

Chancery announces 54 clergy appointments

10 changes in pastors included in shifts

Fifty-four clergy appointments were announced this week by the Chancery Office. Included are ten changes in pastors and the first assignments for the 15 young men in the 1961 ordination class. All the appointments are effective May 20, 1961, unless otherwise indicated.

The Chancery also announced that the mission church of St. Thomas, Fortville, formerly administered from St. Lawrence parish, Indianapolis, has been raised to the status of an independent parish with a resident pastor. Following is the complete list of clerical assignments, as announced by the Chancery Office.

Very Rev. Cornelius O. Bosler, V.F., pastor of St. Andrew's parish, Richmond, has been named pastor emeritus. He will maintain his residence there.

Father Joseph Clancy, pastor of St. Francis de Sales parish, Indianapolis, has been named pastor emeritus. He will maintain his residence there.

Father Patrick Griffin, pastor of Assumption parish, Indianapolis, has been named chaplain of St. Paul's Hermitage, Beech Grove.

Father Richard Hillman, pastor of St. Joseph's parish, Corydon, has been named administrator of St. Andrew's parish, Richmond.

Father Charles McSwen, pastor of Annunciation parish, Brazil, has been named administrator of St. Francis de Sales parish, Indianapolis.

Father Anthony McLoughlin, pastor of St. Nicholas parish, Ripley County, has been named pastor of Assumption parish, Indianapolis.

Father Ernest Strahl, assistant pastor of St. Mark's parish, Perry County, has been named pastor of St. Joseph's parish, Corydon, and missions.

Father John Sciarra, assistant pastor of Holy Name parish, Beech Grove, has been named pastor of St. Nicholas parish, Ripley County.

Father Anthony Spicuzza, assistant pastor of St. Andrew's parish, Richmond, has been named pastor of Annunciation parish, Brazil, and missions.

Father Joseph Koster, assistant pastor of St. Rita's parish, Indianapolis, has been named pastor of St. Thomas parish, Fortville, and high school instructor.

OTHER assignments include:
Father Charles Frazee, instructor at Marian College, will pursue graduate studies at Indiana University. He will reside at St. John's parish, Seymour.

Father Richard Mode, assistant pastor of St. Lawrence parish, Lawrenceburg, has been named chaplain at St. Vincent's Hospital, Indianapolis, and high school instructor.

Father Paul Dooley, assistant pastor of Annunciation parish, Brazil, has been named Dean of Men at Marian College, Indianapolis, and chaplain of the Boy's School, Plainfield, and the Girls' School, Clermont.

Father Patrick Smith, assistant pastor of St. Joseph's parish, Indianapolis, has been named full-time instructor at Marian College. He will reside at Marian.

Father Richard Zore, assistant pastor of St. Patrick's parish, Indianapolis, has been named full-time instructor at Bruté Latin School, Indianapolis, and administrator of Holy Trinity mission, Edinburg. He will reside at Holy Rosary parish, Indianapolis.

Father Joseph Klee, assistant pastor of Assumption parish, Indianapolis, has been named assistant pastor of St. John of Arc parish, Indianapolis.

Father Joseph McCrisken, assistant pastor of St. Mary-of-the-Knobs parish, Floyd Knobs, has been named assistant pastor of Holy Name parish, Beech Grove.

Father Richard Terrill, assistant pastor of St. Christopher's parish, Indianapolis, has been named assistant pastor of Holy Cross parish, Indianapolis, and high school instructor at St. Mary Academy.

Father Bernard Riegel, assistant pastor of St. Charles Borromeo parish, Bloomington, has been named assistant pastor of St. James the Greater parish, Indianapolis, and high school instructor.

Father Charles Kraessig, assistant pastor of St. Mary's parish, New Albany, has been named assistant pastor of St. Augustine's parish, Leopold, and missions.

Father Raal Staehelin, assistant pastor of St. Lawrence parish, Indianapolis, has been named assistant pastor of St. Mark's



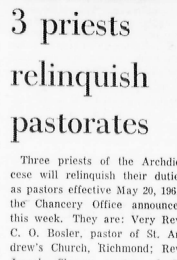
REV. C. O. BOSLER



REV. JOSEPH CLANCY

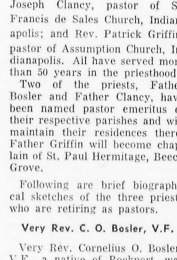


REV. ANTHONY HILLMAN



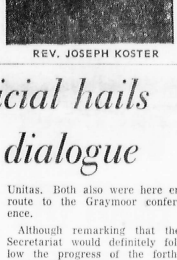
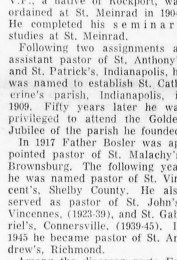
REV. ANTHONY MCGLOUGHLIN

REV. ERNEST STRAHL

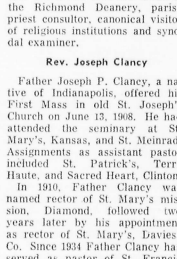


REV. JOHN SCIARRA

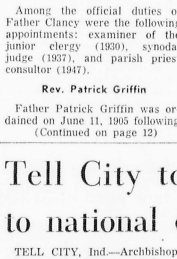
REV. JOSEPH KOSTER



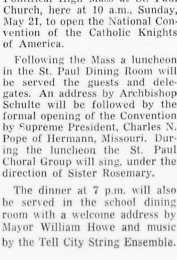
REV. JOSEPH CLANCY



REV. PATRICK GRIFFIN



REV. VINCENT L. NAES, S.T.L.



REV. CHARLES BOYER, S.J.

3 priests relinquish pastorates

Three priests of the Archdiocese will relinquish their duties as pastors effective May 20, 1961, the Chancery Office announced this week. They are: Very Rev. C. O. Bosler, pastor of St. Andrew's Church, Richmond; Rev. Joseph Clancy, pastor of St. Francis de Sales Church, Indianapolis; and Rev. Patrick Griffin, pastor of Assumption Church, Indianapolis. All have served more than 50 years in the priesthood.

Two of the priests, Father Bosler and Father Clancy, have been named pastor emeritus of their respective parishes and will maintain their residences there. Father Griffin will become chaplain of St. Paul Hermitage, Beech Grove.

Following are brief biographical sketches of the three priests who are retiring as pastors.

Very Rev. C. O. Bosler, V.F. Very Rev. Cornelius O. Bosler, V.F., a native of Rockport, was ordained at St. Meinrad in 1914. He completed his seminary studies at St. Meinrad.

Following two assignments as assistant pastor of St. Anthony's and St. Patrick's, Indianapolis, he was named to establish St. Catherine's parish, Indianapolis, in 1909. Fifty years later he was privileged to attend the Golden Jubilee of the parish he founded.

In 1947 Father Bosler was appointed pastor of St. Malachy's, Brownsburg. The following year he was named pastor of St. Vincent's, Shelby County. He also served as pastor of St. John's, Vincennes, (1923-39), and St. Gabriel's, Connersville, (1939-45). In 1945 he became pastor of St. Andrew's, Richmond.

Among the diocesan posts Father Bosler has held are: Dean of the Richmond Deanery, parish priest conductor, canonical visitor of religious institutions and synodal examiner.

Rev. Joseph Clancy Rev. Joseph P. Clancy, a native of Indianapolis, offered his resignation as pastor of St. Joseph's Church on June 13, 1908. He had attended the seminary at St. Mary's, Kansas, and St. Meinrad.

In 1909 Father Clancy was named rector of St. Mary's mission, Diamond, followed two years later by his appointment as pastor of St. Mary's, Evansville. An address as Archbishop Co. Since 1934 Father Clancy has served as pastor of St. Francis de Sales, Indianapolis.

Among the official duties of Father Clancy were the following: First Class in old St. Joseph's appointments; examining of the junior college (1930), synodal judge (1937), and parish priest conductor (1947).

Rev. Patrick Griffin Father Patrick Griffin was ordained on June 11, 1905 following the Richmond Deanery (Continued on page 12)

NEW ORLEANS—Father Carl J. Schluten has resigned as a member of the board of trustees of the recently formed New Orleans Educational Foundation, designed to operate private schools for the purpose of evading the U.S. Supreme Court order requiring integration of public schools.

The Bureau of Information of the New Orleans archdiocese issued a statement saying that the priest had "withdrawn" from the foundation at the request of Archbishop Joseph F. Rummel of New Orleans.

Council official hails progress in dialogue

NEW YORK—Msgr. Jan G. M. Willibrands, an official of the Secretariat for Christian Unity of the forthcoming Second Vatican Council, declared here that the growing dialogue between Protestants and Catholics would help to bring about the full discovery of "the revelation of the truth of Christianity."

The Dutch-born missioner, who is secretary to Cardinal Augustin Bea, president of the Secretariat, made this remark at a news conference in answer to a question on the Church's attitude on the dialogue in relation to discussion of dogma.

Msgr. Willibrands was in New York prior to attending a three-day conference of theologians at Graymont, the motherhouse of the Franciscan Friars of the Atonement, in Garrison, N.Y. It was his first trip to the United States.

Topics of discussion at the Graymont meeting were trends in Catholic ecumenism, the theology of conversion, the Bible, the liturgy and ecumenology as approaches to Christian unity.

JOINING Msgr. Willibrands at the press conference was the Rev. Bernard Leeming, S.J., renowned English author and author on non-Catholic ecumenism; and the Rev. Charles Boyer, S.J., of Rome, president of the U.S. Association and editor of an ecumenical publication called

Unitas. Both also were here en route to the Graymont conference.

Although remarking that the Secretariat would definitely follow the progress of the forthcoming World Council of Churches' Third Assembly in New Delhi, Msgr. Willibrands termed it "very improbable" that Cardinal Bea would attend it. However, he added, his office would most likely have observers there.

As to Protestant observers, he said their "status" has not yet been decided and therefore no invitations have been issued to date.

ANSWERING questions on the growing spirit of ecumenism within the Catholic and Protestant Churches, the missioner commented that "the change in climate makes possible to know what unites, but also what differentiates." Although noting that the dialogue has been "definitely fruitful," he said at present "unity will be a miracle."

Father Boyer felt that the ecumenical spirit is "more intense" in Europe than in America. In explaining this, both Msgr. Willibrands and Father Leeming noted that World War II had brought Catholics and Protestants closer together in European countries.

Father Leeming asserted that Catholic theologians are watching progress in union among the Protestant denominations with keen interest.

THE ENGLISH Jesuit termed the question of Papal Supremacy in any eventual union of Christians as a "radical problem in the background." He noted that unity discussions were now concentrated on exploring more common ground.

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VOL. I, NO. 32 INDIANAPOLIS, INDIANA, MAY 12, 1961

AT ST. MARY, INDIANAPOLIS

New center is planned for Special Education

The establishment of a permanent Child Center, to provide consolidated facilities for the Special Education Department of the Archdiocesan School Office was announced this week by Archbishop Schulte.

The Center will be located in the present St. Mary's parish school, 311 N. New Jersey St., downtown Indianapolis. Archbishop Schulte has announced the closing of St. Mary's School, effective at the end of the current term.

Msgr. Victor L. Gossens, administrator of St. Mary's, is making arrangements for the transfer of pupils from the Holy Cross and St. Peter and Paul Cathedral Schools.

To be known as St. Mary's Child Center, the structure will house the three existing Special Education classes for mentally retarded youngsters now being conducted at St. Mary's, Holy Cross and the Archdiocesan Child Center. Also situated in the Child Center will be offices of the Special Education Department, a division of the Archdiocesan School Office.

FATHER EDWARD SMITH, former assistant pastor at St. Thomas Aquinas parish and chaplain of the Butler University Newman Club, has been named assistant pastor at St. Mary's parish and will serve as priest-director of the Child Center.

Full-time personnel at the Center will include Sister Gerald, O.S.F., Sister Jean, S.P., and Miss Mary Carson, remedial instructors, and Mrs. Ralph Cunningham, coordinator of volunteer remedial instructors. Mrs. C. T. Lockhart, present coordinator of special education for the Archdiocesan School Office, will continue in the same capacity on a part-time basis.

The confraternity of Christian Doctrine, under the direction of Deaneer Chairman Mrs. Carl Peterson, gives religious instruction to 34 children in five Indianapolis centers.

long-range plans, according to Msgr. James P. Galvin, superintendent of Schools, include the addition of trained psychologists, social workers and therapists to provide more complete special educational services. The Child Center's objective will be to test and evaluate children with educational problems and to arrange special education programs for those children capable of being educated.

Parents of youngsters using the Center's facilities will be expected to assist in defraying the expenses of its operation through payment of fees and tuition. The Guardian Angel Guild will continue its financial support of the program and the recruitment of volunteers.

MSGR. GALVIN emphasized that the central location was chosen to allow easy accessibility for pupils throughout the Indianapolis area. In addition to the regular remedial classes, special attention will be given to youngsters in need of assistance on a weekly basis, he said.

More than 500 Catholic school pupils are receiving instruction through the Special Education Department. The program for slow-learners and the mentally retarded forms only a segment of the department's program.

Sixty volunteer teachers are aiding 200 youngsters who are classified as slow learners in 11 Indianapolis area parochial schools. The remedial program is headed by Mrs. Cunningham.

Under Mrs. Lockhart, coordinator of the retarded children in special classes, 43 are receiving instruction—five in the preschool.

COPENHAGEN, Denmark — Communist authorities in Lithuania have arrested a parish priest and his curate on charges of buying materials illegally to build a church, it has been reported.

The parish priest is Father Povilonis of the poor city of Memel. The name of the curate was not reported.

The first hint that Father Povilonis was in trouble with the authorities came when they delayed permission for consecration of a church he had built. It was due for consecration on August 15, 1960.

When Father Povilonis refused to give the authorities a list of Catholics who had donated funds or building materials for the new church, they threw him in jail.

Lithuanian refugees here say the arrests are aimed at making it impossible for Catholics to build a church, it has been reported.

The refugees say communists in Lithuania have brought heavier pressure against the church by imposing steeper taxes. But they point out that religious services in Lithuania are still well attended.

They add that evidence of the intensification of communist pressure on the Church in Lithuania was action taken against Bishop Julijonas Steponavicius for his refusal to ordain the government-favored candidates for the priesthood. Bishop Steponavicius, Apostolic Administrator of the Archdiocese of Vilna, was recently put under house arrest in a village outside Vilna.

Lithuanian Reds arrest two priests in new crackdown

ST. PAUL, Minn.—Msgr. Gerald O'Keefe, Chancellor of the Archdiocese of St. Paul, has been named Titular Bishop of Candyna and Auxiliary to Archbishop William O. Brady of St. Paul.

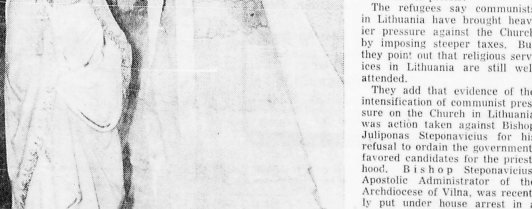
NEW ALBANY—Msgr. Rev. Vincent L. Naes, S.T.L., of St. Louis, Mo., who will represent the Supreme Spiritual Director, Auxiliary Bishop Glennon Patrick Flinn of St. Louis, who will not be able to attend.

Resigns—Father Carl J. Schluten has resigned as a member of the board of trustees of the recently formed New Orleans Educational Foundation, designed to operate private schools for the purpose of evading the U.S. Supreme Court order requiring integration of public schools.

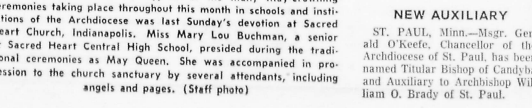
THE BUREAU of Information of the New Orleans archdiocese issued a statement saying that the priest had "withdrawn" from the foundation at the request of Archbishop Joseph F. Rummel of New Orleans.

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(Continued on page 12)



MSGR. REV. VINCENT L. NAES, S.T.L.



REV. CHARLES BOYER, S.J.

Pope thanks K.C. for offer to aid the Vatican Radio

NEW HAVEN, Conn.—His Holiness Pope John XXIII has thanked the Knights of Columbus for their offer of a contribution to complete a new Vatican Radio transmitter.

The Pope's "satisfaction and consolation" with the Knights' offer was expressed to Luke E. Hart, Supreme Knight of the fraternal benefit society of Catholic men, in a letter from Cardinal Domenico Tardini, Vatican Secretary of State.

The Knights offered their gift during a meeting of their council in the Vatican City recently. The Vatican Radio transmitter is at Santa Maria de Galeria.

Cardinal Tardini wrote to Mr. Hart at K of C headquarters here that the Pope examined "with warm interest" the volumes presented him which contained reproductions of the advertisements and pamphlets of the Knights' Catholic advertising program.

The dinner at 7 p.m. will also be served in the school dining room with a welcome address by Mayor William Howe and music by the Tell City String Ensemble.

Tell City to play host to national convention

TELL CITY, Ind.—Archbishop Schulte will celebrate a Solemn Pontifical High Mass at St. Paul Church, here at 10 a.m., Sunday, May 21, to open the National Convention of the Catholic Knights of America.

Following the Mass a luncheon in the St. Paul Dining Room will be served the guests and delegates. An address by Archbishop Schulte will be followed by the formal opening of the Convention by Supreme President, Charles N. Pope of Hermann, Missouri.

The dinner at 7 p.m. will also be served in the school dining room with a welcome address by Mayor William Howe and music by the Tell City String Ensemble.

Council seen giving the laity more active role

NEW YORK—The Second Vatican Council will witness an historic turning point in the Catholic Church when the relatively untapped energies of laymen are "channeled at last into the main stream of the Church's apostolate."

This prediction was made here by Father Robert A. Graham, S.J., associate editor of America, national Catholic weekly, who wrote that while "the zeal of the first Christians brought Christ's Gospel to the limits of the Roman Empire, it may be this age's privilege to extend that Kingdom, in a great leap forward, to the ends of the earth."

Father Graham, who has been a close student of the council, said that "it remains only for the Fathers of the Council to give formal recognition to the lay apostolate movement which has been sweeping the Church for many years."

ENVISIONING "a wider range of action" for the laity, he cited the unprecedented opportunities in the newly-founded nations of

Africa and Asia, "where Christian roots are still tender." These areas, he said, in which the knowledge and zeal of the Catholic layman can be put to greatest use.

"As if political and social changes in these areas were not enough," he stated, "rapid technological advances and a premium on specialists trained as no priest or religious can be trained. Even the shortage of priests were not felt in the former non-Christian countries, many of the works now indicated in the apostolate can be performed better, not exclusively, by laymen."

Father Graham based his forecast on recent addresses by Pope John XXIII and on an official publication of the council, "The Holy See in 1960."

The Pope, in receiving the Permanent Committee of the International Congresses for the Lay Apostolate on Feb. 8, said in question of the lay apostolate will be "an object of vital concern and special study." Later,

the Central Preparatory Commission for the Second Vatican Council, reporting in the volume on 1960 activities, stated that the nature, prerogatives and limitations of the lay apostolate will be studied in detail at the Council, on the level of both theory and practice, with special reference to its relations with the hierarchy.

Father Graham said the forecast of the "virtually unanimous wishes of the bishops of the world."

SUCH WISHES were not always apparent in the past, he said. A complication over many years of Catholic work has been the operation of lay apostolate activities. "The preoccupation with absolute subordination to the bishop only resulted in chafing lay initiative. The bishops inevitably dealt with the laity as they did with their own priests and religious, in disregard of the whole idea of the lay apostolate and its responsibilities."

The problem of the Second Vatican Council will be to find

Editor's Note—Pope John XXIII has appealed to the laity to take an active and lively interest in the coming Ecumenical Council. In the issue of this week, *The Criterion*, offers its readers, both Catholic and non-Catholic, an opportunity to express their opinions about the Council and what they would like to see come from its deliberations. From time to time, the editors plan to issue articles based on the opinions expressed by the readers. Letters should be addressed to: *The Criterion*, P.O. Box 174, Indianapolis 6, Ind. Although no names will be used in the proposed articles, readers are asked to indicate their profession or status—e.g., housewife, teacher, businessman, railroad, etc.

"a delicate balance between lay responsibility and episcopal control," Father Graham stated.

He found "reasonable grounds" to hope that the Second Vatican Council will be able to settle what "several Popes have vainly striven to resolve."

"Historically," he said, "the Council can make its own the earlier calls of modern Popes inviting the laity to take part in a more direct participation in the work of Christ. It can set the example itself by finding some form of lay consultation (at the Council.) Canonically, the Vatican synod can give the laity some status in ecclesiastical legislation."

"Such recognition is presently lacking."

FATHER GRAHAM reminded America's readers that Pope Pius XII, in 1957, said that it would be a misunderstanding of the "real nature" of the Church if it were pictured as made up of an active element, the ecclesiastical authorities, and a passive element made up of the laity.

His article indicated that the Second Vatican Council by setting in a new framework the apostolic outlook of the Church, by codifying the lessons of the past years of lay consultation and by giving timely impetus to worthy tendencies can earn for the laity a status in ecclesiastical legislation.

More vigorous action on the part of the laity may, according to Father Graham, cause the "historic" Council to be laity alike, to regard the lay apostolate as "revolutionary and aggressive" and to reorganize the constitution of the Church.

"Those who enter upon this new style of action will need more, not less, love and knowledge of the Church; they will need more, not less, loyalty and devotion to the Holy Father and his bishops. The clergy, for their part, will learn how to exercise better their unique and irreplaceable prerogatives of preaching and sanctification. The end product will be a mighty union of hearts in the Christian community."

Another article in the May 6 issue of America—"Laymen Without Voices," by Donald J. Thurman, managing editor of Ave Maria, pointed out that lay Catholics of the United States are lagging behind in proposing for

the Vatican Council suggestions regarding the lay apostolate.

THIS CONTRAST, the article said, with the address of Cardinal Francis Koenig, Archbishop of Vienna who, in calling for lay suggestions to the Vatican Council, told newsmen:

"Do not wait for the bishop for a report from Rome, if you have something to say about the Council. Sound a warning whenever you feel you ought to. Urge, when you feel urging is necessary. Wherever the possibility exists, inform the world and Catholics about the Council. Report everything that the people and the Catholics expect concerning the Council."

Mr. Thurman portrayed a two-fold communications problem for Catholics in the United States. "There is no tradition in the Church of America of 'free speech' for the laity, and the official Church for communication between the laity and the clergy and hierarchy."

"The Church," he said, "must set up some structure through which they may be heard, or must be prepared to face the problem of losing her investment in the education of the laity. Do not misunderstand. I do not fear rebellion on the part of the laity. I fear apathy."

He suggests that the diocesan newspaper "might well serve as a channel of communication both ways—from the bishop to his people, and from the people to the bishop."

"It is imperative that the problem be faced up to now," Mr. Thurman concludes, "before it grows to any greater proportions, and that it be worked out according to the individual needs of each parish and diocese."

"THE LAITY will never revolt," but it would be a tragedy to have the unparalleled enthusiasm and mature experience of lay people today lost for lack of a legitimate means of expressing their opinions.

"To avoid such a possibility it is urgent that we begin now to consider the formation of a tradition of 'free speech' and the possible structures through which our laymen without voices may speak."

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Clergy appointments announced

(Continued from page 1)

Father John Elford, assistant pastor of St. Matthew's parish, Indianapolis, has been named instructor at Marian College. He will reside at Marian, and continue in his post as Archdiocesan CYO Director.

Father Donald Schmidlin, assistant pastor of Christ the King parish, Indianapolis, will pursue graduate studies. He will serve as temporary assistant pastor of Holy Angels parish, Indianapolis.

Father Herman Lutz, assistant pastor of Our Lady of the Greenwood, Greenwood, will pursue graduate studies in Rome.

Father Laurence Lynch, assistant pastor of St. Margaret Mary parish, Terre Haute, has been named instructor and coach at Brute Latin School, Indianapolis.

Father Raymond Boehm, assistant pastor of St. Mary's parish, Madison, has been named assistant pastor of St. Patrick's parish, Terre Haute, and high school instructor.

Father Bernard Schmitz, assistant pastor of St. Mary's parish, North Vernon, has been named assistant pastor of Annunciation parish, Brazil, missions and high school instructor.

Father Howard Quinn, assistant pastor of St. Mary's parish, Indianapolis, has been named assistant pastor of St. Thomas Aquinas parish, Indianapolis, chaplain of Butler University Newman Club and high school instructor.

Father Athanasius Ballard, O.S.B., chaplain of St. Paul, Hermitage, Beech Grove, has been named assistant pastor of St. Rita's parish, Indianapolis.

Following are the first assignments of the priests ordained on May 7:

Father Henry Herpel has been named assistant pastor of St. Lawrence parish, Indianapolis, and high school instructor.

Father Gerald Burkert has been named assistant pastor of St. Patrick's parish, Indianapolis, and high school instructor.

Father Dale Burgmeier has been named assistant pastor of Holy Spirit parish, Indianapolis, and high school instructor. (Appointment effective July 21.)

Father Edward Rippberger has been named assistant pastor of St. Philip Neri parish, Indianapolis, and high school instructor.

Father Paul Evard has been named assistant pastor of St. Paul's parish, Todd City.

Father Gerald Gelfingier has been named assistant pastor of St. Matthew's parish, Indianapolis, and high school instructor.

Father Patrick Harpenau has been named assistant pastor of St. Mary's of the Knobs parish, Floyd Knobs, and full-time high school instructor.

Father Edmund Banet has been named assistant pastor of St. Nicholas parish, Indianapolis. (Appointment effective August 20.) He will serve as temporary assistant pastor of St. Mary-Michael parish, Madison.

Father Bernard Koopman has been named assistant pastor of St. Mary's parish, North Vernon.

Father Richard Landwerlen has been named assistant pastor of St. Mary's parish, North Albany, and high school instructor.

Father Joseph McGinley has been named assistant pastor of St. Margaret Mary parish, Terre Haute, and high school instructor.

Appointment effective August 20) He will serve as temporary assistant pastor of St. Catherine's parish, Indianapolis.

Father Lawrence Pushor has been named assistant pastor of St. Simon's parish, Seymour, and high school instructor. (Appointment effective June 12, 1961)

Father Percy Richard has been named assistant pastor of St. Catherine's parish, Indianapolis, and high school instructor.

Father George Coffin has been named assistant pastor of St. Charles Borromeo parish, Bloomington.

Father Francis Tuohy has been named assistant pastor of Our Lady of the Greenwood parish, Greenwood, and assistant at the Curia.

BELOW are brief biographical sketches of the seven priests involved in changes of parishes.

Rev. Richard B. Hillman
Father Richard B. Hillman was ordained at St. Meinrad, where he completed his priestly studies on May 18, 1957. He offered his First Mass at St. Andrew's, Richmond.

He has served as assistant pastor of St. Ambrose, Seymour, during 1959. Father Hillman maintained a motor mission in Harrison Co., Indiana, during 1959. He is a member of the Archdiocesan Board and Foreign Mission Board in 1959.

Rev. Anthony L. McLoughlin
Father Anthony L. McLoughlin offered his First Mass in St. Peter and Paul Cathedral following his ordination on May 31, 1931. He attended St. Meinrad Seminary.

Assignments as assistant pastor include: Assumption, Evansville; St. Patrick, Indianapolis; and St. Simon, Washington. He was named an instructor at Ladywood School, Indianapolis, in 1938. Two years later he entered the U.S. Army as chaplain, a post he held until 1946, when appointed assistant pastor of Our Lady, Queen of Peace, Danville, and chaplain at the Veterans Hospital.

In 1956 Father McLoughlin was named pastor at St. Pius, Troy. He became pastor at St. Nicholas, Ripley Co. in 1960.

Rev. Charles V. McSweeney
Father Charles V. McSweeney, ordained on May 14, 1940 at St. Meinrad, Indianapolis, is assistant pastor at St. Ambrose Church, Seymour. He attended St. Mary's College, Ky., and St. Meinrad.

Father Joseph F. Koster was ordained in St. Peter and Paul Cathedral on December 21, 1946. A native of Catholic parish, he offered his First Mass there. He attended St. Meinrad and the Theological College of the Catholic University, Washington, D.C.

He has served as assistant pastor of the following parishes: St. Patrick, Indianapolis; Christ the King, Indianapolis; St. Michael, Brookville; St. Lawrence, Lawrenceburg; and St. Rita, Indiana.

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LAITY IN ACTION

NCCM Asks Justice in any Federal Aid

PITTSBURGH — The National Council of Catholic Men has warned that to exclude church-related schools from general Federal aid to education would mean penalizing citizens for exercising religious liberty.

The council, a federation representing some nine million Catholic men, said in a resolution adopted at its biennial convention May 7.

Any Federal aid to education legislation which denies constitutionally permissible aid to parents of children who attend non-public schools places a price on the exercise of religious liberty.

"If Federal aid is deemed necessary for the maximum development of every young American's capacity, the National Council of Catholic Men calls upon Congress to give comparable constitutional aid to students in private schools," the resolution said.

THE COUNCIL adopted other resolutions on a wide range of topics. Among them:

—On parents' rights in education. The council said "parents and parents alone have the primary responsibility and primary rights for the education of their children."

The resolution expressed the fear that Catholic parents might adopt the attitude that they have completely fulfilled their obligation by sending their children to a Catholic school.

The NCCM urged parents to "reaffirm their prime responsibility for giving in the home a Christian education."

It also urged that the school can supplant the example and instruction in religion that takes place in the home."

—On Catholics and public schools. The council called on Catholics to manifest their concern for the welfare of the public schools "through active participation in public school home-and-school associations, through active interest in the solution of problems confronting their local school boards, and, especially, through active cooperation with those fellow citizens of good will, of all faiths, who seek to further integration of spiritual and moral values into the curriculum."

—On aid to Latin America. The men's council called on its affiliates to support the work of the United States Bureau of National Catholic Welfare Conference, and the Papal Volunteers for Latin America program.

—On interracial justice. The council asked Catholic men to work for equal voting rights, housing and employment opportunities for all Americans. It also noted that some Catholic lay groups practice discrimination in their membership policies and called for efforts to correct this situation.

"Discrimination against citizens because of their race, color, creed or ethnic origin is fundamentally un-American, un-Christian, unjust and uncharitable," the men's council said.

ND professor among 4 cited by Men's Council

PITTSBURGH — The National Council of Catholic Men has honored four university professors as models of intellectual excellence for the U.S. Catholic layman.

The NCCM, which represents nine million Catholic men, presented its "Honors for Intellectual Excellence" to Joseph D. Collins, professor of philosophy at St. Louis (Mo.) University; Matthew A. Fitzsimons, professor of history at the University of Notre Dame; Francis M. Rogers, chairman of the department of Romance languages and literatures, Harvard University; and John C. Sheehan, professor of chemistry at the Massachusetts Institute of Technology.

THE CITATION accompanying each award said the recipient exemplifies the rich Christian cultural heritage and crystallizes the ideal of intellectual leadership in the lay apostolate.

The awards were presented (May 6) at a banquet during the biennial convention of men's council. Making the presentation

was Msgr. John Tracy Ellis, professor of Church history at the Catholic University of America, Washington, D.C.

IN PRESENTING the awards, Msgr. Ellis said U.S. Catholics "have not put a proper evaluation on the things of the mind. . . . We have not loved learning for learning's sake."

He said Americans in general are "very assiduous" in honoring business and professional men and athletes, but not intellectuals. Yet, he added, "the very future of civilization . . . depends on how the thinking is done."

He praised the NCCM for honoring intellectual achievement and said its action might mark the start of "a new day" as far as the Catholic attitude toward intellectual excellence is concerned.

New Jersey man new head of NCCM

PITTSBURGH — William F. Johnson of Paterson, N.J., was elected president of the National Council of Catholic Men at its biennial convention here.

As president of the federation, representing an estimated nine million Catholic men, he succeeds John C. Hayes, dean of the law school at Loyola University, Chicago.

Mr. Johnson is president of the American Portable Irrigation Company and secretary and general counsel of the Atlantic Fisheries Corporation.

He is a past president of the Paterson Diocesan Council of Catholic Men and chairman of the Catholic Lawyers Guild. He was vice president of the NCCM.

The new vice president of the men's council is Frank H. Heller of Dallas, Tex., and the new secretary-treasurer is John P. Donnelly of Grand Rapids, Mich.

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Pray for Council. Anglicans urged

LONDON—Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, appealed here to Anglicans to join Catholics in praying for the success of the forthcoming Second Vatican Council.

He said they should pray especially that the Council "may be used of God not to hurt, but to help, and also increase the unity of spirit among all Christians."

Catholics have been urged by Pope John XXIII, in an Apostolic Letter to bishops all over the world, to offer special prayers to the Council during the Octave between Ascension Thursday and the Feast of Pentecost.

THE CHURCH AND THE WORLD

Tribute to queen—Urban renewal—Clergy insurance

THE VATICAN

♦ L'Osservatore Romano, Vatican City daily, in a special tribute to Queen Elizabeth II on the eve of her visit to Pope John XXIII, hailed "the noble British nation" for its contribution to liberty and human progress. "It is the merit of the great British nation, and her glory," the paper said, "that she has raised in so many parts of the world new centers of uplift of liberty, of human progress, by giving to a wonderful community of peoples of different races her own language, her own culture and her own civilization." L'Osservatore said "this has been no mere fleeting communication of a patrimony which draws its origins from that Christian faith professed and lived by their forefathers."

♦ Pope John has urged Catholic women to bring Christian ideals into international organizations and new nations. Addressing 2,000 representatives of the World Council of Catholic Women's Organizations, the Pope said: "When many traditional values are brought into dispute even in Christian countries, and young nations search with enthusiasm for a common ideal, the firm persistence of your faith and the calm dignity of your attitude will give your sisters an attractive example leading to unity and order for the whole of life." He noted that the woman's role as the irreplaceable educator of her own children is "your prime mission but not the only one." He declared: "Transmit the message of Our Lord Jesus Christ in your lowly everyday life, exercise a calm influence in the various places where you work, help in street adults who too often ignore beneficial Catholic teaching in the face of the principles unadvisedly by atheistic propaganda, and affirm the teachings of the Church in the great international organizations in which you take part."

♦ "This is a switch because generally the men we call most wanted are in reality unwanted—that's why we try to take them out of circulation. But today we've singled out a man that really is wanted, because of what he's done for—rather than against—the community."

♦ Men and women such as these participating in community affairs are "wanted and badly wanted by ours and every other community over the nation," the veteran Hoosier law enforcement officer said.

♦ HE THEN introduced Alfred E. Kuerst, L. S. Ayres & Co. executive and vice president of the Council Board, to present the awards.

♦ Mr. Kuerst lauded Mr. Kibler's overall volunteer activities, his service in planning and research work of the Council, in United Fund, in Boys' Club and in various other groups. Specifically, he pinpointed Mr. Kibler's long and devoted service to better recreation. Mr. Kibler served as chairman and worked in all phases of the Council's two-year Recreation Survey, completed in 1957. Then he gave his energies to the follow-up to the survey, working in both the 1959 and 1961 General Assemblies and finally helping secure legislation for a county-wide park department early this year.

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Housing and Urban Renewal to create new parishes in the path of urban renewal projects. Auxiliary Bishop John J. Maguire of New York, chairman of the committee, said that wherever possible the committee will work to preserve neighborhoods and to prevent disruption of parish life caused by slum eradication programs. In areas where a change in parish life becomes necessary, the committee will work with city agencies and non-denominational civic groups to ease the hardships of transition, Bishop Maguire stated.

♦ OREGON CITY, Ore. — The state Supreme Court is considering an appeal of an Oregon Circuit Court decision upholding the Oregon City School Board in its use of public funds to supply textbooks to a Catholic parochial school. Circuit Court Judge Ralph M. Holman recently upheld the constitutionality of the Oregon free textbook law, citing the famed Everson case ruling of the U.S. Supreme Court which permitted expenditure of public funds to transport parochial school students. At the same time, however, he restricted his personal dissent from the decision—no, he said, that he was "required to make as a result of the written opinion of the U.S. Supreme Court."

ABROAD

♦ ROME — Italy's Parliament has passed a new law providing for the nationalization of all Italian diocesan priests. The law had been debated in various committees of the Italian Parliament for the past 10 years. Priests of religious communities are not covered by the new provisions because it is presumed they will only bring good to the communities. A similar law was passed in regard to non-Catholic clergymen but its specific provisions have not yet been established.

♦ SEVILLE — Generalissimo Francisco Franco asserted that union of Church and State and cooperation in their respective functions will only bring good for society, for the Church and for the world. The Spanish ruler, speaking at the inauguration of Seville's new archdiocesan seminary, spoke of the persecution the Church suffers at the hand of communism and anti-clerical forces. Cardinal Jesse Maria Bueno y Monreal lauded the ruler, saying that the presence of the Chief of State "promoted to the world the exemplary harmony that exists in Spain between the Church and the civil power."

♦ MALAGA—Bishop Angel Herrera of Malaga told Generalissimo Franco that Spain has a long way to go to bring social justice to farm workers here in the south of Spain. The prelate told the Spanish ruler that a major prerequisite for agrarian reform is a "change in the large landowner himself." He said that Spain's achievements thus far in the campaign against illiteracy give rise to hopes that the government can come to grips with the agrarian problem. He called it Spain's most serious problem.

♦ LONDON—Despite the current \$12.5 million program for expansion of the city's sewerage system, H. E. Doerr & Co. is offering a new carpet for Mother's Day.

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Catholic teachers' colleges, the shortage of Catholic teachers for Catholic schools is critical, the Bishops of England and Wales have indicated. The Bishops issued a statement following their annual meeting appealing to Catholic Teachers to leave their posts in other schools in order to join Catholic school facilities.

♦ BELFAST—Leaders of Northern Ireland's major faiths have appealed to their countrymen to bury religious differences in a common effort to stem the country's rising unemployment. The appeal was sounded by the Churches Industrial Council and was signed by Catholic, Presbyterian, Methodist and Church of Ireland leaders. The Catholic signers were Bishop Daniel Magee of Down and Connor, the Catholic bishop of Belfast. "Our ministry of reconciliation needs to be exercised more effectively in breaking down barriers and helping all classes and creeds to cooperate fully for the common good," the appeal noted.

♦ BALLINAHANIG, Ireland — Bishop Cornelius Lucey of Cork and Koss extolled the virtues of a large family and condemned planned parenthood in a talk to members of his flock here. "Catholic teaching and practice has always been of the big family—not, of course, to the extent of considering that married people are bound to have as many children as they possibly can, but certainly to the extent that the bigger the family the better," the prelate asserted. He observed that the most precious thing in the world was a human being and that so far as parents themselves were concerned, the more children they had, the better hope they have of being cherished in their old age.

♦ BUENOS AIRES — President Arturo Frondizi, in his annual message to the nation, reaffirmed Argentina's traditional Catholic faith. Speaking at the inauguration of the new session of Congress, President Frondizi said there had never been greater evidence of such "fecund, unifying and apostolic action of the Church" as was evident at two religious events, the Great Mission of Buenos Aires in October and the First Inter-American Marian Congress in November. He stated: "We have clearly indicated Argentina's stand as a pro-Western and Catholic nation. It is a country with a clear con-

sciousness of its spiritual and geographical position in the American continent, and aspires to maintain loyal and friendly understanding with all world nations."

♦ CAPE TOWN — Archbishop Owen McCann of Cape Town has urged that the millions of Africans who work in the nation's cities be allowed to own homes there. The family, said the Archbishop, is the primary social unit and a man should be able to live with his family and care for its spiritual and material wants. Unfortunately, this is not always the pattern in South Africa, he said. Since Africans have become a permanent part of the urban industrial structure in the country, it is vital for peace and harmony that they be allowed to own land in the urban areas, Archbishop McCann said.

♦ BOMBAY — Msgr. William Gomez, 41, has been named by Pope John XXIII as Auxiliary to Cardinal Valerian Gracias, Archbishop of Bombay. Bishop-elect Gomez, ordained in Rome in 1941, has been serving as secretary to the cardinal and as vicar general of the Bombay See. It also was announced that the Pope named a Jesuit priest, Msgr. Pius Kerketta, as Archbishop of Ranchi to succeed Archbishop Nicholas Kujur, who died last July.



THOMAS F. KIBLER—most wanted man.

CAUGHT AT LAST

Popular civic leader led out in handcuffs

By DONNA MIKELS SHEA

One day last week at a downtown meeting attended by several hundred civic leaders—bankers, businessmen, doctors, lawyers, churchmen—a prominent community leader was suddenly picked from the audience by uniformed deputies and led out in handcuffs as a "most wanted" man.

But this incident at the annual meeting of the Community Service Council of Metropolitan Indianapolis (formerly the Health and Welfare Council) was no case of sudden disgrace befalling a respectable community leader.

Instead, trucking company executive Thomas F. Kibler, member of a dozen boards and committees and a crusader for better parks and recreation, was led from the audience up front to receive a tiny gold badge and a certificate naming him out as the community's "most wanted man" on the basis of his civic achievements.

♦ THE PRESENTATION was staged as an "intermission" of the Council's annual meeting.

Just as E. G. Plum, vice president and controller of Indiana Bell Telephone Company and president of the Council Board of Directors, was almost ready to announce the program, two uniformed sheriff's deputies slipped into the room. After a whispered conference, Mr. Plum called from the audience Mayor Rob-t Shields, executive officer of the Marion County Sheriff's Office.

The officer conferred in whispers with deputies, then turned and asked for the crowd's cooperation. He said he had just been informed that a man with a "long record," who was No. 1 on the local most wanted list, was believed to be in the audience. Instructing his deputies to flash the subject's fingerprint and "mug shot" card on a nearby projector and screen, he asked the audience's help in spotting the "wanted" man.

♦ THE IMAGE which flashed on the screen was, of course, the 40-year-old Kibler. Simultaneous-

ly, a deputy who had slipped alongside where the subject was seated put on handcuffs and led Mr. Kibler to the platform.

"I said this man has a long record and he has—one that I think will amaze you," Major Shields said. "It is a record of achievements and contributions."

"This is a switch because generally the men we call most wanted are in reality unwanted—that's why we try to take them out of circulation. But today we've singled out a man that really is wanted, because of what he's done for—rather than against—the community."

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leading citizen revolution for better park and recreation facilities. . . . Treat this man with care. He is dynamic and is heavily armed with accomplishments."

♦ MR. KIBLER, who is secretary-treasurer of W. W. Jones Trucking Company, resides at 5740 N. Pennsylvania Street. In 1955, he was chosen to receive both the Indianapolis and Indiana Jaycees "Man of the Year" awards.

♦ He has been active in the Archdiocesan Council of Catholic Men, and is presently serving as the chairman of its Social and Civic Action Committee. He is also active in the Indianapolis Serra Club.

COMMENCEMENT

ST. MARY-OF-THE-WOODS, Ind. — William Oliver Martin, chairman of Rhode Island University's philosophy department, will give the commencement address at St. Mary-of-the-Woods College on June 5.

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Comment

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

Call to action

Some three thousand Catholic laymen from all parts of the nation came together for the first time. They were given a good look at the Catholic image and told to go home and make some changes.

At the biennial convention of the National Council of Catholic Men, speaker after speaker, both lay and clerical, urged Catholic laymen to take a deeper and more sincere interest in civic affairs.

"Catholics have not as yet taken a sufficiently large part in the affairs of our time," said one of the speakers, Father Thurston Davis, S.J., editor of America. He quickly warned that joining anti-Communist organizations was not the way to accomplish this.

"Negative and frustrated thinking and action, such as characterize the John Birch Society and its affiliates, will get us nowhere—not if we wish to discharge our responsibilities and meet our challenges in a truly Christian and Catholic way," said Father Davis.

And at least three other principal speakers warned Catholic laymen not to give in to the temptation to be negative in their civic action by joining anti-Communist organizations.

Bishop William G. Connors of Greensburg, Pa., told a session on freedom of speech and censorship that Catholics should not neglect other community problems in their enthusiasm for fighting obscenity. Unless Catholic groups concern themselves with other community problems, he said, "we leave ourselves wide open to a great deal of criticism and a great deal of ridicule."

Bishop Connors said Catholic efforts to stamp out obscenity will be "more effective . . . in proportion as we are interested in the many, many other ills that beset American society."

The laymen had ample opportunity to know about the other ills demanding their attention. Governor David L. Lawrence of Pennsylvania, the best speaker, told them that "the obvious challenge is the redevelopment of your cities."

"Years of decay have brought with them the stagnation of neighborhoods. In city after American city we find ourselves surrounded by the dry rot of civilization—the abandoned stores, shadowy tenements and dark warehouses which are lingering reminders of the breakdown in our civic life. The government said and added: "Our hands and minds and hearts are needed wherever men and women are unemployed, where advanced technology has revolutionized an industry, where our classrooms are overcrowded and our teachers underpaid, wherever there is hunger or fear and oppression."

The whole convention was geared to teaching Catholic laymen how to join with their fellow citizens of other faiths in tackling the principal civic and social problems of today—not the least among them the racial problem.

Of the men submitted to this intensive training, forty-one were from the Archdiocese of Indianapolis. They have returned now to their respective communities, where it is to be hoped they will soon make Catholic contributions to civic activities in proportion to their numbers—something that has not happened in these parts up till now.

Concepts and security

The Soviets' propaganda activities since the Yuri Gagarin trip suggest an interesting thought, that they aim at more than simple domination in the world. They aim at win acceptance by the world of their main philosophic position. This position, a fundamental in dialectic materialism and the core of Communist's claim to the attention of men is that: (a) there is no God, no Supreme Origin and End of everything that exists, and (b) Man is self-existing and self-sufficient as he explores successfully the mysteries of an apparently limitless material universe.

Here may well be the real menace to the world. While they continue to hold to their philosophic position, the Soviets are out of touch with reality. Whatever they may do in technology, their objectives must remain fundamentally disorderly and their acts fundamentally irrational. No one can ever be certain of a time when an irrational access of pride, in new discoveries and the power they bring, will tempt the Soviets into an adventure, with catastrophic results for us all as much as for themselves.

But we, on our side, cannot be certain to avert this menace simply by intensifying our competitive spirit and by dramatically accelerating our parallel scientific discoveries. We, too, must look closely to our own philosophic position.

We have our own variety of deficiencies. As Christopher Dawson says (The Catholic World, May, 1961), "For more than two centuries Western civilization has been losing contact with the religious traditions on which it was originally founded and devoted all its energies to the conquest and organization of the world by economic and scientific techniques."

Our Western civilization has become more and more secularized. This has meant excluding religious influences from many vital areas. It has also meant limiting a true freedom in the germination of intellectual concepts. After all, whatever is excluding is, by its nature, limiting.

Can it be, as one example of this, that our very secularized Western civilization has become too much concerned with the materialist, "practical" objectives of scientific inquiry? Can it be that, in rocket propulsion, in electronic guidance techniques, in charting the oceans of magnetic forces around us, the Soviets were stimulated by a philosophic concept which, although false in itself, was larger than any and more immediate freedom to intellectual activity? Could this be a reason why, for the moment, the Soviets have surpassed us in the exploration of space?

It will to remind ourselves occasionally that there is a personal God, Omnipotent, Almighty, the Fount and Origin of all that we are and all that we have. It is well to remind ourselves, too, that there is a supernatural world with its laws and its order transcending the Milky Way, Andromeda and all the galaxies of the material universe—not to mention the little speck of cosmic dust we live on. This is the only concept which guarantees mankind the scope it needs to live and develop in freedom.

On our recognition of this, with its implications, depends our only hope of lasting peace and security, whether on Earth or travelling through space, whether in time or eternity. Any human society which ignores this will inevitably disintegrate of its own accord, without any assistance from the Soviets.

QUESTION BOX
Deplores hubbub over Philomena

By MSGR. J. D. CONWAY

Q. I am in the eighth grade, and one day last week one of my friends said that St. Philomena is not a saint anymore. I thought that once a person was a saint she is always a saint. Could you straighten me out on this? Can a girl who is going to be a sister take the name Philomena now?

A. The mail has brought many questions on this subject recently. One person wonders about the infallibility of the Pope. Another asks about the disilusion about the Cure d'Ar's who believed in the miracles of his dear little saint. Others are worried about all the novenas, petitions and Mass offerings made in honor of St. Philomena. What has happened to them?

So much has been written on this subject in the past few weeks that I will not retrace the story of the relics found in the catacombs and enshrined as the skeleton of a martyr in a church near Naples. I would only encourage you, if you get a chance, to visit the cemetery of St. Priscilla where this body was found. It is one of the most interesting and best known of the major catacombs at Rome. I found it inspiring, without even knowing that "St. Philomena" had been there.

Let me answer the questions briefly, and then philosophize:

1. The infallibility of the Pope is not at issue. St. Philomena has never been canonized; her name is listed even in the Martyrology; and her feast has never been general in the Church—only permitted in some localities.

2. Good St. John Vianney was holy, fervent and trusting enough to get all the favors he needed without any special little martyr figure in heaven to help him. He must have had thousands of saints on his side. Philomena was a concubine, a proof of sentimentality for a man otherwise engrossed in rugged combat with sin and the devil.

3. Once a saint always a saint; you can't fall out of heaven. Only on earth can you lose your sanctity by sin. The trouble is that we have no positive proof that the little lady, falsely called Philomena, ever got to heaven. We hope she did; and that she and her friend the cure of Ars, and the Venerable Pauline Jaricot, and all the other devotees of "St. Philomena" are enjoying this earthly confusion together.

4. Our prayers, novenas and offerings were not wasted; they were all directed ultimately to God anyway. Saints, relics and shrines are only helps to lead us to God. "Philomena" was mostly a symbol of piety. The name "Philomena" is a contraction of the name "Philomena," and there must be millions of beloved young girls in heaven ready to accept prayers offered in this name and pass them on, reinforced, to the Master.

The name Philomena is still a valid Christian name. Another saint was a concubine, too, on July 5 and there are two named Philomena.

6. Church authorities are able to make mistakes in matters which do not involve the official teaching of faith or morals to the entire Church—in matters which do not directly affect the teaching of Christ. And often—in the interest of truth—they are ready to admit their error, as they did in this case.

Often we hear the Church called authoritarian. Actually many of her problems result from leniency and tolerance. She allows popular devotions to grow, as long as they are not harmful. Most of her saints have never been canonized by official decree, but by formal process. Shrines like Fatima grew up by demand of the faithful; the Church merely examines them to see that they are sensible and in accord with sound doctrine. Her approval is only a final ratification.

Trouble begins when these private devotions infiltrate too deeply into official worship. Then sometimes a bit of surgery is required to arrest the tumor of this distorted growth. The Congregation has been doing some careful paring and pruning there, but the popular celebration of liturgy back into perfect focus: with the Incarnate Word, Christ the Redeemer, clearly in the center of the devotional life of the Church—and the saints an appropriate decoration in the background, or on the periphery. Many saints have been removed from the official calendar; others have had their rank reduced in rank; many are only commemorations. In this latest decree the Congregation has tried to sweep out or reduce the accretions in local calendars to the local landscape, so they will remain on the local landscape, and keep saints reasonably historical.

As a result of these reforms the annual cycle of the mysteries of our Redemption emerges more prominently. Christmas has an octave much less cluttered; the mysteries of the divine life are more clearly; during Lent almost every day recalls a scene of the public ministry; and nearly every Sunday is free to be a day of the Lord, without a saint pushing him out, or crowding in for a commemoration.

Pulling little St. Philomena from a few local calendars should give no joy to our faith. From the reaction one might think we were dropping her like a hot potato. I should give you pause to examine the foundations of our faith and devotion. Do we have the Eternal God, our Creator and Providence Father, plainly in the center? Are the mysteries of the Incarnation and Redemption closely grouped around the divine center? And then do we have the Church, the Sacraments, the Sacrament of the Eucharist, the Mass, the Sacrament of our personal sanctification. And is divine grace the enlightening theme of the whole picture, spreading its give purpose to our lives and efficiency to our actions?

If that is our picture of life and salvation then some little saint off in the far edges of the background will hardly distract us a moment—only lend a familiar human touch to the scene, and give us assurance that we are not alone.

To illustrate my point let me quote a phrase I often heard from one of my favorite bishops in the heyday of popularity of St. Therese, the Little Flower. "She is a saint, for she said, 'but she should keep her place in the center. Of course she knew that the gentle Carmelite was not pushing herself forward; her devotees were showing her almost the central focus of the religious picture. Fatima is a more recent example. The devotees who hold the private revelations made to a group of Portuguese children of equal rank with the Holy Gospels. I am not fighting Fatima; I once made a pilgrimage to the place and was quite impressed. But I just don't want to get the picture in proper focus. It isn't worth a single Holy Mass."

No Help



OPINIONS

Prairie Creek reader favors Latin

To the Editor:

If the fact that we still have a Latin liturgy seems to be keeping prospective converts out of the church and some of your readers seem to find it impossible to give a reasonable explanation for keeping the Latin, one can not help but wonder what sort of instructions are being given by some of our priests. Are they completely carried away by some of the fads and changes that have come about the past few years?

I wonder if the good former Abbot from Saint Meinrad has stopped to consider why the church will be using Latin in the coming council, if he is completely deaf to the beauties of Gregorian chant in the original Latin and how he would enjoy saying Mass in Chinese.

When is Rome going to stop allowing some of the so-called progressives to run the show and start becoming as solicitous of maintaining our Latin rite unchanged as she is the Eastern rites.

I refuse to comment on the current fad of lay participation.

Robert A. Brown
Prairie Creek, Ind.

Use of Latin

To the Editor:

There seems to be considerable controversy over the use of the Latin in the Mass. To those who studied the Latin as part of one of their past activities, etc., altar boys, students of liturgy, etc., this controversy seems rather foolish. Of course, something like this is to be expected. People have changed little basically, sometimes I wonder if any at all. Naturally, when the Church institutes something new, she worries little about the reaction that she has centuries by bringing about the desired change and will do so at the opportune time.

Indianapolis Critierion Reader

Disagrees

To the Editor:

I wish to disagree with the parent from North Vernon who states that high IQ children are more prone to get into mischief. If there aren't enough challenges offered to the children, it can lead to trouble. But it is the duty of parents to see to it that opportunities for self betterment are available to their children. They tend to lean on the schools too much.

If children are highly intelligent it takes a minimum of guidance from parents to channel these interests constructively. With all the advantages offered to us for self-improvement, we can and should instruct our children in the fine art of living.

Only if parents themselves show an interest in creative writing, thinking and hobbies can they be trained to do so. Interest in music, art, and crafts can be nurtured in the home. So many good books are available at small cost.

Young parents should be made to see their responsibility to their children in this matter. Environment can do wonders to shape attitude.

Mrs. R. H.
New Albany, Indiana

STRAY LEAVES

As an institution, he's fond of jazz

By MICHAEL BOWLES

Some readers decided from this column last week that My Lord High-and-Mightiness was a cantankerous old fuddy-duddy and against Jazz, the great American contribution to the world. Nothing could be farther from the truth.

I am not a bit against Jazz. After all, it must be assumed that even a scribe in the Catholic press has at least that much instinct for journalism that he would not attack Jazz as an institution. Me, I would no more think of attacking it than I would of attacking Motherhood or Father's Day. Institutions strongly enough entrenched to survive a divorce statute of one in our marriages, or Private Enterprise, which may yet survive the impact of the shabby revelations of crookedness in high places, or Democracy, which is so very severely tested by the intemperate use of its freedom.

The routines of Jazz (a term intended to include bebop, boogie-woogie, swing, progressive jazz and whatever is the current fashion) are an excellent microcosm of some facets of "modern living." The frenetic implications of wayward, self-indulgent escapology express a common feverish attempt to escape from the hard facts of life. The impossibility of success in this "escape" is admirably represented musically by Jazz. Have you ever noticed that, no matter what sort of freedom is attempted in the rhythmic patterns, they are unbreakably tied down to that monotonous, chug-chug-chug, four-in-the-bar beat?

I do not know whether it has already been tried, but the notion of Prometheus would be an excellent subject for a ballet with Jazz-style music. The superficial rhythmic arabesques could be used to suggest his unavailing struggles and the four-in-the-bar beat could represent the chains which imprison him on the rock.

But enough of philosophy; or rather, of philosophization. (Memo: I must consider sometime the extent to which lengthening the words are useful for watering down the meaning.)

Jazz is fun. Each piece, with its routine variations on the form of intro-verse-two-chorus, lasts about three minutes, apparently a measure of the average man's ability to concentrate in these excited and distracted times. Even if the tune is non-existent any more—ever notice how much we have of re-orchestrations of the real tunes of thirty years ago?—clever arranging often produces something to tickle the ear and produce an amusement for the idle, passing moment.

What we might reasonably complain about is Jazz for sixteen hours a day, seven days a week. It is like an unrelieved diet of canapés. That nobody protests seriously about programs "designed" for allegedly popular consumption is a fair indication that the average man really pays much attention to them. The generality of the public is not so morose that it could stand them if it did pay close attention to them.

And now for something of moment. My Excellency has been much pained by insinuations that the existence of special correspondents throughout the world is a pretense, a mere figment of a hysterical imagination. I am pleased to be able to correct this misconception by telling you of an interesting communication from my correspondent in the Bahamas. It seems there is a story of a breakthrough in another technique. Some fellow called Sheppard or Shephard or some such name has flown from Florida to the Bahamas in 16 minutes.

Cynics may denigrate this feat by suggesting that, when his time on the ground at both ends is included, the journey marks no breakthrough at all but just another example of the experience of travelling by air from, say, the Monument Circle in Indianapolis to the Chicago Loop.

There could be some room for doubt of the veracity of my correspondent when it emerges that this Sheppard fellow is a Navy man, and we all know that they even go from place to place by boat. But the doubt may be dispelled by the reported circumstance that the traveller was met at the end of his trip by an admiral.

My correspondent concludes his report with a verbatim account of the traveler's first words on arriving, an account which seems to have all the marks of credibility. The traveller said, "Look admiral. No cavities! And it did not upset my stomach!"

(Question Box Continued)

Q. Should you say in the Hail Mary, "Blessed art thou amongst women" or "Blessed are thou amongst women"?

A. For the sake of Good English we should make our verb conform to our pronoun in person and number. "Art thou" is correct. However I see no need for the elongation of your preposition: "among women" is an approved version, and I believe, more common.

Q. Is it possible to go to confession, be really sorry for a sin, and really want to stop committing the sin, but still think that you will do it again? Is this a good Confession?

A. Theologians tell us that we must have a firm purpose of not committing a sin again in order to be honestly sorry for it and make a good confession. It is evident that such firm positive intention cannot exist alongside a definite plan of committing sin. Neither can it exist alongside a nebulous plan of probable sin which keeps you in the office of your real intentions to yourself. In other words, you must be honest and not try to kid yourself—er—God. However, when we are dealing with sins of weakness, the sins which have become a habit, or an emotional escape, we may have a determination as firm and honest as we can possibly make it, and yet know pretty darn well that sooner or later we will do it again. We have to live with the efficacy of God's grace, but from sad experience we also know our own weakness—and we don't expect miracles. Right now we are strongly determined, but we know that in the past our determination has never stayed at the sticking point. And still we make a good Confession.

THE YARDSTICK

'First and foremost remedy'

By MSGR. GEORGE HIGGINS

The last three issues of this column have been a steady report on the application in the United States of the principles outlined in the social encyclicals, Revm Novorum a n d Quagresimo a n d Anno, the anniversary of the encyclicals will be observed on May 15.



norms of reason that it can lead economic life back to sound and right order. But this order... will be wholly defective and incomplete unless all the activities... are harmoniously united to the late and attain, in so far as it lies within human strength, the marvelous unity of the Divine plan.

For Catholics, an indispensable means of effecting this necessary "reform or morals" is an active and intelligent participation in the liturgy of the Church. It is the Mass that matters most even in our day.

BOOKS OF THE HOUR

Journey into history

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

Leonard Wibley, who is best known for The Mouse That Ate God, which became a most successful movie, and for his books about Ireland and the Irish, explores a land much closer to our own. Yesterday's Land (Ives Washburn, \$3.50).

mines—support themselves precariously, while maintaining a spirit of great cheerfulness and a love of the strange, hostile country.

As a companion, Mr. Wibley had a special off-the-road named Bill Dredge, who piloted their jack-packed Dodge truck. He had also the spiritual companionship of the man from whom he had first learned of this still-wild country, a Jesuit priest of the 18th century (he died in 1773) named Johann Baegert.

Fr. Baegert spent 17 years ministering to the usually indifferent, often hostile natives, homesteaders always for his native Alsace, repelled by the barbarity and cruelty of his flock, he comes through

the political order and especially to a democracy. Democracy is based on a sense of the priceless dignity and worth of the individual, who coupled with a sense of the dependence of all men on one another—a sense of working together—a sense of the interdependence of all, and for the people, not as isolated individuals, but as almost such a man. Democracy cannot long survive, let alone fulfill its highest purposes, on a diet of purely natural virtues. As Maritain has pointed out:

Right political experience cannot be learned by the mere study of missions and reason are oriented by a solid basis of collective virtues, by faith and honor and thirst for justice. The point is, that without the evangelical instinct and the sense of the individual in Christ, Christians, political judgment and political experience are ill protected against the illusions of selfishness and fear, without courage, compassion for mankind, and the spirit of sacrifice the ever-bettering of a people toward an historical goal of good and fraternity is not conceivable.

In other words, it is not conceivable without Christ, which means without the Church, in which as St. Gregory the Great has said, "each one supports the other and in turn is supported by the other." De Labaco, who quotes this definition, and the Church from Gregory, goes on to say that "This sense of a common salvation and of a fellowship in all in relation to the best possible preparation for social tasks—it is the best introduction for anyone to 'Social Catholicism.'"

It can be said that this "Sense of a fellowship of all in relation to the best possible preparation for social tasks" is the fruit of the Mass, not only in the supernatural order but in the political order as well. The spiritual force for the development of this fellowship comes from Christ, from the Mystical Body.

The great embodiment of this force for the development of this fellowship today is the liturgy and especially the Mass.

In imaginary dialogues with Fr. Baegert, the author learns the sad history of early missionary activity in Lower California, a tale that parallels that of the missions in China; political suspicion and rivalry between the different missionary orders left the Indians and Mexicans without any spiritual help.

The adventures of Wibley and Bill Dredge are readable enough, but the little book's main value, I think, is its picture of a people who are, for the most part, happy and satisfied in a primitive form of life such as the 20th century finds hard to even imagine.

An exceptionally beautiful book in both content and form is David Knowles' The English Mystical Tradition (Harper, \$3.75), a series of essays which are the work of a well known writer of a school not well known.

The "classics" most read today, I suppose, are the writings of Richard Rolle, Walter Hilton, Julian of Norwich, Margery Kempe, and Fr. Augustine Baker; and it is hard to say which of these personalities the reader will find most readable and helpful.

The Book of Margery Kempe is the first true autobiography in English, and this invertebrate traveler who was not afraid to argue with bishops, comes through as a fully rounded personality. Others may prefer the gentler Juliana of Norwich or the equally gentle and better-known, but more anonymous author of The Cloud of Unknowing.

This is in keeping with the popularity of the romance-language spiritual writers in mind, is quite willing to agree with Prof. Knowles' conclusion in the graph about his group of authors: "Finally, we may say that the English mystics, however regarded, and whatever was their force and purity of their personal attractions both of their personalities and of their style of writing, are unequalled by any other single regional or national group in the medieval world. After six centuries they still remain the most available and willing to guide those able and willing to follow their teaching."

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OUR MAIL

The letters that come into our office each morning, from priests and Sisters all over the Near East, are absorbing. From the Near East, are reports on the Church in 1961. The theme is always the same: God is blessing our work beautifully. We do the job that can be done, please send us help. We are able to help our mission in the Near East. We thank you for your prayers, your sacrifices, your generous contributions. We thank you for the letters you help never forget. Their prayers for you are going to God constantly... from such far-away places as INDIA, EGYPT, LEBANON, JORDAN, ETHIOPIA and many more.

MEDICINE FOR INDIA The following letter is typical of those in the morning mail. From INDIA the Mother General of the SISTERS OF THE SACRED HEART writes that more than anything else, the most people in the rural and mountainous areas need medical attention. They need it immediately. For this reason the Mother General has sent her Sisters to the states of GUJARAT, KERALA, MARY-KULAM and KANAYANKAVAYAL. In KANAYANKAVAYAL the Sisters have been donated property on which to build two hospitals. In THOVALA and KANAYANKAVAYAL they have some 600,000 people. Unfortunately, they have no money—and to start the four projects they need \$12,000. Thinking about the problem, we are reminded that Our Blessed Lord sometimes gets to the point where the body—when He gave sight to the blind man, and cured the cripple. This is what the Sisters can do, if somehow we can provide the means. That's why we're turning their appeal over to you. Please send \$12,000 to help their medical work in these four places. Where in our country could you start two hospitals and two dispensaries for \$12,000? Perhaps we can find 12 people to give \$1,000 each, or 44 people to give \$300 each, or 1,200 people to give \$10 each. Will you give something? Whatever you give, send it now, and mark it "MEDICINE FOR INDIA." Whatever you give, even \$1.00, will mean a lot... the Sisters have nothing.

SPEAKING OF SISTERS... SISTER ROSE MARY and SISTER MARY FELICIA are young Indian girls preparing to become Sisters in the Clarist Congregation in ANKAMALY. To feed, house and clothe each of them during their two-year period of training costs \$200. Both Sisters need a sponsor. You may support your payments to suit yourself... the cost for each is roughly \$2.00 per week. Drop us a note and we'll send you the details.

AND OF PRIESTS... GIOVANNI and FILIPPO YANNI are students for the priesthood at St. Cyril's Franciscan Seminary in GHIZA, EGYPT. They will be in the seminary for six years. We're looking for sponsors for each of them. The cost? \$800 each for the entire six-year course, or \$100 per year. (That's less than \$2.00 a week, or 6¢ a day.) If you'd like somebody to "have a priest of your own" contact us... we'll assign you a student.

Near East Missions FRANCIS CARROLL SPELLMAN, President Msgr. Joseph T. Ryan, Nat'l Sec'y Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave., 46th St., New York 17, N.Y.

Gratitude

VATICAN CITY—Almost 20 years after World War II efforts for the poor of Assisi, home town of St. Francis, arrive from Jews who are still grateful for being sheltered there from Nazi persecution.

Bishop Giuseppe Palca of Domenico of Assisi counts among his most treasured mementoes a parchment scroll signed by hundreds of Jews who escaped persecution, thanks to his intervention, during the war.

These facts were brought to light by L'Osservatore della Domenica, Vatican City weekly, which recalled that Assisi was among the most preferred asylums for Jewish people.

It is Christ and people acting together.

The Mass shows forth the supreme worth of the individual. The individual is present at Mass as a divinized creature, and the Mass in turn enhances that divinization, that supreme worth. But the individual is also present at Mass as a member of the group—acting, giving, receiving, worshipping together with his fellow Catholics.

This corporateness, this sense of a fellowship of all in relation to the best possible preparation for social tasks, is the fruit of the Mass, not only in the supernatural order but in the political order as well. The spiritual force for the development of this fellowship comes from Christ, from the Mystical Body.

The Liturgical Week

By REV. ROBERT W. HOVDA

MAY 14—Sunday after Ascension. The same priestly Church which was born of the Holy Spirit at Pentecost, which is nourished by the Eucharistic meal and guided in unity by the hierarchy, hears today the promise of the Pentecost Spirit.

The same Church is both priestly and prophetic, both institution and charismatic community. One that hierarchically carries out the other. The public worship of the Church, also must be not only priestly and hierarchical, celebrated under the presidency of the bishop or a pastor sent by him, but also an experience of the Spirit. So the instrument of the members of Christ, trains them in responding to His inspirations.

MAY 15—St. John the Baptist. The Epistle speaks of the "Church of the saints" and the Gospel of the necessity of becoming like children. So the feast of this Founder of the Brothers of the Christian Schools continues our preparation for Pentecost.

MAY 16—St. Urban, Bishop of Rome. This feast of a holy bishop reminds us that there is no necessary conflict between the mission of hierarchical authority given to some members of the Church and the Spirit's prophetic mission given to all. Tension yes, but basic conflict, no.

MAY 17—St. Peter and Paul. The hierarchy listens to the voice and contributions of the faithful, judges by the norm of revelation what is good and true and useful and what is not. The faithful voice their concerns, their insights, in union with and grateful to that of bishops who ensure for them that Christ acts in the sacraments and that His Word will neither fail nor founder.

MAY 18—St. Pentecost. The martyr witnesses to Christ's lordship in one way, the confessor in another. The glory of both is that they were attentive to the promptings of the Spirit, they were vigilant, they were "found watching."

MAY 19—St. Peter the Apostle. The variety of vocations and ways of life among the baptized and confirmed members of the Church. Body makes it possible for the Pentecostal Spirit to touch every facet of human life. He who breathes where He wills, leads to breathe everywhere, through all. Paschal's Eucharistic priest teaches the Christian people that if they are to be active as agents of the Spirit they must begin by becoming active in the Mass, in their worship.

MAY 20—St. Venantius of Metz. In the spirit of this Mass of a martyr during Easter-time, Jesus teaches that no branch bears fruit unless it remains in union with the vine. This is the test of all good spirits in the Church. Just as our worship becomes a witness of division instead of love and unity when we separate ourselves from the bishops who guarantee organic oneness, so our witness and apostolate, our contributions of thought and criticism to the Church, can be fruitful only as we remain loyal children of the institution.

MAY 21—St. Peter the Confessor. That hierarchically carries out the other. The public worship of the Church, also must be not only priestly and hierarchical, celebrated under the presidency of the bishop or a pastor sent by him, but also an experience of the Spirit. So the instrument of the members of Christ, trains them in responding to His inspirations.

FAMILY CLINIC

How much discipline?

By JOHN L. THOMAS, S.J.

How much freedom should children be permitted in order to develop a happy childhood? Children who will retain pleasant memories of childhood? Our friends have four little boys ranging from four to twelve years old on giving them complete freedom at home and abroad. The neighbors have fagged them "the little monsters." Our friends claim kids need freedom or they'll grow up bitter and repressed. We know "boys will be boys," but aren't there limits?

Opinions about raising children have shifted so frequently in the last fifty years that it is difficult to suppose we shouldn't be too surprised if some parents remain utterly confused. At present, the prevalent opinion is swinging back from the irrational intolerance of "permissiveness" in favor of a more traditional approach to what is called the developmental approach.

This attempts to rear training practices to the assumption that the child is a relatively free complex life-giving needs of children as they grow through various stages of development. The training rejected at each stage is supposed to prepare the child for the next step—an excellent theory, perhaps, if only we knew more about the various stages and the training practices appropriate to them!

Your letter reminds me of the cartoon depicting the troubled mother who has taken her little "monster" to the psychiatrist. He evidently just explained to her that the child is insecure, and she replies, "I don't know whether he feels insecure, but I can assure you the rest of us do!" Permissiveness carried too far spells chaos in the family—"spoiled" children and frustrated parents.

What your friends seem to have fixed on in their child raising practices is the fact of a theory, current a generation ago, that children would develop best if left to their own devices. All parents should do was to remove the conventional restraints—and stand around to pick up the pieces. Every child would know, or would discover through experience, what was most suitable to his peculiar needs.

Some traces of this theory still remain in our educational system. That hierarchical carries out the other. The public worship of the Church, also must be not only priestly and hierarchical, celebrated under the presidency of the bishop or a pastor sent by him, but also an experience of the Spirit. So the instrument of the members of Christ, trains them in responding to His inspirations.

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MAY 26—St. Venantius of Metz. In the spirit of this Mass of a martyr during Easter-time, Jesus teaches that no branch bears fruit unless it remains in union with the vine. This is the test of all good spirits in the Church. Just as our worship becomes a witness of division instead of love and unity when we separate ourselves from the bishops who guarantee organic oneness, so our witness and apostolate, our contributions of thought and criticism to the Church, can be fruitful only as we remain loyal children of the institution.

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read a report insisting that the classes in introductory sociology should decide what topics they were to study during the course. Most of the teachers present found this report very "interesting" until someone suggested that since the introductory students knew nothing about sociology, their choices could represent nothing more than pooled ignorance.

This cult of permissiveness in child training appeared as a reaction to what was perhaps a somewhat too narrowly conceived parent-centered approach. Children were to be seen and not heard, while not too much attention was paid to their changing, developmental needs.

But the contrary shift to a child-centered approach was equally unbalanced. Why should respect for the child and his needs imply rejection of discipline, training in self-control, or awareness of the rights of others? Of course, the resultant little monsters don't develop into big men; they just don't grow up, for they never learn to grow their emotions or overcome their childish self-centeredness. Fortunately, with the exception of a relatively few complex life-giving needs of children as they grow through various stages of development. The training rejected at each stage is supposed to prepare the child for the next step—an excellent theory, perhaps, if only we knew more about the various stages and the training practices appropriate to them!

Judging from the contemporary literature in the field, the current ideal held up to parents is to raise their children as comfortable.

understood, satisfied individuals. Parents are urged to "enjoy" their children; to be consistent yet reasonably flexible in discipline, and to grant them their able freedom in choosing their life-goals and standards. This sounds reasonable, considering that modern children should be raised to live in a complex, changing, highly organized society in which they must learn how to get along with a great variety of persons and pressures.

But a second look at this ideal reveals that it stresses technique rather than content, the "how" rather than the "what." To raise a child as a comfortable, understanding, satisfied individual is not, in itself, an adequate preparation for life, even in our affluent society. What life-goals does the child have? What values does he cherish? What basic principles and norms has he acquired to guide him in his adult activities?

Men are not nice—or contented, either. The utter permissiveness practiced by your friends may produce little monsters; the goalless, frustrating, free, comfort-nurturing method so popular today may turn out a generation of satisfied, shallow little moral slouches; but if training is to prepare children for life, they need to be given worthwhile goals to aim at and a set of principles enabling them to "make sense" of their widening experience. It's not techniques but content that really count.

(Father Thomas will be unable to answer personal letters.)

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Edited by the Cleric Seminars of West Baden College

Honest About two weeks ago a sixteen-year-old boy ran away from home. Just another delinquent, you might think. No, not this time. His reason for running away was probably as strange as one as you will ever hear. Basically it was \$240.00.

It all began several months ago when Douglas Johnson, a Los Angeles maintenance man, found a package in his desk containing \$240.00. The money had fallen from a Brinks armored car. As any honest man would, Johnson returned the money to the rightful owners. He received a \$10,000 reward.

Then the trouble started. Neighbors, fellow workers, schoolmates of his sons ridiculed Johnson for his honesty. They called him stupid and a fool for returning the money. People he didn't even know wrote letters calling him names. There was no peace.

FINALLY the ridicule became so bad that his oldest son ran away from home. He just couldn't take it anymore. Johnson now believes that finding the money was the biggest misfortune of his life.

He wishes he had burned it or thrown it away or just left it lying in the street. If you are shocked and disturbed by the injustice suffered by Douglas Johnson because of his honesty, you have good reason to be. Yet there is something in this case which is even more disturbing. That is the attitude of the people who would ridicule him for his honesty.

It seems to be just another example of the increasing disregard for the virtue of honesty in our public and private lives of far too many Americans today.

F.B.I. and police crime statistics show us that the number of robberies in the United States is on the rise every year. Bad as these are, we never see news items here. What is even worse is the dishonesty practiced by so-called respectable people in every field of life, in politics, in business, even in sports.

Such dishonesty has become so commonplace that it is no longer considered wrong. You hear the same tune, "Everybody's doing it." Not a few people merely look upon it as good business and let it go at that.

MANUFACTURERS set the prices of their products above their actual worth. Politicians "take money in return for special favors they have no right to grant. Police overlook crimes for a certain "cut" of the loot.

Salesmen add personal expenses to a company expense account. Clerks in stores feel they can carry home things without paying for them. Employers pay less than fair wages. Employees fail to put in a full day's work for

their pay. And one, and on, and on. These are only a few examples. You can think of many more.

Now don't get me wrong. Not everybody is dishonest. The vast majority of the people of our country are as honest as the day is long. But we cannot remain blind to the fact that such dishonesty is on the increase. What is worse, it is often no longer considered wrong.

"What does all this have to do with me?" you might be asking. "I am honest and intend to remain so. Furthermore, I would like to get my hands on some of the people who called Douglas Johnson a fool for his honesty. I'd show them a thing or two."

Oddly enough, getting your hands on the people who called Johnson is exactly what you must do. And on a lot of other people who have lost sight of the true meaning of honesty as well. But not in the way that you might be thinking. "Getting your hands on them" in this case means inflicting them and showing them what honesty really means.

This, of course, means that you must be completely honest yourself in everything that you do. It means that you must know what honesty is in dealing privately with others, in public affairs, in business practices. To gain this knowledge you must study the Catholic principles of honesty and justice.

Finally it means you must do your best to restore the true life and practice of honesty, if there is need to do so, among the people with whom you live and work. All this demands prudence, great deal of prudence. It demands prayer to know what is right and the courage to do it cordantly. Can you do it? Will you do it? Or should we just forget about it and let people like Douglas Johnson be it on the chin for being honest?

NORMAN TUCKER, JR., meyer, dean of men at Butler University. His topic was "You and the Key." This convention was the largest ever staged in Hoosierland with 282 boys attending representing 28 high schools in Indiana. Michael Huston, of Logansport, retiring girl-crowner, spoke during the governor's farm-walk luncheon at the Van-Orman-Fowler Hotel.



RICHMOND DEANEARY OFFICERS—The eight parishes in the Richmond Deaneary recently elected new Deaneary CVO officers. Shown above, left to right: Kenny Saxon, St. Mary's, Rossville, vice-president; Bill Hoch, St. Andrew's, Richmond, president; and Carolyn Crouch, Holy Family, Richmond, secretary. Carol Cook, St. Mary's, Richmond, treasurer, was not present for the photograph. Those elected will take office in September.

Schulte boy elected to state post

TERRE HAUTE, Ind. — A 15-year-old Schulte High School sophomore, Norman E. Tucker Jr., was elected governor of the Indiana District of Key Clubs during the organization's eighth annual convention which took place in Lafayette. Schulte is the only Catholic High School belonging to the Indiana District of Key Clubs.

Key Club is a high school organization for boys which is devoted to service. It is an international organization with over 30,000 members.

NORMAN is now serving as chairman of the district's transportation committee which is responsible for arranging transportation to the international convention in Philadelphia this summer. He will take over his duties as speaker on July 1st.

Featured speaker at the kickoff luncheon was Herb Schroeder.



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IN THE CONTEST ratings which the district sponsors, Schulte placed second in the achievement scrapbook and third in the single service report.

The 1961 theme of Key Club International is "Combat Complacency."

Anglian meets with Unity head

ROME—An hour-long meeting took place here between Canon Bernard C. Pawley, representative of the Church of England (Anglican), and Cardinal Augustin Bea, president of the Secretariat for Christian Unity set up by Pope John XXIII in preparation for the Second Vatican Council.

Cardinal Bea was reported as expressing keen interest in Canon Pawley's mission. He was quoted as saying that would be loved upon with "full comprehension" and receive "factual assistance" and be shown "every goodwill."

SENIOR DANCE The newly-organized West Side Senior CVO will hold its initial social activity, a mixer, on Friday, May 12, in St. Michael's hall. There is no admission charge for the record dance, set from 8 to 11:30 p.m.

Teenage Red prisoners make tiny prayerbook

By JOHN J. DALY, JR. WASHINGTON—The whispered prayers of four Lithuanian teenage girls imprisoned in a Soviet slave labor camp are being amplified to a roar in the Free World.

Nations outside the Soviet orbit have learned of the young Siberia prisoners' petitions broadcast of a 2 by 3 inch book which they laboriously prepared for fellow prisoners. The book was smuggled out by an ex-prisoner.

Cardinal Richard Cushing has praised the book as an "immortal little document," a New York bishop has compared it to "a catechism out of the catacombs," and U.S. Catholics have asked for more than 15,000 copies of its translation in a little more than four months.

FATHER JOSEPH B. Konecni, secretary of the Lithuanian Roman Catholic Priests' League of America, Inc., said in an interview that the four girls are still captives in Northern Siberia's sub-Arctic wilderness.

They were deported from their homes along the Baltic Sea, he said, and forced to join the ranks of the more than 300,000 Lithuanians sent to Siberia by Moscow since 1940.

Among the 300,000, he continued, were an archbishop, three bishops, about 300 Sisters and 400 priests.

To the Free World, the four authors of the little booklet are known only as Lione, Vale, Levute and Adele, names mentioned in a dedication written in the front of the book.

The girls thought their little book was to be taken to a friend in Lithuania, but instead it was passed along a secret route until it arrived in Italy, and then in New York.

It was first published in Italy in Lithuanian and has been translated since into English and published by the Panist Press in New York under the title "Mary Save Us."

THE BOOK was prepared, according to Father Konecni, who has been told the story passed along with the document, in response to fellow prisoners who heard the girls praying and wished to share in their prayers.

The book dedication says Lione gathered and cut pieces of scrap paper to a size that could be concealed, 2 by 3 inches. Adele wrote the prayers. Vale arranged the humble page designs and Levute made a gummy substance from plants to glue the pages together.

Here is an excerpt from the youngsters' morning prayer: "A Blessed Trinity, I wish to glorify hard day of toil is dawning.

• ANNE CULKIN

May I chew gum?

Dear Miss Culklin:

Teachers say that a lady does not chew gum. Yet I see lots of women, not teenagers, chewing gum all the time. I don't chew it in school, but I do after school because I like it. Many of my friends do the same. Could you tell us a lady-like way to chew gum?

Sara D.

Dear Sara D.: If there is a lady-like way of chewing gum, I regret that I have never observed the technique in action. But years ago, I did learn a few things about the proper technique while studying drama that has proven forever timely. On stage, Sarah, an actress wanting to depict a lady who is lacking in refinement, finds a stick of gum a most important prop. All she must do is put it in her mouth and move the jaws up and down in a "see-see" fashion. She finds the audience is quick to recognize the character she is trying to portray despite the beautiful clothes she might be wearing.

Remember, Sarah, unless you are alone in a room, you are constantly on stage. Whether you be on a public bus, street or dance floor, you, too, have an audience. If you don't want this audience to see you as a girl who is a little on the cheap side—get rid of the gum!

Dear Miss Culklin:

What do you do if people won't leave you alone? If you don't want to pass them? Is it all right to pass in front of them?

Dear Charles:

Yes, if there is no room to go behind them. The important rule to remember is that when it is necessary for us to pass in front of a person that we ask that person to excuse us. You know what annoys me Charles? People who do their visiting in doorways!

Dear Miss Culklin:

How odd should you be before you wear your hair in a bouffant style? I'm fifteen and many of the girls in my class wear their hair that way all the time. A few

months ago I asked my mother if I could go to a beauty parlor and have my hair set in a bouffant for the junior-senior dance the first week in June. She said, "positively no." I am heartbroken because she thinks it is too old for me even though she sees the other girls of my age wearing it. My mother, please tell me honestly what you think? Mom reads your column to me and I think will agree with what you say. Please answer soon.

Liz Anne

Dear Liz Anne:

How I would enjoy saying: "Oh, go ahead and wear the bouffant!" But then my heart would be speaking and not my mind, and it is the mind, not emotion, Liz Anne, that controls better judgment.

So it is for that reason I must agree with your mother who feels a bouffant or any other extreme hair arrangement is not becoming to the young girl. I don't mean betwix very often, but I'm willing to make one with you.

It is my guess, Liz Anne, that the most attractive girls attending that dance will be the girls who know, or whose mothers have told them, that one of the most wonderful gifts of youth is the youthfulness of youth. It is the youthfulness that will be the most outstanding girls that night will be the ones who will have their youth showing!

They won't cover it with heavy makeup. Their gowns won't look as though they belong to an older relative. Their hair will be expertly thinned and shaped, and there won't be a suggestion of sophistication in the way it is arranged.

And know what I have a feeling, Liz Anne, that you will be

Announcing . . .

The 4th Annual Pilgrimage in honor of Our Blessed Mother under the title of Our Lady of Consolation at St. Augustine Church, Leepold, Ind., on May 28.

Make reservations now. Chartered buses. Round trip \$6 each. Bus will leave St. Mary's Church on N. New Jersey St. at 9:30 a.m. sharp. Devotions at 2 p.m. Everyone welcome. The ladies of St. Augustine will serve a luncheon.

Call or write today. Send check or money order with reservations to: Mr. and Mrs. Walter Davenport, 678 E. Drive, Woodruff Place. Phone (day) FL 6-3973, (after 5 p.m.) ME 1-1596.

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RECOGNITION — The Civics Club of St. Ambrose School, Seymour, was one of 30 clubs across the nation which were honored last week for "outstanding achievements" by the Commission on American Citizenship of the Catholic University of America. The Seymour club was given a "letter of recognition." There are 4,000 Catholic Civics Clubs in the U.S. parochial schools. The program aims "to promote greater understanding and appreciation of the principles of Christian citizenship among the boys and girls of the upper elementary and high school grades." Congratulations to the boys and girls at St. Ambrose, Seymour, for receiving such a coveted honor.

NICE GESTURE—Old Cy tips his battered fedora to the CVO'ers at St. Maurice parish, Napoleon, Ind. Our correspondent, Sue Ann Kwois, informs us that the teenagers of the parish will donate aprons and serve breakfast for the mothers on Sunday morning, May 14. A delightful gesture for Mothers' Day!

JUNIOR CVO SOFTBALL—The CVO Office reminds coaches and players that the deadline for entering Junior Boys' and Girls' Softball Leagues is next Wednesday, May 17. Play in both the

boys' and girls' leagues is scheduled to start on June 11.

CITY-WIDE TRACK MEET — Another reminder: May 17 is the deadline for filing individual entries in the annual Indianapolis city-wide Cadet track meet to be held at the CVO Stadium on West 18th Street on Sunday, May 21.

YOUTH ADORATION DAY — All Junior CVO'ers in the Archdiocese are urged to participate in the annual Youth Adoration Day on Sunday, May 21. It is being observed on the individual parish level. You will be participating in this edifying spiritual project with thousands of your fellow Catholic teen-agers throughout the country. Here again are the intentions for the 1961 observance: 1) Success of the Eumenetic Council and the reunion of all Christian churches; 2) Dedication of all youth to Christ in the Eucharist and a continuing growth in personal sanctity; 3) Regeneration of personal and public standards of moral responsibility.

CONGRATULATIONS — Janice Willis, of St. Mary Academy, was recently elected as secretary of the Marion County Junior Red Cross Board. Marjorie Red Cross Board, Marjorie Sellmer, also of St. Mary Academy, won the award in an essay contest last week. The contest was sponsored by the Women's

SEARCHING THE SCRIPTURES

The work of the prophets

By IGNATIUS HUNT, O.S.B.

Then the Lord stretched forth His hand and touched my mouth. And the Lord said to me: Behold I am putting my words in your mouth; this day I give you authority over the nations and kingdoms...



for us to have a look at the prophets in the Bible and then see if we can't find some common denominator for them all.

Already in Gen. 20, 7 Abraham is called a prophet. The king of the Chaldeans took him as a captive and states it by the Lord in a dream. (We should always remember that all biblical accounts, such as this, were written centuries after the time of the events described.)

Some of the prophets never seem to have written anything themselves, e.g. Elijah, while others seem to have both spoken and written. Some of the work was always upmost in their vocation. Where writings are found, they were often set down by others, not the prophets themselves, who seem to have had their hands full just delivering the messages they received.

The prophets were called from every form of life: farming (Amos); statesmanship (Isaiah); priesthood (Ezekiel); kingship (David); celibacy (Jeremiah); marriage and family life (Hosea) etc. There is no limitation on the call of God—even today.

Some of the prophets strike us as highly sensible men (Nathan), while most of them not only impress us as being odd, but their contemporaries seem to have found them that way too.

THE NOBLE Isaiah walked about Jerusalem with a yoke around his neck, but otherwise naked (Is. 64, 6). Ezekiel was noted for the most unusual antiprophetic behavior which he aroused the curiosity of his fellow-captives at Tel-Abib (though he attains rare literary heights, too); Jeremiah rarely had a good word for the leaders of the northern kingdom and was looked upon as a fanatic and nuisance.

Amos was impolitely told to leave the precincts of the northern kingdom (Amos 7, 12-13); Elijah, as powerful a figure as he was, went about clothed in an animal manner, and must have made himself most annoying by his continuous and fearless denunciation of people and policies, not to speak of his odd manners.

Yet, it is just this that we have to admire as odd as these men may have been, they had the deepest conviction of being God's mouthpieces and they announced their message to God with fearlessness and single-mindedness that would put most of us to shame and which put their contemporaries to shame.

Some of the prophets answered their call willingly (Isaiah was anxious to be sent (Is. 6, 8); others were exhausted by their summons (Is. 48, 1); others were not (Is. 6, 27); and still others never had any easy task to function as a prophet (Jer. 20, 7 ff.).

Some of the prophets were educated and spoke in magnificent cadenced phrases (Isaiah), others were but little schooled and had to use the simple language of the rustics (Amos). Some were verbose (Jeremiah is the longest of all the prophets in books), others have left us hardly anything at all (Obadiah); though here our judgment is incorrect, since a good deal of the ten material would not necessarily indicate the amount of spoken material.

THE PROPHETS talk about the past, the present, and the future, but not all of them about all three. Some feature the present, others the future, but most of them mingle all three perspectives. If they speak about the future it is generally vague, with heavy reference to what is happening or to what has happened.

Or then Isaiah seems to foretell the birth of Christ from Bethlehem (5, 2), it is probably no more than a reference to the messianic line—was born there, and David—the first of the kings of the Jews, and the first Messiah to come is anything like David he will also be born in Bethlehem.

There has always been a tendency to reduce the prophets to men peering into the future with the clearest vision and describing to us in minute detail, centuries in advance, what is going to take place.

It is, however, rarely the case, and in our apologies based on this kind of assumption will not stand the simple and unprejudiced tests of history.

The recent volume by Ronald Cox, C.M., Waiting for Christ is a fine and important work in this regard. Almost all the recent research, e.g. the famous Journees Bibliques de Louvain in 1952, with the excellent volume, L'Attente du Messie (1954) has shown the weakness of such a system.

At all events, the mark of a prophet, the common denominator that all of them share is that the prophet receives and utters the word of God—no matter whether it refers to past, present, or future. It is his duty to utter, when it happens to be, the word of God.

False prophets there surely were (cf. 3 Kgs. 22, 1-28; where Micah son of Imlah is pitted against Zedekiah and some 400 false prophets); were there, there were, too, (cf. 1 Kgs. 13, 8).

THE LIFE OF OUR LORD

His life to His sheep

By F. J. SHEED

We, who have known the doctrine of the Redemption as we know it, may easily not notice that the phrase "I lay down my life for my sheep" (John 15, 13) contains two things that are not in record of our Lord having said before—lay down and for my sheep.

For my sheep: Twice in Galilee He had told the Twelve that His enemies would kill Him. Already, on this present occasion, He had said to the Twelve that He would die for His sheep. He had said that He would die for His sheep. He had said that He would die for His sheep.

But was not he hinc that His death would be redemptive. He had spoken of death, violent and painful inflicted upon Him, but that it would be in some way of benefit to His followers, as we have not heard Him say before.

So the sheep would be the gain to the Good Shepherd's death, but what would they gain? What gain could compensate for the loss of the Shepherd? Surely there must be something in what He had said to Himself. If only we knew what they had said, and what the answers had been.

Peter and Andrew and John would have heard the Baptist say, "The Lamb of God, who would take away the sin of the world." How could He do that by being slain? They knew about sin offerings, of course, with animals

fl.), but what distinguishes a true prophet, called by God (hence not an ecstatic) is his conviction of possessing and of having to deliver the message of God. The prophets of old, such as God has become to me a reproach and derision all day long. If I say, I will not think of it, nor speak more of His name, it is in my heart like a burning fire, shut up in my bones: I am worn out (Jer. 1, 11-12).

Jeremiah sees no real hope against the invasion from the north. For him the only policy is one of taking the punishment that he can only see as inevitable. He might be termed the most unpopular of all the prophets, for his message was the least pleasant.

THE PROPHETS make up the largest section of the Hebrew Bible, as even though they include Joshua, Judges, Samuel and Kings (Early Prophets), and Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi—Later Prophets—the first three being called Major, the rest Minor.

These books make exceedingly interesting, though at times admittedly obscure, reading. The subject-matter is varied, diversified, even within the same book. Too, most of these books are essentially sermons, speeches made by the prophets, and are always put together in the best order (e.g. the call of Isaiah is only recorded in chapter 4).

Amos, perhaps the earliest of the writing prophets, (ca. 750 B.C.) is deeply concerned with social justice in the northern kingdom, as even though he is from and returned to, the south). He thoroughly castigates the social vices that plague societies of all times—lack of consideration for the small operator, latitudinism, etc.

Amos is outspoken in his criticisms, mentioning those "who turn justice into gall" (5, 7), those "who sell the innocent for gain" (6, 1), and those who "famine upon the land; not famine of bread... but for hearing the words of the Lord" (8, 11). It is hard to read the utterances of this conscientious man without seeing ourselves reflected in the mirror of his book.

Hosea, with all his marital sorrow, speaks of Yahweh's love for His faithless bride people. Hosea, with all his marital sorrow, speaks of Yahweh's love for His faithless bride people. Hosea, with all his marital sorrow, speaks of Yahweh's love for His faithless bride people.

Read chapter 11 of Hosea and see for yourselves how the prophet's own eagerness to take back the faithless Gomer is a figure of Yahweh's great and merciful love for His faithless bride people.

Isaiah mixed easily among the kings and court-officials, yet not forgetting to preach the policies that alone are suited to a theocratic society. Entangling alliances, wars, human measures, are for him not only secondary but evils. "Zion shall be redeemed by justice, and her converts by righteousness (1, 27) ... If you do not hold fast (7, 9) faith) surely you shall not stand" (Jer. 1, 7, 9).

Jeremiah sees no real hope against the invasion from the north. For him the only policy is one of taking the punishment that he can only see as inevitable. He might be termed the most unpopular of all the prophets, for his message was the least pleasant.

His was a disagreeable, unappreciated work, but he went on with it, and perhaps died in Egypt, believing that he had been an absolute failure. Later generations, however, held him in the highest regard (cf. 2 Mac. 15, 12-16; Mt. 16, 14).

MALACHI may be called the prophet of genuine worship. He has much to say about worship in spirit and in truth, and is anxious that God be given the adoration and praise of which He is worthy. He criticizes the priests in the strongest language for their lack of cult-loyalty, and wants to see the "purification of the sons of Levi." The last of the writing prophets, he is supposed to have flourished around 450 B.C.

The age that followed was largely a wisdom-age, though Hebrews never ceased hoping for a great prophet (Dt. 18, 15-18). We note several places in Malachi where the priests are unable to make decisions and wait for some prophet to come and give them guidance. (4, 46; 14, 41).

It is John the Baptist who breaks the prophetic silence after some 400 years. So important was he considered that the Gospels' instructions always began with the account of his precursory work.

His was the unique mission not merely to speak of a coming Messiah—holier, as prophet, priest, seer, deliverer, or suffering Servant; he was able to present the One in whom all these offices converge. He was the greatest of all the prophets of all times, who not only had the word of God, but was (and is) the Word of God.

Prophets are spoken of in the New Testament after the ascension of Christ, sometimes as foretelling the future (e.g. Agabus in Acts 21, 10), but most often as having the special gifts to speak in enthusiastic, though not always comprehensible, language (cf. 1 Cor. 12, 14).

THE PROPHETS never cease to be relevant. They deserve our attention as much today as at any other time. We can always learn from them, and every fresh reading gives us something new.

We need to read the prophets—not to figure out some interesting dates about the future of the world and of mankind (Daniel

and the Apocalypse have especially been subjected to this abuse) for this practice inevitably leads in dismal failure and embarrasment for those that think they have worked out a foolproof system. Father, we should rather learn that we may better know, and become sensitive to, the Will of God.

Prophesy has not utterly disappeared in our own times, though the delicate task of separating the authentic from the spurious is much with us as it was with the Hebrews of old. We have our prophets—those who are attuned to the workings of God's Will and Providence that they do not hesitate to deliver us a message, offering us guidance amidst bewildering, and light amidst darkness.

The Church herself, as the continuation of Christ in the world, has a prophetic function, and she has never hesitated to use it—unpopular as it might make her. When everyone condones wrong, she must still call it wrong; when all deny basic religious

truth, she must affirm it. She has the Word of God within her because she is nothing else than Christ and His incorporated members. Thus Israel's mighty prophets have their counterparts in the New Israel—and Old Testament prophecy has an additional reason for being everlastingly valuable and significant.

Those desirous of a good book on this subject in English will enjoy God's Herald, by Chaim McGrath (Joseph Wagner, 1953); Father John L. McKenzie's masterly Two-Edged Sword (Brace & World, 1954); and the material on the prophets scattered through several chapters (especially 2, 8, 9, 10, 11). And, most of all, the reading of the Prophets in Sacred Scripture will richly repay our sincere efforts. Coincidentally, as we write these lines, volume four of the Confraternity Old Testament translation, containing the prophetic writings (with short introductions to each book, and footnotes), has just been put on the market, and will greatly facilitate this reading.

Next week: The Wisdom Literature. (Copyright, 1961 The Catholic Reporter)

The Fingerprints of God

Ethics alone will decide whether atomic energy will be an earthly blessing or the source of mankind's utter destruction. Where does the desire for ethical action come from? What makes us want to be ethical? I believe there are two forces which move us. One is belief in a Last Judgment, when everyone of us has to account for what he did with God's great gift of life on the earth. The other is belief in an immortal soul, a soul which cherishes the award or suffer the penalty decreed in a final judgment.

In our modern world many people seem to feel that science has somehow made such "religious ideas" untimely or old-fashioned. But I think science is a real surprise for the skeptics. Science, for instance, tells us that nothing in nature, not even the tiniest particle, can disappear without a trace. Think about that for a moment. One day do, your thoughts about life will never be the same.

Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation! Now, if God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume that He applies it also to the masterpiece of His creation—the human soul? I think it does. And everything science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death.

Nothing disappears without a trace.

—Werner Von Braun

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THE FAITH EXPLAINED

How to gain merit

By REV. LEO J. TRESE

In the news dispatches I once read of a man who built a new house for his family. He did most of the work himself and put all his savings into the materials. After the house was completed after many months of labor, the man found to his horror that he had built it on the wrong lot, another man's lot. The owner of the lot calmly took possession of the house, while the builder could only weep for his wasted time and money.

Pitiable as was that poor man's loss, it is as nothing compared to the pitiable loss of the man—or woman—who lives without sanctifying grace. No matter what grand or noble deeds such a person may perform, not one of his actions has any value in the eyes of God.

Whether it be through lack of Baptism or because of subsequent mortal sin, the soul which is cut off from God lives in days of its vain. His sorrows and his pains, his sacrifices and his goodness—all are without eternal value, all are wasted so far as God is concerned. There is no merit in anything he does. What, then, is merit?

Merit has been defined as that property of a good work which entitles the doer to a reward. All of us, I am sure, will agree that generally speaking it requires an effort to do what is right, what is good.

Whether it is feeding the poor, or giving aid to the sick, or doing a kind turn for a neighbor, it is easy to see that such actions have a value, that they can lay claim, at least potentially, to a reward. But they can lay no claim to a reward from God if God has had

no part in the doing of the deed.

They can lay no claim to a reward from God if there is no communication between God and the doer. No matter how hard a workman may labor, he cannot claim compensation for his work if he is neglected to put his name on the payroll.

THAT IS WHY it is only the soul that is in the state of sanctifying grace which can gain merit for its actions. Indeed, it is being in the state of sanctifying grace that gives eternal value to an action. Human deeds, so long as they are purely human, have no supernatural significance at all.

If it only when these deeds become the work of God Himself that they have any supernatural value. And our deeds are in a sense the work of God Himself present in the soul when the soul is living the supernatural life which we call sanctifying grace.

This is so true that even the least of our actions has a supernatural value when it is performed in union with God. Whatever God does, even when He does it through us as His free and informed instruments, has a divine worth. That is why even the least of our actions, provided it be a morally good action, is meritorious so long as we have the intention, at least habitual, of doing all for God.

It is no surprise to anyone that helping the needy, practicing piety, or giving to the missions, are meritorious actions when they flow from the state of sanctifying grace; but many persons are surprised to learn that beating a rug, getting a haircut, or weeding a garden are meritorious actions too when performed by one who is living his life on a supernatural level—in the state of sanctifying grace.

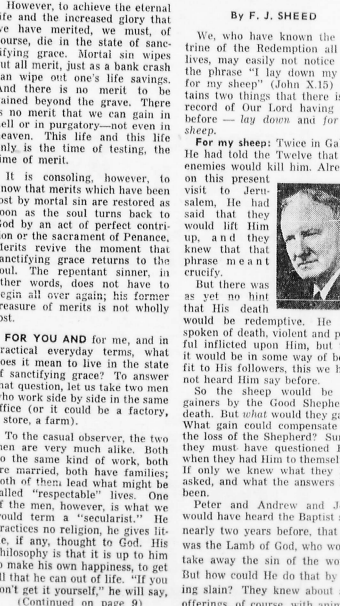
With regard to the second phase of this reward—eternal life—it might be of interest to note this point: for the happiness of heaven is a heritage by virtue of the infant's being an adopted child of God incorporated in Christ, but for the adult Christian, heaven is a recompense as well as a heritage, a reward we can earn. With sanctifying grace has promised it to those who serve Him.

With regard to the third item of reward—the degree of heavenly glory—we can see that it flows from the first. Our degree of glory in heaven will be proportionate to the degree of our union with God, the extent to which sanctifying grace has increased in our hearts, and the increase of glory in heaven.

However, to achieve the eternal life and the increased glory that we have merited, we must, of course, die in the state of sanctifying grace. Mortal sin wipes out all merit, just as a bank crash can wipe out one's life savings. And there is no merit to be gained beyond the grave. There is no merit that we can gain in hell or in purgatory—not even in heaven. This life and this life only is the time of testing, the time of merit.

It is consoling, however, to know that merits which we have lost by mortal sin are restored as soon as the soul turns back to God by the sacrament of Penance, or the sacrament of Penance. Merits revive the moment that sanctifying grace returns to the soul. The repentant sinner, in other words, does not have to begin all over again; his former treasure of merits is not wholly lost.

FOR YOU AND for me, and in practical everyday terms, what does it mean to live in the state of sanctifying grace? To answer this question, let us take two men who work side by side in the same office (or it could be a factory, a store, a farm).



ST. NERSES... was father of St. Isaac the Great. After the death of his wife he became Catholicos, or chief Bishop of the Armenian Church. Some of his reforms displeased King Arshak, who banished him. The succeeding monarch, Pap, was atrociously wicked and would not submit to religious discipline. In the end, this ruler poisoned the Bishop. Feastday, Nov. 19.

MOVIE CENSORSHIP

The Legion states its case

By MSGR. THOMAS F. LITTLE

There are good films and there are bad films. Yet the sad truth is that not all of the good films have received the public support at the box office which their own excellence warranted.

While the public was decriing Hollywood's so-called preoccupation with "sex and violence," a "Sundowner" was wakened at the box office, a "Sunrise at Campobello" was dying and a glorious "Anne Frank" was long since buried by the American Theatergoer.

And there are bad films. Some are had in the sense of being trash as entertainment—such as

How serious is the need for control over movies today? What type of controls should there be? Here are some answers to these and other widely debated questions from the executive secretary of the National Legion of Decency.

the rash of "spear and sandal" epics with which we have been recently deluged.

Others are had in a much more serious vein—they are bad socially. They are the so-called "stick" films, the so-called adult dramas which have been conceived by amateurs and heavily sold to adolescents.

Or they are the cycle of films which have glorified and all

but canonized the lady of easy virtue with the heart of gold. The sad truth is that too many of these bad films have been unbelievably successful at the box office.

MORE DEPRESSING perhaps is the thought that children have largely contributed to this box office success.

Are we suggesting that every film must be suitable for the youngest theater-goer? Hardly. That, for every reasonable person will encourage the motion picture industry to provide us with mature, worthwhile adult entertainment.

What we are suggesting, however, is that there are more and more films today which only an irresponsible parent will permit minors to view. There are also some films which even a mature adult should recognize as being socially disruptive and morally corrosive.

The undeniable fact of good and bad films calls for some control of the motion picture medium. But what kind of control?

The legion favors, and has suggested, a system of classification of films imposed by the industry upon itself.

The legion believes classification would be an information service for parents, could be a guarantee that morally wholesome adult films would be produced and would forestall an undesirable action by the states.

FOR SOME people, motion picture control means but one thing—political censorship on the municipal, state or Federal level. Such censorship, they feel, is the only practical and sure defense against the evils of the film industry. There is no other way.

At the other extreme are those who reject not only political censorship but every form of film

control, even that of the industry's own Production Code Authority.

What is our position at the National Legion of Decency? Simply stated, the legion's policy holds for a minimum of legal restraint and a maximum of individual responsibility.

"To curb less rather than more, to hold for liberty rather than for restraint" is the principle to which the U.S. judicial system has been rightly dedicated from the beginning.

Those who would like to see more restrictive laws curtailing the freedom of the motion picture industry should bear in mind that this principle of minimal restraint serves to safeguard the heritage of all our vital freedoms.

Yet, there must be some outside control of the motion picture industry — the control by the patron.

IN A FREE society the mature citizen will recognize that his freedom carries with it the personal responsibility of his own individual control over the film industry. Only the half-hearted will ask the state to accomplish the task which they, as parents and citizens should be doing.

In other words, in our present society a ticket at the box office is a vote for good or bad films.

Mature and intelligent selection of films to attend, however, requires some information. The principal function of the National Legion of Decency is to provide such information.

The legion offers a moral evaluation of films just as the patron's favorite motion picture critic gives him an artistic and entertainment evaluation.

The central and national office of the legion is located in New York City. Since the legion is a non-profit organization, it relies upon the gratis services of a large staff of reviewers. Some of these reviewers are members of the clergy, but most of them are laymen and laywomen.

THE LEGION reviews films either in the theaters, which is the case with most foreign films, or in the screening rooms of the American film companies at the invitation of these companies. In all cases, the legion views only the finished film product. In no case will the legion agree to read scripts with a view to censoring or otherwise criticizing them.

Films are rated either as morally acceptable or as morally objectionable. Acceptable films are further distinguished into three categories, namely, those which are acceptable for the family or for adults and adolescents or only for adults.

The legion also gives a special recommendation to films outstanding for their moral, artistic and entertainment values.



AT CDA DINNER—The above mother-daughter combinations played important roles in the recent Catholic Daughters of America Mother and Daughter Dinner, held at Scitona Memorial High School. Mrs. Paul A. Lime, shown at left with her daughter Shirley, gave the toast to the young girls present. Eileen Fahy, shown with her mother, Mrs. Curtis Fahy, delivered the toast to the mothers. The Limes are members of St. Catherine's parish and the Fahy's belong to Holy Cross parish.

WHAT'S IN A NAME? There are two Pope Johns working in the Vatican

By LUCIANO CASIMIRRI

VATICAN CITY—What's in a name? Quite a lot if you happen to be named Pope John.

That is the curious situation in which a monsignor who works in the Sacred Congregation of Rites finds himself. His name is Monsignor Giovanni Papi. In Italy it is the custom to write the family name first and the Christian name second, so that the monsignor is often referred to as Papi Giovanni—or Pope John.

At the office in which he works as a historical researcher the monsignor has been the object of affectionate ribbing, with his fellow priests and superiors often referring to him as "Your Holiness" or "Most Holy Father."

THE MONSIGNOR takes the kidding well, even when His Holiness Pope John XXIII joins in. The Pope occasionally refers to his "colleague" at the Congregation of Rites and has met him on at least two occasions.

The first time the two Pope Giovannis met was in February, 1959, shortly after the monsignor, in presenting the monsignor, Gaetano Cardinal Cioconani, Pre-

fect of the Congregation of Rites, alluded to the Great Schism of the Church when there were several claimants to the title of pope.

The Cardinal presented the monsignor by name and then told the Pope, "Don't worry, Your Holiness, there is no danger of schism."

"THIS FEBRUARY the Pope met the monsignor again. They discussed the similarities of name and then the Pope said:

"Do you know why I chose the name of Giovanni?"

"Apart from the reasons I have mentioned frequently since the first day of my pontificate, there is also this one—to conquer my pride."

The Pope explained this by telling the monsignor that in his native Bergamo region when someone called somebody else a "Ginan," which is a dialect form of the name Johnny, "it means a good-for-nothing."

"You must not worry, you can console yourself because I also took that name."

As the monsignor himself summed it up: "I am deeply moved and feel very happy that I am Pope Giovanni, though only in name."

Church's setbacks seen as spur to greater zeal

NAPLES, Italy.—The Church's trials and setbacks "must spur us to greater humility, zeal and charity," Cardinal Augustin Bea told theologians here.

Speaking at the fifth course of Christianity sponsored by the Naples archdiocese, the German-born Cardinal who is in charge of the Commission for Christian Unity of the coming ecumenical council, discussed the weaknesses besetting the Church in the light of the teachings of St. Paul.

"The progress of the Church in the world is not a triumphal march," he said. "In the course of 19 centuries the religion of Christ has conquered only about a third of the inhabitants of our earth, and of the 900 million baptized, only 500 million are Roman Catholics."

THE CARDINAL noted that St. Paul experienced tremendous setbacks but that, in spite of everything, did not allow himself to be discouraged because his faith in the divine mission of the Church did not waver.

Cardinal Bea said St. Paul was well aware that the Church is a living organism and that it could not immediately achieve its complete perfection, holiness, universality and perfect unity. Instead, as St. Paul saw it, the Church had to attain these aims little by little, growing and developing.

IN THINKING of the difficulties besetting the Church in the world, Cardinal Bea said one must keep firmly in mind that it "is and remains holy in the doctrine"

it preaches to mankind, in its means of sanctification, that is to say in the Sacraments and in its government.

"It is and remains substantially one in its faith, in the Sacraments it dispenses and in unity of government, even when so many members, indeed nations and regions, tragically detach themselves from it."

God, using existing evil, draws good from it, Cardinal Bea declared and "the striking contrast we can notice in the Church between light and darkness, between good and misery, far from making us doubt the Church and its mission, must spur us on to greater humility, zeal and charity in Christ, the Church and souls."

Foster parents to hear panel

Problems caused by separation of a child from his natural parents will be discussed this evening at 8 p.m. at a meeting of foster parents. Sponsored by the Archdiocesan Catholic Charities Bureau, the meeting will be held at the Bureau's office, 623 E. North Street.

A panel presentation will be given on foster parent relationships by Earl Perlow, psychologist at Central State Hospital; Dan Steiner, supervisor of the Children's Bureau; and Father Donald Schindlin, assistant pastor of Christ the King parish. A former foster parent, Richard Harper, will moderate the panel.

Foster parents in charge of the meeting include: Mrs. George David, Mr. and Mrs. Edward Whalen, Mrs. Julia Booker and Mrs. Robert McDonnell.

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Tic Tacker

Thirty-six English-language teachers are urgently needed to serve as Papal Volunteers in Latin America, according to the assistant director of NCWC's Latin American Bureau.

Carlos A. Siri has issued a call for 22 single men, eight single women and three married couples. Candidates should be ready to take a 16-week training course beginning October 16 at the Center for Intercultural Formation in Cuernavaca, Mexico.

Mr. Siri said it would be advisable for candidates to take a preparatory course in language teaching at some Catholic university in the U.S. He stated that the school year in most Latin American countries begins in February.

Further information about the program is available from David D. O'Shea, national secretary of the Papal Volunteers for Latin America, 720 North Rush Street, Chicago 11, Ill.

PASTORAL CONFERENCE—The first annual Midwestern Institute of Pastoral Theology has been announced for August 27-30 at Sacred Heart Seminary, Detroit. Theme of the institute, whose purpose is to provide a yearly opportunity for priests and seminarians to deepen their knowledge of one facet of their pastoral work, is "Sharing the Christian Message." Complete details can be obtained from: Registrar, Midwestern Institute of Pastoral Theology, 2701 W. Chicago Blvd., Detroit 6, Mich.

ORATORICAL CONTEST WINNER—Senior Michael Albright of Bruts Latin School, Indianapolis, won the State Knights of Columbus Oratorical Contest held last week in Indianapolis. As state winner, he received a \$100 savings bond and a gold medal. He will be invited to address the state K of C convention in Terre Haute on May 21.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Charles Kraus of St. Michael's parish, Brookville, who will observe their 25th Wedding Anniversary today.

NAMES IN THE NEWS—Miss Mary Jo McNelis, a member of St. Luke's parish, Indianapolis, will help spearhead an exhaustive, class-by-class, fund-raising effort for St. Mary's College, Notre Dame. . . . Artist Edward Manetta, a member of St. Lawrence parish, Indianapolis, is one of 53 Indianapolis painters whose works are being shown through May 28 in the John Herron Art Museum in Indianapolis. The 5th annual "Indiana Artists Exhibition" is comprised of 100 paintings and 10 sculptures by present or former Hoosier residents. . . . James A. Eldridge, a member of Cathedral parish and editor of "The Carpenter," will be the keynote speaker at the annual convention of the Diocesan IPTA in Cleveland next Tuesday. His topic: "Are Catholic Schools Really Necessary?" He will also speak at Hoban-Dominican High School while in Cleveland.

AWARDED STUDY GRANTS—Father Charles Frazer, instructor at Marian College, has been awarded a \$2,500 National Defense Education Act Fellowship for graduate study in Greek at Indiana University. He has been granted a leave of absence from the college to acquire his doctoral degree. Another Indianapolis resident, Miss Zita Dapkus, received a similar grant for the study of Russian. Miss Dapkus, a member of St. Ann's parish and a graduate of Sacred Heart Central High School, is currently a graduate student at Indiana University where she was a Phi Beta Kappa scholar in her senior year. She is a native of Latvia and arrived in Indianapolis just over 10 years ago. . . . Thomas Kress, a junior at Xavier University, Cincinnati, was awarded a chemistry study grant for summer research. He is a graduate of Sacred Heart Central.

Open hotel for clergymen

AMSTERDAM—A special hotel to accommodate visiting clergymen of all denominations—Catholic, Protestant and Jewish—has been opened here under the auspices of the Third Order Secular of St. Francis.

The hotel is part of the chapter house of the Third Order and is situated at No. 11 Waldeck Pymont Street. The manager is Father P. Korse, O.F.M.

Accommodations include 32 single and double rooms, all with shower baths. Special double rooms are reserved for married Protestant and Jewish clergymen and their wives.

The hotel is equipped with seven altars at which Catholic priests-guests may offer Mass. In addition, it has a room set aside especially for eucharistical discussions.

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D OF I CARD PARTY—The annual Daughters of Isabella Card Party will be given on Saturday, May 13, at 1:30 p.m. in the Wm. H. Block auditorium in downtown Indianapolis. A Style Show will precede the card playing. Miss Catherine Fletcher is chairman, assisted by Miss Mary Lenihan, co-chairman. Committee members, left to right above, are: Mrs. Leo Swinford, Mrs. Carl Shay and Mrs. William N. McKinzie. (Staff photo)

How to gain merit

(Continued from page 7)
"no one else is going to get it for you."

He is not a bad man. On the contrary, he is admirable in many ways. He is a bear for work, but because he wants to get ahead in the world and because he wants to give his family the best of everything, he is genuinely devoted to his family, proud of his pretty wife, who is such a capable helpmate, and wrapped up in his children, whom he sees as an extension of himself.

They are the only immortality I ask for," he tells his friends. He is a friendly fellow, well liked by those who know him, reasonably generous, and active in civic affairs. His industry, truthfulness, honesty, thoughtfulness are not based on any religious principles. "It's the decent thing to do," he will explain. "I use it to myself as a civilized human being."

THERE, VERY much condensed, is a picture of the "natural" good man. All of us have met him, at one time or another. Outwardly at least, he puts many a professing Christian to shame. And yet we know that he is failing in the biggest thing of all.

He is not doing the decent thing, he is not being a credit to himself as a human being so long as he ignores the one big thing for which he was made: to love God, and to prove that love by doing God's will, doing God's will for God's sake. Precisely because he is so good in all the lesser things, our pity is the greater, our prayers for him the more agonized.

Now we turn our attention to the other man, who stands at the next desk or machine or counter. The second man seems almost the identical twin of the first, in family, status, home, work, personality. But there is an unmeasurable difference which the casual eye will not easily spot.

The difference lies first of all in intention. The second man's life is not based on a philosophy of "common decency" or "love it to myself." At least not normally. The natural loves and human urges which he shares in common with all mankind have been transformed in him by a higher love and a higher urge: the love of God, and the desire to do God's will.

His wife is not merely his companion of the fireside. She also is his companion of the altar. He and she are partners with God, helping one another on to holiness, co-operating with God in the creation of new human beings destined for eternal life. His love for his children is not a mere extension of himself; he sees his children as a solemn trust from God; he sees himself as a steward whom one day will have to answer for their souls. His love for them, as for his wife, is part of his love for God.

His job is not merely a chance for advancement and for material gain. It is a part of his priestly fatherhood, the means of providing for the material needs of his family, a part of the carrying out of God's plan for him. He gives his job the best he has got because he understands that he is an instrument in God's hands for the completion of God's creative work in the world. For God, only the

Cathedral parents to meet May 16th

The Cathedral High School Parents' Club will meet at the high school auditorium, 14th and Morrison St., on Wednesday, May 16, at 8 p.m. Election of officers will be held at this meeting.

On Tuesday, May 23, the annual Honor Night for students will be held in the Cathedral High School auditorium. Mrs. John Woodside and Mrs. John Von Der Haar are co-chairmen.

best will do. And so it goes through his day.

His natural friendliness is imbued with a spirit of charity. His generosity is perfected by detachment. His thoughtfulness partakes of the compassion of Christ. Not perhaps that he thinks of such things often; certainly not that he goes through his day in self-conscious righteousness.

But he has begun his day by pointing it where it should be pointed—towards God and away from us. He has said, in the words of the Lord's prayer, "I offer up to Thee all my thoughts, words, actions and sufferings of this day. . . ." He has perhaps made the best beginning of all by starting his day with Mass.

BUT THERE is one other thing necessary to make this man a truly supernatural man. His right intention is necessary, but alone it is not enough. His day must not only be directed to God, it also must be lived in union with God if it is to have any everlasting value. In other words, he must be in the state of sanctifying grace.

In Christ, even His most insignificant action was of infinite value, because His human nature was united with His divine nature. Whatever Jesus did, God was doing. It is somewhat (only somewhat) the same with us. When we are in the state of sanctifying grace we do not preserve the divine nature, but we do participate in God's own nature, we do share in a special way in His own life. As a consequence, whatever we do—sin excepted—God is doing in and through us. God uses every eternal value that all we do.

Even our homeliest actions, such as wiping the baby's nose or securing the sink, merit an increase in sanctifying grace and a higher degree of glory in heaven, if our life is centered on God. This is what it means to live in the state of sanctifying grace. This is what it means to be a supernatural man.

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- MAY 12**
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- St. Rita's Social begins at 6:30 p.m. in the school auditorium.
- MAY 13**
Holy Cross Saturday Social begins at 6:30 p.m. in the parish hall, 125 N. Oriental.
- MAY 14**
A Card Party at 2:30 and 7:30 p.m. in Little Flower school auditorium, 14th and Bosart.
- MAY 15**
A Card Party sponsored by the Blue Ladies of Our Lady of Lourdes at Union Federal Hall, 5616 E. Washington St. Proceeds for the benefit of the patients in a major program of social assistance.
- MAY 16**
The Card Party sponsored by the Ladies of St. John's Church begins at 6:30 p.m. in the assembly room. Mary Roman is chair-lady.
- Holy Angel's Social begins at 6:30 p.m. in the school hall, 28th and Northwestern.
- The Social at Little Flower starts at 6:30 p.m. in the auditorium, 14th and Bosart.

Kennedy's faith seen liability

NEW YORK—An author who was a Democratic party worker in the 1960 campaign says that if President Kennedy had not been a Catholic he would have gained an additional five million votes.

James A. Michener makes this charge in Look magazine (May 9) which printed a section of his forthcoming book, "Report of the County Chairman." Mr. Michener headed a "Citizens for Kennedy" committee in Bucks County, Pa.

"That he won at all in the face of the religious odds that faced him is a political triumph of enormous proportions," he wrote.

Mr. Michener said the "religious issue presented every meeting I conducted. It influenced Republicans and Democrats alike. Ministers preached politics publicly and churches distributed the most vicious electioneering materials. Practically no one in me had escaped the pressure of this overriding problem."

CLASS REUNION
The 1936 graduating class of St. Mary's Academy will observe their 25th anniversary with a reunion dinner at Gailman's Supper Club, 374 N. Sherman Drive, at 7:30 p.m. on Wednesday, May 17, Mrs. Bernard Ross is chairman.

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HELPING THE POOR

Spanish laity back social aid program

By JAIME FONSECA

Spain is taking a new look at its many poor and its privileged few.

Instead of old fashioned alms on the terms of the rich, a vigorous reorganization of Caritas (Spain's Catholic charities organization) is promoting a major program of social assistance.

For the first time millions of Spaniards from all walks of life are supporting this aim to the tune of 40 million pesetas a year. That's their first try collected in 1960.

In Spain you can build a modest house for 120,000 pesetas or about \$2,000. A truck driver makes an average of \$1.50 a day. So 40 million pesetas is a lot of money. Yet Caritas now aims at collecting triple that amount.

Between Holy Thursday and Corpus Christi, its leaders carry their campaign to promote this new, efficient brand of real help.

THE RESPONSE OF Spaniards

—for years content with patchwork charity in a paternalistic fashion — is converting Caritas from a handful of benefactor societies into a streamlined organization of social action and technical assistance such as this country has never seen before.

Father Rogelio Ducecstella, social-minded brain behind this reorganization, holds that Spanish Catholicism must turn its charitable efforts toward the long range transformation of the social structure.

"We cannot afford any more quick cures or mere passing relief. We must go to the roots. These days men and women are turning to charity on an emergency basis, but they prefer to earn their bread and demand social justice," he says.

Holy Thursday is commemorated as the Day of Brotherly Love. It involves an examination of conscience on the works of mercy men must perform to help themselves toward salvation. That day the accent is on preaching and meditation on the virtue of charity.

Thus Caritas has created some 36 social centers throughout Spain, real community hubs of various activities ranging from sports and medical examinations to serious lectures, where self respect and self betterment is fostered among slum populations.

Today 21 schools of social work are operated by Caritas to provide for the needed social work.

And several institutes of social studies at Malaga, Madrid, Valencia and in the north are producing excellent surveys and literature for the proper guidance of the efforts.

Definite plans have been completed for social and economic safeguards at Aviles—center of an industrial boom—Bata in the Gypsy country, and Rio Tinto, another crucial area.

AND PERHAPS the most impressive results are the building cooperatives or Constructoras Beneficas. A total of 111 have been started, many by the Church alone, others with substantial help from the government.

Thus far some 25,000 homes have been built and allocated in some 30 or more cities, including Barcelona, Cordoba, Madrid, Oviedo, Sevilla, and Valencia. Another 7,000 are under construction and some 17,000 are in the planning stage.

Caritas projects are, of course, a continuous effort. But its work centers about two big campaigns.

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Lauds Congress action favoring the family farm

WASHINGTON—A priest testifying before a House committee lauded the importance given to the family farm in legislation up for consideration.

Father James L. Vizzard, S.J., director of the Washington office of the National Catholic Rural Life Conference, said (May 5) that House bill #600 "emphasizes the stability and the prosperity of the family farm as a central aim of farm legislation."

The Jesuit priest told the House agriculture Committee that the bill, called the "Agricultural Act of 1961," presents "a clear statement of goals for American farmers which . . . coincide with those

which the NCRILC has long been advocating."

STRESSING the NCRILC stated that the family farm offers a good way of life and a good way of making a living. Father Vizzard said the NCRILC defines the family farm as follows: "A socio-economic institution in which the capital, labor and management of the family is organized towards the production of food and fiber for the benefit of family and society."

Father Vizzard said this type of farm is directly contrary to the so-called factory farm, which is "concentrated in the hands of a few giant operators."

"The NCRILC is convinced," he stated, "that the values in the form of widespread and distribution of productive property in the form of family farms are too important to be outweighed by the purported economic efficiencies of large-scale operations."

FATHER VIZZARD also lauded objectives of the proposed bill which would:

- Create the opportunity for farmers to achieve parity with other economic groups.
- Provide an abundant and balanced supply of food and fiber not only for U.S. citizens, but also for aid to people of other countries.
- Help reduce the net cost of farm programs.
- Furnish effective encouragement and aid to farmers' cooperatives.
- Expand government credit facilities for farmers.

Although praising the over-all goals of the bill, Father Vizzard told the House committee that there is "one major obstacle to the successful passage of the measure. He said this lies in the measure's failure to consider migratory farm workers as farmers."

Name changed

ST. MARY-OF-THE-ROCK, Ind.—Father Flavian Strange, pastor, announced this week that after consultation with Archbishop Schulte the name of St. Philomena's Church, Oak Forest, has been changed to the Church of St. Cecilia. The action was taken following the recent instructive from the Sacred Congregation of Rites striking the Feast of St. Philomena from the church calendar. The new St. Cecilia's Church is a mission of St. Mary's Church here.

New assignments given at Woods

ST. MARY-OF-THE-WOODS, Ind.—A number of administrative and teaching appointments were announced Sunday, May 7, at St. Mary-of-the-Woods College. All will be effective for the 1961-62 scholastic year, according to Reverend Mother Rose Angela, S.P., superior general of the Sisters of Providence and chairman of the College Board of Trustees.

Sister Mary Josephine, S.P., Ph.D., will be Dean of the College; Sister Myra Ann, S.P., treasurer; and Sister Henrietta Marie, S.P., assistant librarian. In teaching positions, Sister Edith Clark, S.P., will be in the business administration department; Sister Marie Celestine, S.P., music; Sister Marie William, S.P., education; Sister Marie Denise, S.P., English; Sister Alexa, S.P., philosophy; and Sister Estelle, S.P., alumnae secretary and English department.

Since her appointment as College president last Fall, Sister Marie Perpetua, S.P., has also continued as dean. With this new appointment of Sister Mary Josephine as dean, Sister Marie Perpetua will handle presidential duties only.

MISSIONARY

REDBORF, Germany — Three missionary priests and four Sisters set out from here for mission posts in the Congo—among them Father Adolf Martin Bormann, M.S.C., the eldest son of one of Adolf Hitler's top henchmen.



TO STAFF CHILD CENTER—Above are shown the priest-director and the three remedial education instructors named to the new Special Education Child Center to be opened at St. Mary's School, Indianapolis, next September. Top: Father Edward Smith and Sister Gerald, O.S.F. Bottom: Sister Jean, S.P., and Miss Mary Carson. (Staff photos)

FARMER'S VIEW

The virtue in rust

By DANA C. JENNINGS

If the farm machinery industry had discovered the selling power of the doerless press I wouldn't dare write this. But the tractor makers don't advertise in Catholic papers any way so I can speak up.

You don't have to have all new machinery. The much-whined-up "efficiency" of the latest model of tractor and corn picker is not so much. Matter of fact, they're hauled so many gadgets on farm machinery today that your old one will likely do more work with less gear.

Figure the actual cost of ownership between a brand-new unit and one that's five years old and you'll see the new unit costs you maybe twice as much per hour. So during the next year or two while we're working to throw off the cost-price squeeze, make the old clunker do or pick up a used one.

There's an awful lot of sales going on right now. If the farm machinery and the steel industries hold their heads together, maybe the country will wake up to the fact that when the farmer is pinched the whole nation feels pain.

A country banker told me the other day: "There's a farmer near me who clanks along on an old tractor with a rusty second-hand

St. Meinrad plans choral workshop

A four-day workshop for organists, choir directors and choir members will be held at St. Meinrad Archabbey from June 11-15, according to Father Edwin F. Salm, director of the Archdiocesan Church Music Commission.

Purpose of the workshop is to acquaint the participants with the norms of the revised Liturgy. Practical sessions will be held in liturgy, chant, organ (accompaniment and repertoire) and choral singing.

Fee for the workshop, to begin at 9 a.m. on June 12 and close at noon on June 15, will be \$35 for board, room and tuition. Supplies will be extra. Registration will take place on the evening of June 11.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational contributors and others who have reported news for the current issue. The following names submitted items for this week.

MRS. EDWARD WERTZ, Batesville
MRS. E. STUBBS, Conestoga
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Sees plan to 'isolate' non-public schools

WASHINGTON—Sen. Kenneth B. Keating of New York told the Senate the administration's recent brief on Federal aid to church schools aims at isolation of non-public education.

The legislator said that "both the premises and conclusion reveal a basically hostile attitude towards non-discriminatory Federal grant-in-aid programs."

Mr. Keating's comments came in an analysis he prepared of the administration's recent Federal brief to Congress which held that across-the-board, or unrestricted, aid of any type to church-related schools would be unconstitutional.

SEN. KEATING said that, despite the administration's recent relevant Supreme Court decisions, he concluded that these same cases "strongly suggest the exclusion of private and parochial schools from general Federal aid may raise 'serious constitutional questions.'"

The Supreme Court, he contended, "has been at pains to point out" that the dual education system the United States "is constitutionally protected against government action which would destroy church-supported elementary schools."

Mexican theatres to help promote social teachings

MEXICO CITY—The Mexican Empresarios Union, an association of theater and cinema owners, television and radio station managers and persons in related activities, pledged here to give maximum publicity to the social doctrines of the Catholic Church.

"The association's members agreed that ignorance of Christian social teaching, particularly as set forth in the encyclicals of Pope Leo XII, has been a great advantage to Communism.

In a resolution, they stated they would constantly urge the diffusion, explanation and publicizing of the Catholic doctrines in an attempt to inform Mexican employers who to preserve the dignity of their workers.

The spread of pro-Castro and pro-Communist sympathies in Mexico has caused alarm among Church leaders who have called for by action in fighting Communist advances in the country.

The Senator reaffirmed his belief that the solution to aiding parents of children in nonpublic schools is a tax rebate.

THE SENATOR opposed President Kennedy's proposal that bills to give Federal help to private and parochial schools be treated apart from legislation to aid public schools.

"What separation really does," he charged, "is initially to determine the constitutional issue adversely to the position of the church-supported schools, for it implies a rejection of the principle that both systems of education should be treated in a non-discriminatory manner by the Federal government."

Loyola University priest takes swipe at Birch Society

NEW ORLEANS—Pledging loyalty to such organizations as the John Birch Society is no way to conquer Communism, a Loyola University priest asserted here.

Father Louis J. Twomey, S.J., director of the university's Institute of Industrial Relations, said he is "growing exceedingly tired of multiplying organizations which boast of being 'anticommunist.'"

The Jesuit priest spoke in St. Louis cathedral at a Mass (April 20) in honor of St. Joseph the Worker. The institute and Catholic members of trade unions sponsored the Mass.

Father Twomey said "opposition to communism must be an exceedingly positive thing."

"Can't we be for something instead of everlastingly opposed to something?" he asked. "We must have courage enough to take positive measures . . . and we can give loyalty to 'anti-communist' organizations such as the John Birch Society. That's no way to conquer communism."

BREAKFAST SET

RICHMOND, Ind.—The YMI Mother's Daughter Communion breakfast is scheduled Sunday, May 14 at St. Andrew's Church. Following the 7:30 a.m. Mass, breakfast will be served in the YMI building.

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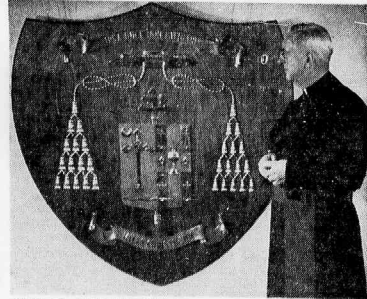
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GIFT TO CARDINAL RITTER—Msgr. James J. Jansen, V.F., pastor of St. Mary's Church, New Albany, admires the distinctive hand wrought coal-of-arms which was presented to Cardinal Joseph E. Ritter of St. Louis when he visited his birthplace recently. The wall plaque of walnut and aluminum was created by the Bruce Fox Wrought Metals Corporation of New Albany. Hundreds of persons from the Falls Cities area attended the 11 a.m. Mass at which the Cardinal presided and several thousand greeted him at an afternoon reception held on April 30.

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SERRA ESSAY CONTEST WINNERS—These four young people each received \$25 as winners in the eighth annual Vocation Essay Contest, sponsored by the Serra Club of Indianapolis. Shows with William A. (Bill) Dunn, contest chairman, are (left to right): Richard Engel, Cathedral high school junior; Carl E. Busari, St. Roch's eighth grader; Maureen McGovern, Our Lady of Lourdes eighth grader; and Teresa Plummer, St. Mary's Academy freshman. After preliminary screening, a total of 58 high school and 430 grade school entries were read by contest judges. (Staff photo)

Archbishop's Schedule

- MAY 15—Confirmation, St. Plot X, Indianapolis, 7:30 a.m.
- MAY 16—Board of Directors Meeting, Catholic Charities, 7:30 a.m.
- MAY 17—Confirmation, Holy Angels, Indianapolis, 7:30 a.m.
- MAY 18—Confirmation, St. Lawrence, Indianapolis, 7:30 a.m.
- MAY 21—Catholic Knights of America Mass, Fall City
- MAY 23—Graduation, Immaculate Conception, Columbus, 10 a.m.
- MAY 28—Graduation, Father Michael Shreve Memorial, Columbus, 10 a.m.
- MAY 29—Graduation, Loywood School, Indianapolis, 10 a.m.; Graduation, Our Lady of Providence, Clarksville, 8 p.m.

Council

(Continued from page 1) moon groups, such as the Bible and study of the Early Christian Church.

"The question of authority will come afterward," he commented. But, he said it was his opinion that "the growth of the World Council of Churches has made the question of central administration, as seen in Rome, less objectionable."

Rather than Papal Supremacy, he added, Protestants are more concerned about the Church's doctrine of papal infallibility.

Mgr. Willebrands stressed that Catholics in the dialogue "are not imposing the authority of the Church as a human pretension . . . but in obedience to revelation. It is a question of faith."

On Catholic participation in the dialogue, the Secretariat official noted that it was the Church's position that "in a discussion, every participant speaks as an equal." However, he added, "this does not mean we consider others equal in theological and ecclesiastical background."

Cardinal backs school aid bill

NEW YORK—Cardinal Francis Spellman has endorsed a bill which combines the Kennedy administration's proposal for public school support with a program to aid private education.

The measure (H.R. 6439), sponsored by Rep. Herbert Zelenko of New York, proposes a three-year, \$369.9 million program of grants to private and parochial schools to help buy equipment and build facilities related to science, mathematics and foreign language instruction.

The bill, said the Archbishop of New York, ranking U.S. Cardinal, comes closer than any other legislation before Congress to attaining social justice for all American children.

3 priests

(Continued from page 1) seminary study at St. Mary's, Kansas, and St. Mary Seminary, Cincinnati. His first Mass was offered at St. Patrick's, Indianapolis.

Assignments as assistant pastor include: Holy Trinity, New Albany; St. Simon, Washington, St. John, Indianapolis; St. Bridget, Indianapolis; and Holy Cross, Indianapolis.

In 1918 Father Griffin was named chaplain at Ft. Benjamin Harrison, Indianapolis. Later he served at Ft. Bayard, New Mexico. The following year he pursued graduate studies at the Catholic University of America.

He was appointed pastor at St. Bartholomew, Columbus, in 1920. Beginning in 1921 Father Griffin was associated with the Extension Society, Chicago, serving as field secretary and general manager of Extension Magazine. Since 1935 he has been pastor of Assumption, Indianapolis.

Diocesan offices held by Father Griffin include: synodal examiner (1937), diocesan director of the Holy Name Society (1937) and synodal judge (1947).



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First American priest reaches U. S. from Cuba

MIAMI -- The first American priest to arrive here from Cuba since Premier Fidel Castro's May Day announcement that foreign clerics were being expelled was Father Edwin A. King, O.S.A., a member of the staff of the suppressed Villanueva University in Havana.

Father King, a native of Staten Island, N.Y., was accompanied by three Spaniards who are fellow Augustinian friars. They arrived (May 7), five days after Father James A. Donnellon, O.S.A., Provincial of the Augustinians in eastern U.S., province announced at Villanueva, Pa., that 18 priests of the Order were being recalled after being "requested to leave by the Cuban government."

MET AT THE AIRPORT by Father Bryan O. Walsh, Miami's diocesan director of Catholic charities, the priests revealed that they had all been under house arrest until May 4. They declined press interviews.

Also aboard the Pan-American airliner was Francisco Father Angel Villanueva, who said he had been given asylum by the Venezuelan embassy in Havana. Four Religions of the Sacred Heart arrived on the same flight. A crowd of 300 Cuban refugees—many of them former students under the nuns—cheered the Religions as they arrived.

In the first three days after commercial flights between Havana and Miami were resumed, some 400 persons, including entire families, landed in Miami.

VARIOUS SOURCES reported that Cardinal Manuel Arce, Archbishop of Havana, was still a refugee in the Argentine embassy. All embassies of western countries were said to be crowded.

RECEPTION SET

The St. Meinrad's Layman's Organization will honor the newly-ordained clergy and their parents from the Indianapolis area on Thursday, May 18, at Marian College. The event will begin at 8 p.m. Jack Woodside is president of the sponsoring group.

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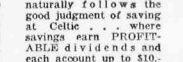


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priests were gradually being released. Churches which were open were still under round-the-clock militia guard, both inside and outside. Refugees said that 70 per cent of the students of Villanueva University were imprisoned, along with around 60,000 others in Havana.

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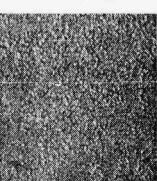
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Delegate comments on integration

NEW ORLEANS — The Apostolic Delegate to the U.S., said here that patience is necessary for progress in racial integration, but there should be no backpedaling in working to achieve integration.

gether in the U.S. The ordinations took place in St. Augustine Seminary, Bay St. Louis, Miss.

ARCHBISHOP Vagnozzi said during his visit with Archbishop Rummel that he had ordained the group in Bay St. Louis specifically "to show the concern of the Holy See and the Church for the welfare of all people, regardless of color or race."

"Within the walls of the Church," the Apostolic Delegate stated, "it is the soul that counts. . . and the soul has no color. The only important difference among souls is whether one is with the grace of God or without His grace."

"It is gratifying to realize," Archbishop Vagnozzi continued, "that in the United States, which had only seven Negro priests 20 years ago, there are now 112. There should be many more, but

this increase shows the proper trend.

"On the question of integration, the Bishops of the United States in 1958 issued a statement, 'Discrimination and the Christian Conscience,' that is the position of the Church, a position to which every good, right-thinking Catholic must subscribe.

"OF COURSE, changes cannot be made too suddenly," Archbishop Vagnozzi cautioned, "and if patience is a virtue on every occasion, it is particularly important on this question. However, it is essential to progress in the line of integration without ever going back."

He asserted that "the Holy See has full confidence in the American Bishops, and each bishop in his own diocese will have to decide what measures to take and what changes [are] to be adopted."

The Archbishop also said "it is the desire of the Holy See that all Catholics, clergy and faithful alike, faithfully and willingly follow the directions of their bishops."

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