction. We need have no fear that anything genuinely basic to Christianity is being lost. Next week: The Inspiration of the Bible. (Copyright by The Catholic Reporter)

## Heaven

(Continued from page 7)  
The happiness of heaven, then, is a supernatural happiness. That we may achieve it, God gives us the supernatural helps which we call grace. If God led us to our own purely natural strength, we never could achieve the kind of joy that will merit heaven for us.

**IT IS A special kind of love**, we call it "charity," and God offers us the seed of it in our baptism. So long as we do our part, by seeking, accepting and using the successive graces which in Baptism, this supernatural love for God will grow in us, and will bear fruit.

Heaven is a supernatural reward which is bestowed on us for living of a supernatural life. To know, love and serve God, under the impulse of God's grace—that is a supernatural life. It is the whole plan, the whole philosophy of a truly Christian life.

## Assumption parish women announce plans for retreat

The Women of Assumption parish will have their annual retreat at Our Lady of Fatima Retreat House, 111 W. Raymond St., beginning Friday, Jan. 20 at 7:30 p. m. through Sunday, Jan. 22, at 4:30 p. m.

Persons interested in making the retreat with this group may call Mrs. John P. Mick, ME 474-36 for reservations.

The women in Circle I of Assumption Altar and Rosary Society will hold two card parties in the school hall, 1115 S. Blaine Ave., on Sunday, Jan. 15, at 2 p. m. and at 7 p. m. Each and other popular card games will be played. Refreshments will be served between the games.

Chairmen in charge of the parties are Margaret Winstead, Anna Elbach, Edna Coomsee, and Louise Myrtle.

Regular monthly card parties are being planned on the third Sunday of each month, beginning 1961. These parties are open to the public.

## Elect new officers at Sacred Heart

The new officers of the Confraternity of Christian Mothers of Sacred Heart Church are: Florence Mappes, president; Mary Ann Schmalz, vice president; Lenore Mayer, second vice president; Flora Stewart, recording secretary.

Other officers include Eunice Moxley, treasurer; Helen Neuhagen, assistant treasurer; and Cecilia Sanders, financial secretary.



**FORM AUXILIARY FOR LITTLE SISTERS.**—On January 8 a meeting was held to formally organize the St. Joseph's Auxiliary of the Little Sisters of the Poor in Indianapolis. Aim of the organization is to aid the Sisters in caring for their aged guests. Bishop Henry Pinger is the organization's chaplain. Shown above are, left to right, front row: Sister Assistant Clotilde, Mrs. William P. Flynn, treasurer, and Mother Marie Matile, superior. Back row, left to right: Mrs. Rosemary Brennan, chairman of the organizing committee; Father Ralph Karl, O.M.I., Indiana University Medical Center chaplain; and Mrs. Paul Raheley, guest organizer from Detroit, Mich.

## INTELLECTUAL SPUR

# Marian College adopts new honors program

Adoption of an honors program for greater intellectual development of outstanding students is announced today by Marian College.

After viewing successful operation of a pilot study during 1959-60 and the first semester of 1960-61, administration has approved the Honors Program as a continuing activity leading to awarding of Honors Degrees.

The announcement was made by Sister Mary Olivia, O.S.F., college dean.

Sister Olivia said the program will consist basically of assigned readings and seminar discussions every two weeks throughout the sophomore and junior years, followed by individual projects in library research, laboratory or field work, or creative productions in the senior year.

Three Indianapolis students in the pilot group, which was begun in the fall of 1959, will be privileged to begin work next fall on major projects in their respective fields of study.

**MATHEMATICS** major Ronald Bornman, English major Dennis Donahue, and accounting major Alan Leighton, all of Indianapolis, are among the 11 in the pilot group whose assigned readings were in natural sciences and mathematics during this semester. They will read and discuss theological works during the second semester.

A second group, which began work last fall with readings in world literature, will continue next semester with readings and discussions on history and the social sciences.

Next fall, and each fall thereafter, a new group of sophomores whose grades have averaged "B" or higher and whose test scores and personality factors and guest recommendations are satisfactory, will begin work in the Honors Program.

Participants are required to submit written critiques of the readings to be discussed at the seminars, which are conducted by faculty members or guest leaders.

Sister Mary Karen, O.S.F., is chairman of the faculty Honors Committee which administers the program. Sister Karen is credited with organization of the Honors Program after a study of similar operations in other colleges.

**HOOSIERS** in the pilot group of 11 include Mary Beckmeyer, Deatur; Shirley Bill, South Bend; Beverly Eckstein, Anderson; Gayle Hoise, Evansville, and Julianna Simmons, Seymour. Others are Ellen Burnett, Wheaton, Ill.; Isabel Harsh, Patatine, Ill.; Elizabeth Kropp, Kaukaun, Ill.; Deanna Metzner, Cincinnati, and Chou Phan, Hue, South Viet Nam.

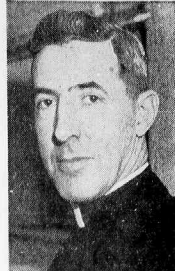
Indianapolis students in the second group are: juniors, Michael Deery and Dina Bernardin; sophomores, Joseph Chapman, Mary Armbrist, Geza Horvath, Peggy Knoll, Patricia Malokovic, Marybeth Schubert, Alaric W. Weinbrecht and Gerald Zore, all of Indianapolis.

Indiana students in the second group include Michael Thompson, Fort Wayne; Patricia Palmer, Fort Wayne; Dolores Kohne, Deatur; Virginia Haller, Washington, and Juh Hui, Anderson.

From out of state are Sherry Cauffman, Louisville, Ky.; Elaine Grafen, Cicero, Ill.; Anna Krebs, Plainville, N.Y.; Marie

## Father Courtney to speak at DCCW luncheon

The estimated 400 guests who are expected to attend the annual luncheon of the Indianapolis Deaconry Council, Catholic Women will hear Father Paul Courtney, S.T.L., Dean of Men at Marian College, talk on the luncheon's theme—"The role of Catholic Women in the Lay Apostolate." Father Courtney is also associate editor of The Criterion. The event is scheduled for 12 noon, Wednesday, Jan. 18 in the Riley Room of the Claypool Hotel.



**FATHER COURTNEY**

The Melo-Tones, a singing group from Marian College, will present a program. Mrs. Leo Brand, the Council's president, will preside.

Among the special guests will be Miss Marie Kleinoff, Lakeville, Ind., National director for the NCCW Province of Indianapolis which comprises the entire State of Indiana, and who is also third National vice-president of the National Council; also Mrs. Russell Wilson, Clinton, president of the Indianapolis Archdiocesan Council; Monsignor August R. Pusegger, Archdiocesan spiritual director; and Monsignor Albert H. Husald, spiritual director of the Indianapolis Deaconry Council.

The reservations chairman, Mrs. John McQuade, 6965 Bart Will Drive, Cl. 13200, asks that reservations be in by Monday, January 16th.

All Catholic women and clergy are invited to the luncheon and also the regular Council meeting which will immediately follow.

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**FORTY HOURS SPEAKER.**—Father Bernard J. Patters, O.S.B., subprior of St. Maur's Priory, South Union, Kentucky, will conduct the Forty Hours Devotions at Holy Angels parish, Indianapolis, January 13, 14 and 15. The observance will open with a Solemn High Mass at 8 a. m., Friday, and the solemn closing is set for 4:30 p. m. Sunday, Friday and Saturday evening services will be held at 7:30 p. m.



RECEIVE CHARTER—One of thousands of Catholic civics clubs chartered in the U.S. for the express purpose of developing informed, responsible young citizens is that of St. Plus School in Troy, Ind. Known as the St. Plus Student Council Civics Club, the group is composed of eighth grade pupils and two representatives from each of the other classes. Officers of the organization, seated left to right, are: Alfred Snyder, treasurer; Mary Fella, secretary; Wade Van Winkle, president; and Pat Tugale, vice president. Other members, from left to right, are: Mary Linne, Stephen Jacobs, Anna Jean Kessens, Marilyn Rudolph, Billy Jo Kessens, David Deville, James Weaver, Mary Jo Etienne, Mary Snyder and Gregory Hagedorn. Theme of the current program is "Your Citizenship — Know It, Cherish It, Live It."

Bellarmino rite slated for Sunday

LOUISVILLE, Ky.—Bellarmino College here will name five campus buildings as part of its tenth anniversary celebration on January 15.

The buildings are: a science building to be named for Louis auditorium-gymnasium to be named Knights Hall for the nickname of the school's team; a student residence hall to be named for John Henry Cardinal named for Cardinal John Henry Newman; a residence for diocesan priests on the faculty to be named for Bernard J. Leahy, first chairman of the school's board of overseers; and a residence for Franciscan Conventual Fathers on the faculty to be named for St. Bonaventure, famous Franciscan scholar.

The auditorium-gymnasium as a science hall and student residence will be blessed and dedicated. Consecrations will be laid for the two faculty residences.

QUADS BAPTIZED

DETROIT—Quadruple sons of Mr. and Mrs. Gerald Quinane were baptized in Blessed Sacrament church here. Peter, Paul, Gerald and Vincent, dressed in their finest, didn't make a sound during the ceremony performed by Father J. Leo Healy, chaplain of Providence Hospital, where they were born October 23. The Quinane's other two sons, Anthony, 7, and Stephen, 5, looked on, as did nine members of Boy Scout Troop 502 which Mr. Quinane serves as scoutmaster.

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FARMER'S VIEW The big sky

By DANA C. JENNINGS

A farm woman on the Great Plains told us about her small grandson whose few years on this troubled ball have so far been spent hemmed among the office buildings and apartment houses of an eastern city. Her parents brought him out to the farm for a visit last summer and the first thing he said when he got out of the car, his gramma reports, was, "Gee, Gramma, what a big sky!" It was the first time he had ever seen more than a wee patch of it.

Opinions

(Continued from page 4) Have been able to give some satisfactory answers to some tough questions. Can you imagine anyone refusing Baptism for their baby born so prematurely that it would definitely die? Keep those presses rolling. We are glad to hear you are adding to the instruction portion of The Criterion. But, please leave the poor doctors and the A.M.A. alone. They do keep abreast of current events even if it's just over a cup of coffee in the dining room.

Mrs. Philip McClure Shelbyville, Ind. Richmond parish sets card party RICHMOND, Ind.—St. Mary's Guild will sponsor a card party at 8 p.m. on Thursday, January 26, at St. Mary's Church. Mrs. J. E. White is chairman and Mrs. Robert Armstrong is assisting chairman.

Drop of a hat SHINYANGA, Tanganyika—An American missionary here believes he has recorded the first conversion at the drop of a hat. It happened to Father Charles L. Callahan, M.M., of East Haven, Conn., while on a motorcycle trip to a mission station near here.

The priest's hat blew off and an African elder retrieved it. While thanking him, the missionary learned that he was curious about Christianity. They soon became close friends, with the African dropping by the mission often, "just for a visit." Recently he was baptized.

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Martin de Porres, Peruvian friar, may soon be saint

VATICAN CITY—Progress on the canonization process of Blessed Martin de Porres indicates that the Peruvian friar who has been adopted as a patron of work for inter-racial justice could be proclaimed as a saint relatively soon.

The medical commission of the Sacred Congregation of Rites met (Jan. 11) to examine data concerning two alleged miracles attributed to Blessed Martin's intercession. Immediately following the meeting of the medical commission, the preparatory and general assemblies of the Congregation of Rites were held.

The three meetings were of major importance to Blessed Martin's cause and gave rise to speculation that a canonization date will be decided on shortly. Martin de Porres, who was Colored, was born in Lima in 1579 and joined the Dominicans as a Brother while in his teens. He became surgeon and infirmarian of his priory, and extended his care of the sick to the people of Lima. Among his works was the founding of an orphanage and founding-hospital. He died in 1639 and was beatified in 1837.



MERCHANT OF VENICE—The famed Players Incorporated, of Catholic University, will present "The Merchant of Venice" in the Shawe Memorial High School auditorium, Madison, at 8:15 p.m., Wednesday, Jan. 25. Tickets will be available at the door at \$1.00 for adults and 75 cents for students. In the sketch above, Gregory, the artist, captures the robust comedy that is a mark of Shakespeare's masterpiece.

Mass commentary now in book form

NEW YORK—A Minneapolis, Minn., parish has been the proving-ground for a set of Mass commentaries now published in book form. Designed to read aloud to the congregation at Mass, the commentaries have been in regular use for the last four years at St. Richard's church in Richfield, a Minneapolis suburb.

Each commentary briefly explains texts read in the Mass or actions of the celebrant and gives directions to the congregation. They are the work of St. Richard's pastor, Father Alfred C. Longley, who is a leading figure in the U.S. liturgical movement. Collected under the title "That They May Share," they were published here by Benziger Brothers.

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CONTRIBUTORS THE CRITERION will carry a list of parish and occupational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

MRS. R. L. LECHETER, Clarksville MISS JOSEPHINE E. STURWOOD, Connersville MISS LULA FRIEDRICH, Sellersburg MRS. MILDRED LAUGLE, Batesville MRS. EDWARD G. WUNDER, Madison

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Remember Them In Your Prayers

INDIANAPOLIS
HARRY A. DIEZEL, 82, St. Joan of Arc Church, Jan. 7, 1961.
ANNA F. BLAND, 78, St. Louis Church, Jan. 7, 1961.
HARRY A. DUDLEY, 77, Our Lady of Lourdes Church, Jan. 6, 1961.
FRED C. KISTNER, 69, St. Catherine's Church, Jan. 7, 1961.
WALTER E. LYONS, 65, St. Bridget Church, Jan. 7, 1961.
MARGARET MURPHY, 74, St. Patrick Church, Jan. 7, 1961.
BOYD J. CLOUSER, 85, St. Peter and Paul Cathedral, Jan. 7, 1961.
CAROLINE BOYLE, 80, St. Peter and Paul Cathedral, Jan. 7, 1961.
GEORGE GALLAGHER, 80, St. Mary's Church, Jan. 10, 1961.
JOANNE C. WIRTH, 34, Our Lady of Mercy Church, Jan. 10, 1961.
MRS. FRANK LEVITON, 86, St. Mary's Church, Jan. 7, 1961.
FLORENCE PARADE, Holy Trinity Church, Jan. 7, 1961.
MARY W. BASTIN, 74, American Martyrs Church, Jan. 7, 1961.
OLIVER A. PIER, 63, St. Michael's Church, Jan. 7, 1961.
FRANCIS P. BIESEL, 61, St. Anthony's Church, Jan. 7, 1961.
ELIZABETH GRIFF, 63, St. Joseph Church, Jan. 7, 1961.
HERMAN E. ERNE, 56, St. Louis Church, Jan. 7, 1961.
HENRY J. SCHREINER, 78, St. John Church, Jan. 7, 1961.

Indianapolis Parish Shopping List

A grid of 24 small advertisements for various businesses including hardware stores, pharmacies, bakeries, and service providers. Each ad includes the business name, address, phone number, and a star rating.

Study club sets meeting Jan. 18th
A meeting of the Irvington Catholic Woman's Study Club is scheduled Wednesday, January 18, at 1 p.m. in the home of Mrs. John A. Duffin, 43 N. Gladstone Ave.
Mrs. George Lawler will present a paper on the Catholic Digest.

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HASSE'S BAKERY



CFM PRINCIPALS—Keynote speaker at last Sunday's fourth annual Christian Family Day at Marian College was Dr. Thomas J. Stamm, second from left, a prominent Catholic layman of Chicago. He is shown here with Msgr. Francis J. Reine, president of Marian College, and the president-couple of the sponsoring organization, the Christian Family Movement, Mr. and Mrs. Art Smith of Our Lady of Greenwood parish, Greenwood. (Staff photo)

### Spanish prelate deprecates labor conflict

MADRID — Spain's Cardinal-Primate has warned that the current conflict between the Spanish government and Catholic workers' organizations may have serious effects on both the government and the country as a whole.

Cardinal Enrique Pla y Deniel said that the conflict has been caused by government harassment of the Workers' Brotherhood of Catholic Action.

The Archbishop of Toledo issued his warning in a letter to Jose Solis Ruiz, a cabinet minister who heads Spain's labor-management syndicates and the Nationalist Movement, the nation's only legal political party.

The Cardinal declared in his letter: "Recent examples of conflict between Church and state in some nations, which later had serious repercussions even in their governments, began as conflicts between the said governments and Catholic Action organizations."

He added: "In Spain—which is one of the few confessional states in the world and which has a model concordat—the brotherhoods (Catholic Action labor associations) are ignored. They are labeled subversive in government documents. Their leaders are harassed by the police. They are fined for what they say—or even for what they do not say—sometimes in the very presence of their bishops."

Cardinal Pla asked the government of Generalissimo Francisco Franco if it will recognize the legal status of the brotherhood and again asserted that Catholic workers' groups have a right to a voice in decisions affecting labor.

LAST SEPTEMBER, the Cardinal told the brotherhood that the common conviction that it is "one of the factors in the labor field" and thus deserves "genuine recognition."

In July, he reminded the convention of Young Catholic Workers that injustices had alienated many workers from the Church and that "it is up to you to make them return."

The Primate pointed out in his November 13 letter that the Church upholds "the opinion that there must be genuine management and labor representation in the syndicates," and said that if there is not, "then the syndicates would constitute a totalitarian regime like those of Hitler or of the Soviets."

Cardinal Pla concluded that present relations between the government and the brotherhood, which has been accused by government officials of acting against the Franco regime, are "extremely dangerous."

THE CARDINAL sent his letter as changes in the syndicate election laws were being debated. Spain has no labor unions like those in the U.S. Instead more than eight million workers and employers are organized into 36 syndicates for various industries, each of which has sections for labor and management.

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Membership is compulsory and strikes are banned. Top officials, including Mr. Solis, are appointed by government, having some 500,000 lower officers are elected.

The Primate did not say that Catholic labor groups should engage directly in syndicate activities, but said they have a right to try to convince leaders who belong to the syndicates.

"The brotherhoods are not, nor do they aspire to be, syndicates," he said. But they should "train their members so that inside the syndicates they can act in accordance with the doctrine of the Church."

35 Negro bishops, survey discloses

BAY ST. LOUIS, Miss.—A compilation has disclosed that 35 bishops who are Negroes now serve the Church.

One is the first Negro to be named a cardinal—Cardinal Laurian Rugambwa, Bishop of Bukoba, Tanganyika. There are five with the rank of archbishop and 29 with the rank of bishop. All except one are stationed in the missions in Africa. The one is Bishop Remy Augustin, S.M.M., a native of Haiti who is now administrator of the Archdiocese of Port-au-Prince, Haiti.

The survey was made by Father Carlos A. Lewis, S.V.D., for the current issue of St. Augustine Catholic Messenger magazine published by the society of the Levine Ward here.

PLEDGE BOYCOTT  
CHAPEL HILL, N.C.—White and Negro Protestant ministers in Chapel Hill and nearby Carrboro have pledged to boycott local motion picture houses until the theaters are opened to Negroes on a non-segregated basis.

## Sudan refuses to explain 'gag' on Catholic news story

By REV. PATRICK O'CONNOR

BEIRUT, Lebanon — Sudanese authorities suppressed a dispatch sent by this correspondent to the N.C.W.C. News Service in Washington last October and still refuse to offer an explanation.

The dispatch, a prepaid press radiogram, was a 118-word report of the court sentence passed on a young priest, Father Silvano Godardi, and of the evidence submitted in his defense.

The dispatch was filed in the telegraph office in Juba, Equatoria province, on the morning of October 7, the day after the sentence was passed. Two senior officials accepted the press message and issued a receipt for the amount paid. The Sudan tele-

graph service is operated by the government.

THE N.C.W.C. correspondent was in Juba for the following week, during which he received no notice from the telegraph office that his radiogram was undeliverable for any reason.

After leaving the Sudan, he learned that the news service had not received his dispatch from Juba. He cabled the Director of Posts and Telegraphs in Khartoum asking for an explanation and a refund but received no reply.

He then sent a registered airmail letter giving the date and number of the receipt and protesting against the breach of press freedom and unlawful restraint, interference with ordinary telegrams and payment of money paid. After one

month, no reply has been received.

The court sentence reported in the suppressed news dispatch was particularly outrageous. One week later, the appeal court judge reversed it. Father Godardi was thereupon released from prison.

But up to the time of this correspondent's departure from the Sudan, the priest had not been allowed back to his work in Juba. The telegraph master in Juba said that there was no censorship of press radiograms.

EQUATORIA province has become notorious for official hostility to Christianity. Suppression of a foreign correspondent's dispatch, even after it had been accepted for transmission, indicates that the Sudanese authorities wish to cancel their anti-Christian measures from public opinion abroad.

The government of the Sudan, which declares that the Church should be "Sudanized" (staffed by Sudanese priests), make it hard for Sudanese to become priests.

There are only three minor seminaries in the country. Two

more at least are needed, but the government will not give permission for them.

"They have enough seminaries," Minister of Education Sayed Ziada Osman Arabah told this correspondent.

Governor Allam Hassan Allam of Bahr El Ghazal province objected in an interview to the fact that Sudanese priests may not "beget children."

Sudanese priests seem to be

spied on and harassed in much the same way as foreign-born priests.

To this correspondent it looks as if the authorities' talk of "Sudanization" is largely an attempt to justify their campaign against foreign-born missionaries.

The facts indicate that the government does not want the number of Sudanese priests to be increased as much as the foreign missionaries want to increase it.

### Personal friendship seen basis for unity efforts

SACRAMENTO, Cal.—A Catholic authority on the ecumenical movement in Europe declared here that "personal friendship between the Catholic clergy and Protestant ministers" could serve as an effective preliminary to formal unity efforts.

Such a relationship would help to shatter the "wall of prejudices on both sides," according to the Rev. George H. Landzatt, of the Benedictine monastery at Chevetogne, Belgium.

Addressing members of the Catholic Forum here on the subject of Christian unity, Father Landzatt said the ecumenical movement had made greater progress in Europe than in the United States.

Pointing out that his monastery had been established in 1928 at the request of Pope Pius XI to prepare for the restoration of unity between the separated Eastern Churches and Rome, he declared: "We have been laying the groundwork for unity for almost 40 years."

"The outlook is encouraging," he added, "but the accomplishment is far in the future."

MASS CEREMONY  
NEW YORK — More than 200 couples married 50 years renewed their wedding vows at a ceremony in St. Patrick's Cathedral here marking the New York Archdiocese's Catholic Family Day.

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45	Pebble Beige Twist—All-Nylon Pile	11.95	4.95	27	Aqua Textured—Acrilan Pile	13.75	6.95
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60	Sable Textured—All-Nylon Pile	9.95	6.99	129	Green—Wool and Nylon Pile	7.95	4.95
29	Beige Prieze—All-Acrilan Pile	12.65	6.95	149	Grey Loop—Wool and Nylon Pile	7.95	4.95
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