

Appeal for Christian unity voiced in new encyclical

By MSGR. JAMES I. TUCEK

VATICAN CITY—His Holiness Pope John XXIII has used the words of a fifth-century pontiff, St. Leo the Great, to invite all separated Christian bodies back to unity.

Pope John spoke in a 7,000-word encyclical, entitled "Aeterna Dei Sapientia" and dated November 11. The new pontificate, was s released here December 9.

The invitation to unity is addressed to all "separated brothers," but the context of the encyclical directs it chiefly to the schismatic Christian churches of the East.

The encyclical describes the life and works of Pope Leo and quotes widely from his homilies and letters, illustrating principally the traditional belief in the primacy of the papacy.

It was occasioned by the 15th centenary of the death of Pope Leo, which was marked on November 10. The Pope urges to present day divisions in Christianity the defenses of the Faith pronounced by Pope Leo when the unity of the Church was threatened by the Council of Chalcedon.

POPE JOHN draws a comparison between Pope Leo's age and the present. He says: "The 15th centenary of the death of St. Leo the Great finds the Catholic Church in sorrowful conditions which are similar in part to those which it knew in the fifth century."

He refers specifically to the fact that "in many regions, the Faith of the Gospel is in danger, and there are not wanting attempts to separate bishops, priests and faithful from the center of Catholic unity, that is the Roman See."

By broad interpretation, this meant not only theological threats to unity, but also those political events in the world which threaten the peace of the Church. There was Avila the Hun in Pope Leo's time, as compared with the communist persecutions of the present age in which bishops, priests and Catholics are separated from union with Rome.

To those "who patiently ery after truth and justice," Pope John addresses the words of St. Peter, "What does she think of him?"

The encyclical briefly traces St. Leo's life. He was born in the Tuscan region of Italy and reared in Rome where he entered the ranks of the clergy. While a deacon, he distinguished himself



VOL. II, NO. 11 INDIANAPOLIS, INDIANA, DECEMBER 15, 1961

POINT OF AGREEMENT

World Council stresses Christian social duty

By REV. R. MAZARETH, S.A.

NEW DELHI—The unity of Christians to serve as the salt of the earth, purifying and preserving a society, emerged as a solid consensus of delegates to the assembly of the World Council of Churches here.

The assembly, bringing together 1,200 participants representing some 350 million Orthodox and

Protestant Christians, elched out the strong kinship between them and the Catholic Church in their will to counter the secularism so widespread in much of the world.

A special study of the role of churches in the present dynamic world society highlighted the social concern of the Christian. It was undertaken by the World Council's Committee on Church and Society. But the theme recurred often in major addresses given at the 18-day session.

The special study had particular reference to non-Catholic denominations but has interest for Catholics as well. Through the leadership of the popes from the time of Leo XIII on, Catholics have a solid body of teaching concerning the duties of Christians in the society around them. The field, however, is so large and difficult that the World Council study furnishes much useful information. It can apply to Catholics as well as to non Catholics.

All serious students of modern times see that the present is an age of rapid social change. The world is undergoing a revolution in the ways in which people live. Older structures of society are passing and yielding to newer ones. These changes are produced by dynamic forces which are reshaping the globe.

The founding assembly of the World Council of Churches, at Amsterdam in 1948, found that the churches have failed to understand these forces that are reshaping society around them and so have been unprepared to deal creatively with the new problems in an increasingly technological civilization.

THREE REASONS impel the churches to face the world with its rapidly changing appearance. 1. The churches cannot stay aloof from social changes.

Professor Egebert De Vries, chairman of the Committee on Church and Society, declared at one session of the assembly: "Any church which is too static or too introspective is committing suicide in a dynamic self-directed society."

He went on to say that here is an illustration of the Gospel truth that whoever wants to safeguard his life, will lose it.

Nor can the church retreat into pietism as though it had nothing to do with the world and the activities of people in the world. Spiritual teachings are most important, but experts at the World Council stressed the necessity for the church to deal with the world.

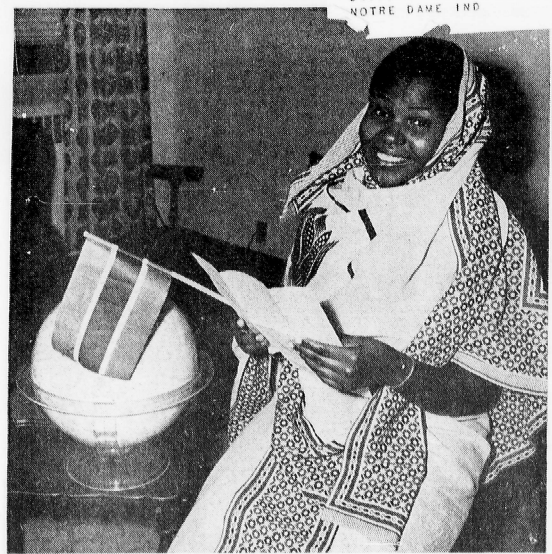
His Holiness Pope John XXIII, in his recent encyclical, Mater et Magistra, heartily endorses this stand. There is no opposition,

declared the Pope, between spiritual perfection and the business of this life. No one, moreover, can keep society out of the home or church. Closing the door or window will not do it. Closing one's mind leads to insanity.

Today everyone lives in one world. What happens in Berlin or southeast Asia or the Congo may make the difference between peace and war in the world. Moreover, the depression or prosperity of groups, areas, and even nations has a real effect on the depression or prosperity of other groups, areas, and nations. One need only think of what happens to the community when a milk strike or bus strike or steel strike takes place.

2. Modern society, or at least western society, has been secularized. Many people deplore the

(Continued on page 9)



CELEBRATES TANGANYIKA'S "UHURU"—The Swahili word for freedom is "uhuru." It was the most often repeated word from the lips of native Tanganyikans around the world since Saturday's independence for the east African nation. Flaviana Joseph, above, is a Tanganyikan student who is a freshman at Marian College, Indianapolis. Her enthusiastic smile is occasioned by two things very close to her—a letter from home and her country's new flag. (Staff photo)

TANGANYIKA 'ECHO'

Marian student shares Independence Day joy

By PAUL G. FOX

Although thousands of miles from her home in Tanganyika, 19-year-old Flaviana Joseph celebrated her country's independence last Saturday, December 9, with all the spirited zest of her countrymen.

A freshman at Marian College, Indianapolis, Flaviana received a lengthy letter from home—describing plans for the colorful festivities—just three days before the "day of days." In the same package her family had sent a miniature of Tanganyika's new gold, green and black flag. She was ready. And excited.

In hesitant but exact English, Flaviana told of the parading, dancing, parades and other celebrations planned in her hometown of Moshi, located about 300 miles from the capital of Dar Es Salaam. Her father—a farmer—her mother and eight brothers and sisters shared in the gala events marking the east African nation's transition from a British-ruled United Nations trust territory to total independence.

FLAVIANA'S enthusiasm is shared by her roommate, Philomena Ogalo, a native of Tanganyika's northern neighbor—Kenya. Philomena is eagerly awaiting her own nation's independence, pronounced soon.

A delayed celebration of Tanganyikan students studying in U.S. colleges and universities will be held during the approaching Christmas holidays in New York. But Flaviana probably will not go. "It's too expensive to travel that far," she said.

To her classmates at Marian Flaviana is considered quiet and retiring, yet possessing a friendly, disarming smile.

Although faced with the uneasy task of adjusting to an entirely new society and sometimes frantic pace, Flaviana managed all A's and B's at the mid-semester grading period. She carries a normal freshman load of classes, including chemistry, biology, English composition, French and Christian Doctrine.

French, a second language for most of Flaviana's classmates, is her fourth language. She explained her preoccupation with languages thus:

"My vernacular tongue is Chaga, the language of my tribe. In elementary school, we were taught in Swahili, the national or official tongue which has a written form. After four years we began to learn English as a subject. I attended a secondary school taught by American Maryknoll Sisters. All classes there were taught in English."

Flaviana's instructors at Marian voice their satisfaction and some surprise with her demonstrated proficiency in composition writing. Her style of writing is superior to many American college students," commented one.

Another observation of Flaviana's instructors and classmates is her apparent disregard for time. "She gets to class on schedule," commented one teacher, "but she really keeps you waiting if you have an appointment with her after class or on the weekend."

THE SECONDARY school which Flaviana attended deserves another reference. Conducted by Maryknoll Sisters, the boarding school is located in Morogoro, Tanganyika, about 175 miles from Moshi. The name of the school? Marian College.

There were fifteen students in Flaviana's graduating class. Five are studying in the United States, one is studying nursing in Ireland, and the others are taking advanced study in their own country. Graduation from high school depends upon the student's ability to pass the Cambridge

School Certificate Examination, a comprehensive battery of tests. Arrangements for Flaviana to enter Marian College (Indianapolis) were made by her local ordinary, Bishop Joseph Kilasara of Moshi. He is himself a native African, and a product of mission schools.

BEFORE LEAVING for the U.S. this past summer, Flaviana received a first-hand description of American education and Marian College from Father Joseph Spindt, who recently visited Indianapolis during a six-month tour of American educational institutions courtesy of the U.S. Department of State.

While in Indianapolis Father Spindt was the guest of Msgr. James P. Galvin, Ph.D., Archdiocese of Indianapolis, and reared in Rome where he entered the ranks of the clergy. While a deacon, he distinguished himself

Flaviana met another prominent national leader before her departure to the U.S. She was introduced to Tanganyika's Prime Minister Julius Nyerere. "What does she think of him?" "He's a very good man," she exclaimed.

Saturday, December 9, was just another Christmas shopping day for most Americans. But to Flaviana Joseph it was the dawn of a new era for a new nation which needs her personal assistance.

German Catholics plan special study of Protestantism

PADERBORN, Germany—Catholic leaders and theologians attended the dedication here by Archbishop Lorenz Jaeger of Paderborn of a new building for a special institute organized to study the work and teachings of Protestant denominations.

Founded early in 1957 under the sponsorship of Archbishop Jaeger, the Moehler Institute promotes research into "the theological problems of the Reformation" and thus advocates understanding among the Christian confessions on a scientific level. It also maintains close contact with Protestant groups and theologians and with universities and institutes active in religious and historical study.

Director of the institute is Father Eduard Stakemeier, professor of fundamental theology at the Theological Academy of Paderborn. It is named for Father Johann Adam Moehler, a famous theologian, who died at Munich in 1828 at the age of 42.

Outnumbered LONDON—Catholics outnumber practicing Anglicans in the London area by nearly three to one, according to the Anglican Bishop of London, Dr. R. W. Stopford.

Pope emphasizes primacy of Latin in the liturgy

VATICAN CITY—Latin must keep its "sovereign place" in the public liturgies, according to His Holiness Pope John XXIII.

But the Pope in so stating also said that prayers and hymns in the vernacular are "sources of great spiritual value."

The Pontiff spoke out on the use of both Latin and the vernacular in a letter to the Pontifical Institute of Sacred Music. The letter was occasioned by the 50th anniversary of the institute's founding by St. Pius X.

POPE JOHN recalled that the reform of the liturgy undertaken by St. Pius X took into account that its effectiveness depended to a great extent on the "pure and religious inspiration of sacred music." The reigning Pope praised the institute for having remained faithful to that ideal.

"It is particularly pleasing to us that this institute has cultivated and defended the respect which is due to Latin in the solemn liturgy," Pope John said.

"Apart from its own merits and the fact that it is inseparably bound to the sacred melodies of the Roman liturgy, the vernacular is a manifest and splendid sign of unity. It is the noble and venerable mother tongue of the sons of the Church. By its very nature it enhances the grave and harmonious rhythms, reflecting the changeless treasures of truth and beauty in its unchanging words."

The Pontiff made a special point of encouraging the use of local languages in the composition of new popular hymns and in preserving old and well-known hymns in the vernacular.

Pope John then said: "Such prayers and hymns, which have been welcomed to a certain extent in the simple ceremonies of our churches for a long time, are sources of great spiritual value. Yet it will always be a sacred duty that the royal scepter of Latin be raised and its noble reign be made to prevail in the solemn liturgy, whether in the most illustrious basilica or in a humble country church."

THE PONTIFF also voiced enthusiastic praise for congregational singing. The people's joining together in singing in praise of God is a "symbol of one and the same charity," he said.

On the other hand, the Pope added: "We consider it praiseworthy that you and other wise and active men are solicitous that the 'scholae cantorum' (choirs) be held in honor. Wherever they are, they should be given new life."

THE POPE WENT on to say that the use of Latin in the liturgy is sanctioned by "legitimate and uninterrupted usage." It is "necessary that it retain that sovereign place which is its due," he added.

In the teaching of the liturgy to the people, Pope John continued, increased emphasis should be placed on the use of handbooks with which the people "can follow the sacred texts devoutly and with understanding." In this manner, said the Pope, "the liturgical movement will gain a cordial response."

Ladywood announces \$2 million expansion

A \$2 million building program at Ladywood School, Indianapolis, designed to increase the enrollment to 600 students, was announced this week by the Sisters of Providence who conduct the girls' secondary school.

Included in the complex of four connected buildings will be an academic classroom unit, auditorium, gymnasium, cafeteria and chapel.

Sister Dorothy Mary, S.P., principal, stated that construction will be taken in early spring, 1962, as soon as detailed specifications are completed by the architect. Actual construction is expected to begin by summer.

Ladywood School, located on 230 wooded acres at 3575 Millersville Road in northeastern Marion County, was at one time known as Laurel Hall, home of Indianapolis banker and financier Staughton A. Fletcher. The property was purchased by the Sisters of Providence in November, 1925, at the reported cost of \$600,000. After extensive remodeling, the school was opened in September, 1926.

CURRENT enrollment of Ladywood is 114, including 42 board students. There are no plans for an increase in facilities for resident students. Sister Dorothy Mary said in the announcement.

In addition, 20 classrooms, the academic unit will include science and language laboratories, home economics, industrial and art departments, li-

brary, bookstore, general offices, lounge and recreation rooms. A chapel is planned to accommodate 100 persons.

The auditorium will accommodate more than 600 persons and will have complete stage and theatrical facilities. A seating capacity of 600 is also planned for the gymnasium, which will feature a standard high school basketball court. Four hundred persons can be served at one time in the proposed cafeteria.

Construction will be of reinforced concrete and steel. The building's exterior will be brick with stone trim, similar to other campus structures.

THE LADYWOOD expansion is the latest in a thrifty secondary school construction scheduled in the Indianapolis area. The Archdiocese is currently erecting the second of three proposed elementary educational schools designed to meet the demand for additional facilities. The Jesuit Fathers of the Chicago Province are also building a boys' school in Indianapolis. Within three years there will be 12 Catholic high schools located in Marion County.

The Sisters of Providence, whose motherhouse is located at St. Mary-of-the-Woods, Ind., operate or staff 18 secondary schools in six states and the District of Columbia, with a total enrollment of 7,817 students. Four additional high schools are planned during the coming three or four years.

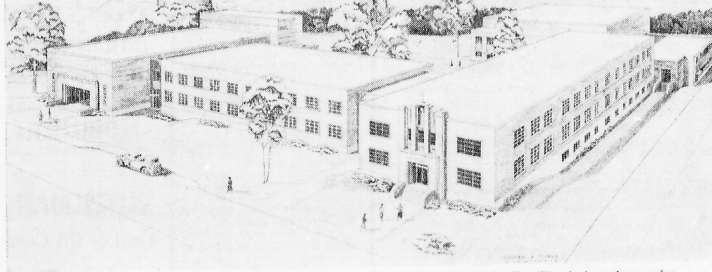
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Father Charles McSweeney has been appointed pastor of St. Francis de Sales Church, Indianapolis, effective December 11, 1961. He has been administrator since May 20, 1961.

Since the Vigil of Christmas, December 24, falls on a Sunday, the customary fast and abstinence is dispensed with. The faithful are reminded, however, that December 20, 21 and 22 are Ember Days. Fast and partial abstinence are to be observed on Wednesday and Saturday and fast and complete abstinence on Friday of that week.

The Chancery



LADYWOOD EXPANSION—Above is Bohlen and Burns' architectural sketch of the \$2 million Ladywood expansion.

SIX-HOUR DAILY DRILL

Mastery of language mission center goal

By REV. VINCENT LOVETT

(Copyright, 1961)
Like all the priest-students at Cuernavaca, Father Joseph Silvester, C.P.S., got a particular assignment on his first Sunday at the Center. He was supposed to go to Xochitlape, about 20 miles away, to help out with the Sunday pastoral work.

Father Silvester came back—eventually—with a new realization of the missionary's need for language training. With the assistance of this writer, also a non-linguist, he arrived on Sunday morning at Tepoztlán, about 20 miles from Cuernavaca, but in the wrong direction. We never did get to Xochitlape.

Smiles and a Beritz phrase book are not enough.

The students at Cuernavaca spend a major part of their time, and their conversation on Spanish.

(This is the second of two articles on the Center for Intercultural Formation at Cuernavaca, Mexico. The Center prepares missionaries—lay people, priests and Religious—for work in Latin America. The writer is executive editor of the Catholic Reporter, Kansas City-St. Joseph diocesan paper.)

ish. They groan about the daily six-hour drills, but the groans don't conceal their pride in the course, their sense of accomplishment.

THE DIRECTOR of the language department, Brother George, S.M., of the University of Brooklyn, has no doubt about the effectiveness of the course.

"When they go out of here," he said, "they will be able to use Spanish. They have been trained to listen and they aren't afraid. How many times have you heard someone say, 'I will try to use Spanish, but I don't speak it.' We teach them to talk."

Brother Gerry, who learned his Spanish in Puerto Rico and at Western Reserve university, is assisted by 14 young Mexicans, aged 18 to 24, who serve as the instructors and teachers.

"What we use," he said, "is basically the U.S. Foreign Service Institute Method with a few additions. The two basic ingredients of the classes are guided imitation and super-memorization. We drill them on the sound and sense of spoken Spanish till they could almost repeat the lessons in their sleep. Then, for homework, we let them work on written Spanish."

ABOUT HALF of the students I talked to challenged me to sit through a full day of Spanish class from 9 a.m. to 5:15 P.M., but the best I could manage was an afternoon session.

When I arrived Father Silvester, the newest student, and the young woman instructor were firing syllable sounds at each other like two machine guns. She said "la" and he said "la"; she said "la" and he answered back "la."

In Spanish I was invited to join the party and we started again on the sound of the various Spanish syllables. At "da" the young lady stopped. "No, Padre," she said looking at me. "no esta da," esta da" (said with her tongue sticking out in a completely foreign manner).

From syllables we worked to words and from words to phrases and sentences.

I was corrected at least 20 times on the sound of the Spanish "p" in a little over one hour of class. Each time it was done pleasantly, courteously and firmly until I at least approximated the Spanish "p" sound.

Time after time Father Silvester and I followed the instructions: "Repetir" (repeat), and "traducir" (translate).

"If I never learn another word of Spanish, I think that I will always be able to say: 'Come in. Sit down. What is your name? Do you have a pencil?'"

Praise from the students for the young instructors was unanimous. "They are amazing," said one older priest of the instructors, "they never lose their patience or their perseverance."

He said, "Sometimes you feel like a fool but they always treat you with respect." Normally critical of other aspects of the C.I.P. program, the students spoke of the language course as "excellent" or "superb," and the faintest praise given it was "very good."

THE CENTER is not primarily a language school, however. "That's important," said one staff member, "but understanding the people is more important." The social science program, which one student described as "trying to teach us why Latin Americans are the way they are," consists of a series of short lec-

ture courses (usually two lectures a day) on such subjects as Latin American history and geography, Church-state relations, social and economic problems.

The list of visiting lecturers includes Dr. Paul Murray, former president of Mexico City College; Remy Bastien, head of the Organization of American States school of anthropology; and the Fordham university sociologist, Father Joseph Fitzpatrick, S.J., to name a few.

"After a few orientation lectures," said Father Sidney Hall, a student from Sacramento, "we had a real good course by Alserchillo on the problems created by the geography of the continent, how it has affected the lives of the people; then Feodora Stancoff (director of the lecture program) surveyed the Spanish conquest and its effects; now Father McKeon is taking up U.S.-Latin American relations."

The American isn't an extremely popular guy in Latin America. Sitting in on a few of Father McKeon's lectures, I learned some of the reasons why.

"The key to Latin American anti-Yankeeism," Father said, "is not our defense of the dictators nor our financial exploitation, but our lack of respect for the people, for their sense of dignity. One example: Mexico has never sent an ambassador to the United States who didn't speak Spanish; for the first time we now have an ambassador in Mexico who does speak Spanish."

THE ADAPTATION to a not-always friendly climate of opinion, the language barrier, the radical changes in food, living conditions, and ways of thinking and acting all make up the experience of acculturation.

The pressures are emotional, intellectual and spiritual. Even for the highly-motivated people at Cuernavaca it isn't easy.

But there are compensations. John Little, an elementary school principal from Battleground, Wash., has his wife and three small children with him. "The kids have made it easier for us," he said.

"When your children go to the local school, you aren't tourists; you are part of the community. Pat goes to the school fiestas and chats with the other mothers. We sleep in the market and ask the vegetable lady how much we should pay for eggs—and she loves being able to help us. Even people that we haven't met know from our children that I am a teacher going to school to learn language."

George and Dorothy McCoy, the

other married couple at the center, admit the possibility that they may not be able to take the life at Tamazulá, Mexico, where they are heading.

"We may have to go back but we're not planning on it. We feel that it is God's will; we've prayed over it a lot, asking for perseverance. We aren't worried."

The McCoy's have sold their home in Findlay, Ohio, and have paid out more than \$2,000 in traveling expenses and tuition at the Center for the privilege of being Papal Volunteers. We visited Tamazulá for a week before coming here," said Mrs. McCoy. "The bed bugs and the other little creatures really had a feast. My legs were like hash."

George, whose hobbies are athletics and music, said: "I brought down some athletic equipment and the day we got in we saw some of the kids playing baseball with a whittled tree limb for a bat. When I pulled a real bat out of the car their eyes were like saucers."

"The first morning we were there," said Mrs. McCoy, "they served us a special treat for breakfast—two raw eggs and a glass of wine. We swallowed as gracefully as we could—and smiled. With God's grace we're going to keep on smiling."

FOR THE PRIESTS and religious, the adjustment doesn't seem as great. Father Julian Resch, O. Praem., a priest from St. Norbert's abbey, De Pere, Wis., at 50 the oldest student at the center, is taking his new life in stride.

"Following the Pope's instruction, our abbey is sending ten per cent of our men to Latin America. I had no idea of going to the missions until I got this appointment," Father Resch will be superior of the community's mission group. The students at Cuernavaca



NEAR AND YET SO FAR—In Latin America there are very few rich people and many very poor ones. These children, in front of their hovel of a home, live across the street from one of Mexico's wealthiest citizens.

come from many areas and many backgrounds. They all have one thing in common: they love God and want to serve Him.

One student told me: "I think every volunteer has his own story of little miracles that happened to make this the obvious thing to do—the Holy Ghost wanted."

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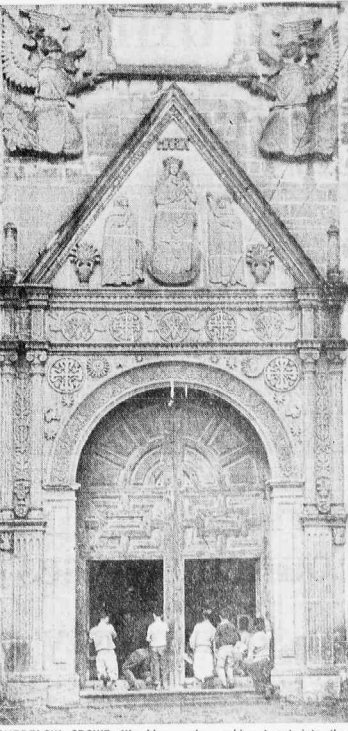
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THE CHURCH AND THE WORLD

'Black eye' for Boston—Mayor contributes—Permit clergy to vote

THE VATICAN

◆ Pope John XXIII has urged educational radio and television experts from 68 nations to give spiritual values first place in their efforts. He told an audience of radio and TV educators that modern communications media serve a good and lawful purpose in providing entertainment. But, he added, "It is still more important that these new facilities should be used for the instruction and education of mankind."

◆ Archbishop Felice Perelli presented Pope John with the first copy of the second edition of a volume containing a complete list of the members and consultants of the Pontifical Preparatory Commission on the Second Vatican Council. The archbishop is secretary general of the Commission.

AT HOME

◆ BOSTON—Americans who believe in God must redirect themselves in prayer to the task of saving the country from atheistic communism. Cardinal Francis Spellman, Archbishop of New York, declared here. This, the cardinal said in a speech delivered to a Knights of Columbus gathering here, must be done if America is to be prevented from becoming "another victim of godless tyranny." Personally the prelate said, he was confident that "the flames of freedom inspired by God and kindled on the 4th of July, 1776, are still far too brilliant to be extinguished by atheistic, despotic violent communism."

◆ "The Biography of a Bookie King" a television documentary depicting gambling operations in Boston, has stirred civic and political controversy and caused Protestant churches to differ with the Catholic stand. Cardinal Richard Cushing, Archbishop of Boston, focal point of the CBS film was its revelation that 10 Boston police officers had visited a widely-known Back Bay book-making establishment in the course of a day. Cardinal Cushing later commented that "some people owe Boston an apology" for giving the city "a black eye." A spokesman for a group of Protestant churches here said the Cardinal was "dead wrong" in coming to the defense of Boston police.

◆ Tolerating slipshod work tends to encourage all employees to perform at the same level, the report said. In this way, it added, management's failure inflicts "a grave sin of injustice" upon the owners, "who, in justice, have a right to a fair day's work for a fair day's pay."

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Seven Seas—2.98 value \$1.98
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◆ COVINGTON, Ky.—Protestant and Catholic leaders have joined in an appeal to the people of northern Kentucky to keep business activities on Sunday to a minimum. In a joint statement, the chancery office of the Diocese of Covington and the Northern Kentucky Association of Protestant Churches acknowledged that certain services are essential for the public welfare and must be kept open on Sunday. But the statement cautioned against a "business-as-usual" attitude on Sunday.

◆ COLUMBIA, Mo. — A public health official said here that the phrase "population explosion" is "poetic, not scientific." Dr. Herbert Ratner, public health director for Oak Park, Ill., said it is "bad poetry and worse science" to apply such a phrase indiscriminately to various different countries. To do so, he told the University of Missouri Newman Club, is "propaganda in the worst sense of the word." He said: "If we exported food technology and surpluses with the energy which we have exported public health and drugs, we would make a direct contribution to the immediate problem of starvation."

ABROAD

◆ DAR ES SALAAM, Tanganyika—Africa's only Negro cardinal has called his country's achievement of independence a gift from God. Cardinal Laurian Rugamba, Bishop of Butoka, said at an independence eve Mass: "Man has been given by God freedom and power to choose for himself the kind of government under which he likes to live and which laws he likes to obey. . . . It is also our duty to thank Almighty God sincerely because He has guided us on the way to independence so peacefully and has fostered the friendly cooperation of all people who have worked towards this achievement." A country the size of California and Oregon combined on Africa's east coast, Tanganyika has a population of about 9.5 million, including 1.5 million Catholics, approximately 500,000 Protestants and more than two million Moslems.

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life purify the soul, elevate it and open the gates of heaven to others and to ourselves. . . ."

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HOOSIER ENERGY GENERATING PLANT

Does the elephant really fear the MOUSE?



Private utilities have wailed "unfair competition . . . there is plenty of low-cost power available," ever since June 15 when REA approved financing for the Hoosier Energy generating plant near Petersburg. They have spent hundreds of thousands of dollars trying to make the public believe that Hoosier Energy will drive private utilities out of business . . . or at least cause them great financial loss.

Now, isn't this absurd? Consider these three facts—

- First —REMCs were created because private utilities refused to take electricity to rural people.
- Second —Prime example of the need for the Hoosier Energy generating plant is the new REMC contract in which Public Service Company wants to impose a 33 per cent increase on the wholesale cost of electricity used by industry served by REMCs.
- Third —Private utilities have almost 5 million kilowatts of generating capacity now, and a market that is doubling every 10 years according to their own reports. The Hoosier plant will have a capacity of 198,000 kilowatts, and will serve only the rural areas already designated by the Public Service Commission.

Example—right now Public Service Company of Indiana wants to charge 33% more for wholesale power going to industrial users in REMC territory.

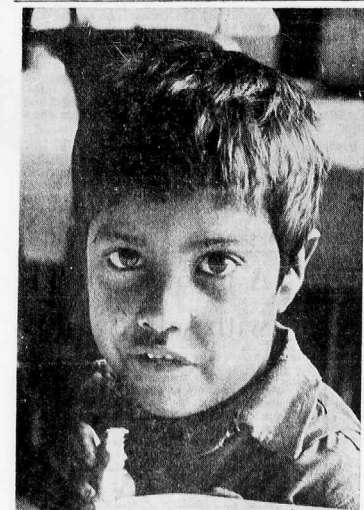
HOOSIER COOPERATIVE ENERGY INCORPORATED
Owned by 17 REMCs in Southern Indiana

The only competition that Hoosier Energy can possibly provide, is competition by example. And perhaps this is what private utilities are afraid of.

A recent impartial survey conducted in 30 Indiana county seat cities and towns—among non-REMC members—found 84% of the townspeople highly complimentary of REMC service. Many expressed a preference for REMC service themselves. Among businessmen interviewed, 82% rated REMC service good; 16% were not familiar with REMCs; less than 2% rated it as poor.

But regardless of this favorable report, the facts are—that while private utilities may resent the respect that REMC service commands, they need never fear REMCs as actual competitors. Every utility must serve only the area designated by the Public Service Commission.

Certainly there is no competition for the power that REMCs now must buy wholesale. Utilities do not bid competitively for REMC business. And REMCs have no choice of a supplier. The private utilities decide among themselves, which one will serve each REMC—and the REMCs are told they must take what they get.



VISITOR—This little fellow lives in the neighborhood where the Center for Intercultural Formation is located in Cuernavaca, Mexico. He drops in occasionally for a snack and a visit. For the second of two articles by Rev. Vincent Lovett on the bustling center where missionaries—lay and clerical—are trained for the Latin American apostolate, please turn to Page 2.

Stress employers' duty to set work standards

ST. PAUL, Minn.—Employers have an obligation in justice to establish and enforce work standards for their employees, a group of Catholic industrial relations men has concluded. The Guild of St. Joseph, an organization of Catholic industrial relations specialists who meet weekly at St. Thomas College to study the Church's social teaching, came to this conclusion after a two-month study.

Employing the relation between an employer's knowledge of his comparative performance and his future "success and security," the report stated that management has "a responsibility due the employee in justice" to give him the facts on which his knowledge is based.

The report also held that it may be unjust for management to fail to correct inferior performance by some employees. Tolerating slipshod work tends to encourage all employees to perform at the same level, the report said. In this way, it added, management's failure inflicts "a grave sin of injustice" upon the owners, "who, in justice, have a right to a fair day's work for a fair day's pay."

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint... necessary to serve public opinion within the Church and within the Nation.

UNESCO

We publish in our "Opinions" column this week a reader's letter about the United Nations Educational, Scientific and Cultural Organization. The lady has heard many unfavorable things about it, principally that it is Communist-dominated. She has also read in The Criterion (November 17) an article which described it in favorable terms. She is troubled in mind by the conflicting opinions.

There are many good and sincere people among our readers who are similarly troubled. They, no less than we, do not wish to associate with anything likely to enlarge Communist influence. At the same time, they are interested in whatever is being attempted anywhere for the good of humanity.

Our reader may or may not have read a statement issued last month by the Cardinal Mindszenty Foundation which alleges that "UNESCO has always been a haven for pro-Communists on both sides of the Atlantic," and who complete control of education, in this and in other countries. It is evident, at any rate, that her arguments are derived from this or similar sources.

The latest controversy centers around a UNESCO proposal for international acceptance of a "Convention against Discrimination in Education." The convention was drawn up from a study of UNESCO's many projects to foster education in basic subjects in under-developed countries during the last ten years or so. There is a request just now before the U. S. Senate for ratification of the convention by this country as a participating party.

The view has been expressed that the convention will mean the loss of local control over education in this country, that Federal control of education will, in turn, be "subsidiary to the control of UNESCO." Actually, the convention sets out common denominator standards for minimum basic education, with under-developed countries especially in mind; countries in which illiteracy is still a serious social problem, like some in South America which, from the ignorance and backwardness of too many of their citizens, seek refuge for the emotional appeal made by Communist "pie-in-the-sky."

But, as we think, it is not the merits or demerits of the UNESCO proposals which trouble the minds of our readers so much as the sweeping allegations that UNESCO is Communist-dominated and that there is anything in anything it tries to do. We hope we may offer a few comments in an attempt to put our readers' minds at rest.

UNESCO, on its formation some fifteen years ago, attracted "experts" in education with experimental ideas of doubtful value—the sort of people who appear in every country, including this one. On the question of whether they were communists or not, it is well to remember that while all communists are misguided, all misguided people are not necessarily communist. As is common in the beginning of all great enterprises, and with new problems, there was much confusion of thought and effort at first. There was also some fishing in political waters in an effort to gain control over the new organization.

The situation has now become completely changed, due to the good work of people of integrity and ability from many different countries. The work done at UNESCO in Paris, a position recognized officially by the Church in 1952. His experience must have impressed him with the usefulness of UNESCO: we may notice he has continued to have an official Vatican observer at its meetings, and recently the Vatican donated \$10,000 to a UNESCO project.

Catholics will be encouraged by the reminder that, before his election as Sovereign Pontiff, our Holy Father was for seven years a devoted member of UNESCO in Paris, a position recognized officially by the Church in 1952. His experience must have impressed him with the usefulness of UNESCO: we may notice he has continued to have an official Vatican observer at its meetings, and recently the Vatican donated \$10,000 to a UNESCO project.

The present Director-General is Vittorio Veronesi, formerly head of the world organization of the lay apostolate recognized officially by the Church. Of the three other principal officers and the twenty-four board members, USSR and Poland are the only Communist countries represented. The present chairman of the board is from Ethiopia. His predecessor was English.

The head of the U.S. National Commission for UNESCO is Dr. George Schuster, a member of Notre Dame University, a well-known Catholic layman whose personal integrity and ability needs no commendation here.

Policy decisions at the annual general conference are taken by a simple majority of those present and voting. For some instances where the constitution calls for a two-thirds majority. No minority can impose its will on the majority. Each of the ninety-seven member countries has one vote; Ecuador the same as the USSR or the USA, for example. So little can UNESCO be said to be Communist-dominated that it has been the subject of bitter complaints from the USSR that it is biased in favor of the West.

Its current major interests are (1) the extension of primary education in Latin America, now going on for five years and much of it in collaboration with ecclesiastical efforts in the same field; (2) scientific research for the development of arid lands, and (3) the greater mutual understanding of East-West cultural values.

Certainly, one of its activities can be claimed to be Communist in aim nor can they be claimed as Communist-dominated in any way. Sweeping, unproven assertions, like those in the statement from the Cardinal Mindszenty Foundation, do grievous harm to an important work of peace-making and to a great potentiality for good in the world. They cause alarm and confusion and distrust in the minds of decent citizens. They make for divisiveness in society.

And, most serious of all, we feel we ought to remind our readers that to repeat such damaging and unproven assertions is downright immoral.

UN 'exposed'

There is a plan afoot in the United Nations that ought to be exposed for what it is: something that even thriving Hoosiers will be willing to support—and we mean even the crusty variety that normally denounces foreign aid as money poured down a rat hole.

The idea of this plan is to use the surplus food of wealthy nations instead of money to help finance the development of economically retarded countries.

The plan would work like this: The United Nations would set up a food bank, with a hundred million dollars worth of surplus food donated on a voluntary basis by the wealthy nations. (The United States has pledged 40 million dollars worth.) Needy nations would draw from this bank and make food allotments part of the pay they give to their workers. Thus a country with limited capital could put more of its people to work on essential projects.

Canada submitted this plan to the General Assembly's economic committee on behalf of seven other countries. These were: the United States, Cameroon, Denmark, Liberia, Pakistan, Panama and Peru.

We give you all this information without extra charge, dear Readers, not because we feel that this plan is going to cure the ills of mankind, nor even because we necessarily want it accepted, but solely because it is a typical example of the kind of important work going on continually behind the scenes at the United Nations.

QUESTION BOX

How many Russ are actually Reds? By MSGR. J. D. CONWAY

Q. It is very easy to start an argument at the bar on any topic. Recently at a prominent tap this came up: What percentage of Russians are really Reds? I said about 3 per cent are Comms. How far am I wrong?

A. My ready readers, determined to eradicate my ignorance on this subject, frequently recommend "Questions and Answers on Communism" by Cardinal Richard Cushing as the ultimate authority, and rising on it; and one, more zealous, hopeful and generous than the rest, sent me a copy, free. So I quote to you: The Cardinal Archbishop of Boston says (p. 257) that there are 100 million Communist party in the U.S.S.R., out of a population of 200 million. So your percentage is exact. I hope you collect.

The Cardinal goes on to explain that the "Dictatorship of the Proletariat" is evidently and admittedly a Dictatorship of the Communist Party, and that its six million members are actually controlled by a small group of ten thousand activists. And of course it is patent to any observer that these ten thousand are currently under the personal dictatorship of one Mr. K., who reserves history and extensive rights for the emotional appeal made by Communist "pie-in-the-sky."

Curiously I do not find an estimate by His Eminence of the measure in which the masses of the people are backing the regime. From surface appearances, two score years of propaganda, an expanding economy, scientific achievements, and rising living standards have had powerful effect. Ivan has no thoughts of revolt.

So if you include Comsymps along with Comms—in the manner of some of our American "fabrers"—I imagine your percentage would have to be multiplied many times.

Q. I am a shut-in grandmother of seventy-one and a weekly reader of your column. Now I want to ask a question myself. Can you tell me about the life and works of an early saint, St. John the Evangelist? I have a little about him in the books I have here. He was a Father in the early Church, about the Fourth Century.

A. You are asking about one of my favorite saints. John was born in Antioch right in the middle of the Fourth Century, and was a contemporary of other great Fathers like Augustine and Jerome. At that time Antioch was one of the splendid cities of the world; the Emperors often lived there. John received a fine classical education before he began his religious training. Then he became a rigorous monk, and later a priest. He was much involved in schism between two rival bishops of Antioch, Marcellus and John, who were both of them great preachers—so great that he was given the name "Golden-Mouth"—Chryostom. Then later when the Emperor was looking for a bishop for his imperial city, Constantinople, he remembered the reputation of this saintly preacher, and brought him all the way from Asia Minor to this rapidly growing see.

John was a reforming Bishop; he preached so forcibly against the vices of his diocese that many of his people—long accustomed to their pet vices—were quite discontent. He was a powerful and wealthy—got into the act and maneuvered the Emperor into sending John into exile. The good man, who refused to fight his fellow Bishop, suffered greatly before he died. But we use some great sermons, so timely that they might be written today. And he is reputed the greatest bishop Constantinople ever had.

Q. Isn't it all right to wear Bermuda shorts around the house? How far around, other than home, would you say it would be all right to wear them?

A. I have had my ears beaten down so often in my answers on subjects like this that I became defensively frightened when I opened your letter. There seems to be violent disagreement on the subject of women's dress in general. I can only give you my opinion, which I believe is based on sound moral principles.

Modesty consists as much in the manner in which clothes are worn as in the clothes themselves. It is manifested in conduct and attitude as much as in measurement and pattern. And, my critic to the contrary, custom does have much to do in determining the modesty of a garment.

I will have to trust your own good feminine judgement as to the propriety of wearing Bermuda shorts in various places outside the home. Personally, I have not found it quite appropriate in city streets, or down town in our midwestern villages. Yet I think they may not be out of place in the supermarket, if you go there in the car. They should be quite all right for sports and picnics (unless the mosquitoes are bad), but I believe they are distracting and unacceptable in offices, and completely out of place in church.

Q. When a Catholic in a non-Catholic and gets married in a non-Catholic church can he divorce this non-Catholic and go back to be a Catholic and get married to a Catholic girl in the Catholic Church?

A. I think the answer is: Yes. My only doubt results from confusion about all those Catholics and non-Catholics. Let me put it simply: Once a person is a Catholic he remains Catholic by the marriage laws of the Church as long as he lives. And one of these laws states explicitly that he can be validly married only before a priest and two witnesses. Any marriage he attempts otherwise—as in a non-Catholic church—is invalid. An invalid marriage is no marriage. So he is free to contract a proper marriage.

Canada submitted this plan to the General Assembly's economic committee on behalf of seven other countries. These were: the United States, Cameroon, Denmark, Liberia, Pakistan, Panama and Peru.

We give you all this information without extra charge, dear Readers, not because we feel that this plan is going to cure the ills of mankind, nor even because we necessarily want it accepted, but solely because it is a typical example of the kind of important work going on continually behind the scenes at the United Nations.

The Security Council and the General Assembly may be failing miserably to solve the political problems of an ideologically divided world, but the United Nations, through its committees and member organizations is accomplishing marvelous. Pope John XXIII in his Encyclical on Christianity and Social Progress, hailed the accomplishments of the Food and Agriculture Organization and of the International Labor Organization. The results of UNESCO and of the World Health Organization have been no less spectacular.

If people here in the Midwest are taken in by the contemptible accusations made against UNESCO, UNICEF, etc., it is because the press has failed to cover the U.N. story. The series of articles we printed in this international organizations was our attempt to make amends. We promise more such articles for the new year.

STRAY LEAVES

A unique journal with solid worth

By MICHAEL BOWLES

From time to time there erupts in the Catholic press a discussion on the question of Catholics and the intellectual life. Are Catholics intellectual? Are they interested in adventures of the mind? Are they too cozy within the shelter of their security on fundamental doctrines to bother with speculation and the examination of "controversial" matters?

Very often, the impression received from these discussions is that Catholics do not take their part in intellectual matters, in the exploration, for example, of the problems of art and music and literature. A couple of weeks ago, mentioned in conversation with some Catholic journalists and reported an opinion that Catholic publications do not run regular music articles because it was felt Catholics in general were not interested in music.

The truth is probably that, in other things besides music, Catholics are interested in the intellectual life. It is simply that Catholic publications are behindhand in giving expression to that interest.

This, at any rate, cannot be said of The Critic, published by the Thomas More Association. It was always a good journal. In its new format, of which the current issue is the second example, it is first-class production by any standards. In fact, I cannot think of any periodical, "Catholic" or not, which gives more satisfactory reading.

It is an honest, straightforward production; no layout gimmicks, no eye-catching gimmicks, just a clean printing on good paper with illustrations and photographs that are entirely relevant. It depends on the solid worth of the writing by writers of distinction in their various fields.

By "solid worth," I do not mean it is an any sense heavy going for the inexperienced reader. (Every reader is inexperienced in at least something, after all.) Nor is it lightly superficial in an effort to draw a everyone with an idle mind. It is simply, as I said, a good, straightforward production which cannot fail to interest any sensible reader—and amuse him as well as opportunity serves.

The current issue includes the work of—among others—Evelyn Waugh, Robert Hoyt, Alice Curatyn, Paul Hume and—if I may be a little chauvinistic—John D. Sheridan, whose humorous pieces in Irish newspapers I have admired for many years. There is a new and important, look at Brendan Behan, that much publicized "Playboy of the Western World." There is a symposium on "The One-Newsman Community" by editors of Catholic publications. (Did you realize that out of 1,461 American cities in which a weekly newspaper are published, a monopoly situation exists in all except 612.) There are book reviews which reveal points of view that some may describe as "unconventional" but which most will describe as simply refreshing.

Just a tiny note of complaint: I wish the editors of The Critic did not describe it as "A Magazine of Christian Culture." For a maverick such as myself—and there may be others of like mind—the word "magazine" is almost unbearable. It makes me self-conscious and, when I become self-conscious, my regretful tendency is to feel very uncultured. I rebel against anyone who proposes to bring culture to me.

There is something one may, or may not, accumulate like the drops of silicon on a stigmatite. It comes from being associated with the good things of living and the lit they give to the spirit. And the word "Christian;" it makes me beam at the mouth unless used in a strictly religious context. Culture is indivisible. If it is not good culture, it is no culture at all.

The Critic is self-evidently a magazine. It is, equally self-evidently, the production of Christian gentlemen. Its contents are on a level that, also self-evidently, must contribute to the general culture of its readers. The phrase, "A Magazine for Christian Culture" is just a bush hung up outside a wino-shop and, as we all know, good wine needs no bush.

In drawing attention to The Critic, I may be suspected of taking part in a sales operation to plug a commodity: one Catholic publication praises another, and all that sort of thing. This suspicion is reasonable enough in a strictly commercial context, for special interests, where few things are praised or abused without an "angle" of some sort.

With my hand on my heart, dear Reader, I assure you I have found it exciting and interesting. I welcome it as a fine production of which there are too few. It comes out nine times a year and I intend to give my wife a year's subscription as a delightful surprise for Christmas. I expect her to let me see it too!

Don't write to me about it. Write to the Thomas More Association, 210 West Madison Street, Chicago 6, Illinois.

(Question Box Continued) Q. Would you please comment on donating a person's eyes at death to the eye-bank. Some friends have said this is mutilating the body and is forbidden by the Church.

A. It is not mutilation, in the moral sense of that word, if it is not forbidden. It is rather an act of charity. I know some priests who have made such donation; and only disaffiance has prevented my offering my own well-worn optics. Now that you remind me, I think I will do it tomorrow... or the next day.

That's my boy!



OPINIONS

Reader 'confused' over UNESCO issue

To the Editor: After reading the recent article in The Criterion, I am prompted to write this letter. I must say I am a bit confused. I have been under the impression that UNESCO is and has always been a "haven" for communists and pro-communists and undertaking and very much worth the effort. Is there any Catholic church in Indianapolis with a good boys' choir combined with a men's choir? Perhaps there is, but I do not know of one. Music of the great Polyphonic period is one of the glories of the Church and nearly all of it needs a choir of men and boys. S. M. Indianapolis, Ind.

Editor's Note—See editorial column.

has, by its own publications, endeavored to influence the educational system of the United States. Any non-informed reader would certainly get the impression after reading the article entitled "UNESCO Opens Door To Literature" that they should lend their support to such an organization—especially since the author of the article saw fit to make mention of the fact that a "prominent" Catholic layman holds a high office in UNESCO.

Does our Catholic press have to help the cause of an organization that has turned into a tool by which, if not stopped, will be detaching to our public and private education, acting as an arbiter of education? (Mrs.) N. B. Indianapolis

Profession of faith

To the Editor: An analysis of the recent Bishops' statement indicates that they are concerned about the ignorance of moral principles and the rejection of the very notions of morality.

What moral deterioration is taking place in Indianapolis is almost self-evident. Isn't this because we do not have a sense of mission? The signs of moral decay are most evident among the young and it is they who stand to benefit most from a public profession of their faith.

One very practical method of SERMONETTE

Value of toil

By REV. JAMES D. MORIARTY A means of measuring the amount of effort put forth in any case of true self dedication has not yet been devised. Nor is it wanted... or needed.

The Michaelangelo's, the Pastors, the Edisons could never be classified among the clockworkers of the world. Each had his own objective as every dedicated person has his objective. And if there was any disappointment encountered, it was not because any one of them thought he was spending too much time in reaching his goal... or too much effort. It was only that there were not enough hours in the day or his body was not able to withstand the grueling grind to which it was subjected.

This, however, is not the prerogative of the great... those who toil to discover some boon for the rest of men. This is true as well of the most obscure person who is dedicated to a cause, no matter how seemingly insignificant. The father who goes out to earn the daily bread does not complain when he must work harder or longer because he knows that he will be able to give his family more.

The ambitious student doesn't mind burning the midnight oil. He complains only of those things which take him away from his pursuit of learning. And since our motive in doing all things must be the love of God, then our only reason for rest is that, once refreshed, we will be able to work the harder. When St. Ignatius uttered these words he had come to the full realization of what dedication to the works of God meant. Though his tired muscles often rebelled, he kept on for there was so much yet to be done. In all things then may we likewise say, "O Lord, help me to toil and not to seek for rest."

THE CRITERION Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174, Indianapolis 6, Ind. Member Author, Editor, Circulation Member Catholic Press Association Price \$4.00 a year Entered as Second Class Post Office, Indianapolis, Ind. EDITOR: Rev. Raymond T. Bosler; ASSOCIATE EDITOR: Rev. Paul J. Courtney; EDITORIAL DIRECTOR: Michael Bowles; MANAGING EDITOR: Fred W. Fries; NEWS EDITOR: Paul G. Fox; ADVERTISING: Ed W. Brady. Published Every Friday

FAMILY CLINIC

Stormy engagements often point to serious marital trouble ahead

By JOHN L. THOMAS, S.J.

Do most engaged couples quarrel frequently? We've been engaged for almost a year and it seems lately we spend most of our time either quarreling or making up after the last one. Among other things, Janice claims I never consider her feelings. Maybe I don't, but I'm no mind-reader, and she pretends to be hurt over just anything. She has to discuss a problem—I'm supposed to guess what she thinks or feels. We're really very much in love, yet I keep asking myself what if she keeps this up when we're married?

disagreements that a couple are unable to handle satisfactorily... Most engagements lead to successful marriages proceed rather smoothly. If courtship is marked by a lot of frequent quarrels, it's a clear sign that basic disagreements persist or that the couple have not learned how to resolve their differences in a constructive fashion. In other words, although a stormy courtship may supply rich material for a novel or movie, it's a poor preparation for a stable marriage.

This does not mean that you and Janice should expect to see eye-to-eye on everything. We can be justly suspicious of couples—married or unmarried—who claim that they never argue or disagree, for by this time men and women should be old enough to know they should have acquired some highly personal opinions, attitudes, goals,

values, likes and dislikes, and it would be quite extraordinary, if not completely unrealistic, to expect a man and a woman, should be perfectly matched in this regard. Indeed, successful marital compatibility is to be expected and developed not only because masculine and feminine differences are complementary, but because the daily reconciliation of these individual differences involves an appreciative awareness of their existence, together with the gradual curbing of their narrow, selfish aspects.

Late between a man and woman does not eliminate such differences, rather it provides the motivation for giving them due respect and consideration in the process of reconciling them for unified action during marriage. This is all by way of saying that although stormy engagements are indicative of serious trouble, they may serve a more useful purpose than courtships in which the partners never quarrel or disagree, for the latter are not realistic. Either the partners are not re-

vealing their true selves, or one partner is completely dominating the other, with the result that such couples will enter marriage not having tested their ability to get along under normal conditions.

Hence, you can be thankful that you and Janice have discovered your problems now. From your brief description it is difficult to judge what their principal source of trouble is, but the serious feature seems clear. You are not making any progress in learning how to

settle your differences in a friendly fashion. I suggest that you give careful consideration to the following points.

It may be that Janice is correct in her assertion that you never consider her feelings. Most young men tend to be ruled by individualism in the sense that they show little interest in the thoughts or feelings of others.

In their struggle to become independent of their families and to assert themselves as individuals

in their own right, they acquire the habit of seeing things only from their own point of view and regarding others as objects to be used or manipulated rather than as equals having similar needs and aspirations.

This unconscious self-centeredness is probably a normal stage in development. Ed, but marital love requires that you move beyond it and acquire a delicate consciousness for the thoughts and feelings of others. Perhaps without thinking, you have been

acting as if Janice were a carbon copy of yourself. Try putting yourself in her place and you will understand some of her complaints.

On the other hand, there is some evidence that Janice is either trying to keep you dependent and insecure by pretending to be hurt, or she is guided entirely by her emotions and is incapable of taking a consistent, rational view of things. If the latter is true, you would do well to

break the engagement, for she is not likely to change.

If she is merely pretending, and you can judge this by studying how she deals with others, tell her to stop the act. Such pretense is no basis for real companionship. If she isn't willing to state what she thinks or feels so that you can settle your differences without quarreling, she isn't ready for marriage—at least, not with you.

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

WHAT OF THE DAY

The John Birch Society: a final appraisal

By REV. JOHN DORAN

This is the third and last of a series of articles on the John Birch Society. I embarked on this series in the hope of helping to solve the present dilemma of strong condemnations of the society from many authoritative sources in the Church on the one hand, and approval of the society by other sources and by many good Catholics who belong to the society. I was glad to see in last week's Americanist that the discussion is being taken up in other places too.

"operate under completely authoritative control at all levels," but will be free of tyranny because "authoritative power can be exercised and enforced only by persuasion."

"The men who join the John Birch Society . . . are going to be doing so primarily because they believe in me, and what I am doing. . . . Those members who cease to feel the necessary degree of loyalty can either resign or will be put out before they build up any splintering following of their own within the society." (pg. 161) Welch ends his Blue Book with the same point with which he begins it, the necessity of "stopping Communism, destroying their conspiracy, or at least breaking its grip upon our

government and shattering its power within the United States (pg. 162) and then, driving "on towards our higher goals of more permanent accomplishment: toward an era of less government and more responsibility in which we can create a better world." (pg. 171)

So ends a long presentation of the John Birch Society as it sees itself. I hope I have been fair in presenting it, for I have tried to be. However, it's not always easy for one outside a society to give a fair account of it. What should be a Catholic person's thinking toward the society? That's more difficult still. I would suppose that a great number of those who join the John

Birch Society do so because they are convinced that there is a real and present danger of Communist infiltration into the United States. Certainly it would be naive to think that International Communism would busy itself in diverting other lands less important than ours, and would give over the work here because Communist agents must now register. Since we are the major foe of Communism, we can expect to be the major target of infiltration.

Does a society like the John Birch Society actually help in preventing Communist infiltration, or has it—as someone said recently—"not unworthily increased the number of Communist agents actually helping?" It is foolish, I think, to expect

that a Society like the John Birch Society will actually "unearth" Communists. They can legitimately make known the public record of prominent people who have belonged to different "front" organizations of the Communists, or whose public life has found them frequently on the same side as the Communists. They cannot morally disclose a person's private life; nor can they morally make unwarranted conclusions or imputations, and yet by the very structure of their organization they will be frequently tempted to do so.

The biggest problem which should face any Catholic in regard to the John Birch Society (Continued on page 6)

THE YARDSTICK

Drop in union members

By MSGR. GEORGE HIGGINS

This is being written on the eve of the biennial AFL-CIO convention. Father Raymond McGowan, former director of the NCSW Social Action Department, and I will cover the convention in the role of observers. In its advance stories on this important labor gathering, which will have adjourned before it appears in print, the press, with its usual preference for the sensational, is concentrating almost exclusively on the fact that there is dissension within the ranks of organized labor.

Indeed if one's only source of information about the AFL-CIO comes from the front-page stories published in the Miami papers during the past several days, he might be led to think that the hypothetical split between AFL and CIO is about to be deleted and that the two organizations, which merged in New York in 1955, are being urged to the courts to petition jointly for a divorce or at least for separate maintenance on the familiar grounds of incompatibility.

That there is a certain amount of dissension in the family of organized labor is an acknowledged fact. Nevertheless, I think that the press is doing a disservice to its readers and to the AFL-CIO in blowing up this dissension out of all proportion.

industrial unions and some of the old AFL-CIO Building Trades and the personal rift between some of the top officers of the AFL-CIO are admittedly troublesome problems. They do not, however, form the important problem facing the labor movement at the present time. The AFL-CIO's biggest single problem is the fact that the membership of the AFL-CIO, because of the total labor shortage, is steadily declining. The dimensions and some of the causes of this critical problem are discussed in considerable detail in a 76-page study by Solomon Barkin entitled "The Decline of the Labor Movement and What Can Be Done About It," released recently under the auspices of the Center for the Study of Democratic Institutions. Single copies are available free by writing to the Center at Box 4068, Santa Barbara, Calif., or to its New York office at 53 East 54th Street.

Mr. Barkin, Research Director for the Textile Workers Union of America (AFL-CIO), writes that "not only are employers not joining unions in the vast numbers they once did, but employers are increasingly resisting the spread of union organization and are challenging the mightiest unions in outright battle, in several instances wounding and destroying the organization." Barkin sharply attacks the union movement for contributing to its own decline by tolerating obsolete recruiting techniques, inter-union rivalries, and inefficient organization. Worker apathy and indifference, he says, are the result of scandals involving a number of prominent labor leaders who have intensified the unions' difficulties, he declares.

Mr. Barkin asserts that the decline of the unions is not only a result of their own actions, but also to public leaders concerned with the foundations of American democracy. "Political freedom and democracy in the United States," he declares, "depend on the strength of the unions." (Continued on page 11)

WHAT OF THE DAY

Pass closing law in Oklahoma City

OKLAHOMA CITY, Okla. — A Sunday closing ordinance was passed by the City Council here with an emergency clause allowing it to take effect immediately as the peak Christmas shopping season nears.

The ordinance will prohibit the sale on Sunday of clothing, furniture, kitchenware, jewelry, luggage, motor vehicles, toys, home appliances, recordings, floor coverings, linens and other household items. Only one councilman voted against the ordinance, saying he questioned its legality.

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THE LAST CHRISTMAS ON EARTH CHRISTMAS THIS YEAR WILL BE THE LAST ON EARTH for the boys and girls in our "hospice" in PUNNATHURA, southern INDIA. They lack most of the things youngsters are all incurable—some are being held in the hospital, only days to live.

OUR GIFT CARDS EVERY PENNY YOU SPEND FOR CHRISTMAS GIFTS WILL GO TO MISSIONS LIKE PUNNATHURA. If you use our CHRISTMAS GIFT CARDS, these CARDS are especially designed for folks like you. You want to help the missions all you can. You plan, for your relative and friends, a certain number of Christmas gifts. Our GIFT CARDS enable you to do both at once.

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BY REV. LEO J. TRESE

When a person is baptized in the Catholic Church, he becomes a historical character. His name and other pertinent data are inscribed in the baptismal register of the parish church and will be carefully preserved.

Barring such catastrophes as destructive fire or flood or bombing, that record will remain in existence until the end of the world. As an instance, St. Anne's parish in Detroit, founded in 1701, still preserves in its archives the baptismal records stretching back through more than two hundred and fifty years.

Perhaps you are not interested in your child becoming a historical figure, but you are interested in the future development of his Catholic life. For this, his baptismal record will be essential. Since

THE FAITH EXPLAINED

The role of the godparent

no other sacrament is valid unless first a person is baptized, a Catholic must give proof of his Baptism at every step of his spiritual progress.

When your child comes to make his First Holy Communion, he will be asked to show the priest a copy of his baptismal certificate. Before he can be confirmed he again must present a copy of his baptismal certificate.

When he and his betrothed go to see the pastor to arrange their marriage, both will have to sup-

ply copies of their baptismal certificate. Or, if instead, the young man goes to the seminary and the young woman to the convent, each will have to provide a baptismal certificate.

Baptism is of such supreme importance that the Church checks and double checks at every step along the line, to make sure there has been no slip-up in the matter of Baptism.

AN OFFICIAL copy of one's baptismal record can be had for

the asking at the parish of Baptism. There is no charge for such a transcript when it is needed for a church purpose such as First Holy Communion.

There may be a small charge if it is for some other purpose, such as proving citizenship or qualifying for an old-age pension. Incidentally, parents should make sure that a child, when he is old enough to understand, knows the church of his Baptism.

It doesn't happen often, but it does happen sometimes, that a person comes to arrange for his marriage and does not know where to go or where to write for his baptismal certificate; the family moved while he was a child, and his parents both have died. It can be very difficult in such cases to establish the fact of Baptism.

All of which is by way of indicating the first step to be taken in planning for the Baptism of a newborn baby. As soon as possible after the baby's arrival, the father (or some adult member of the family) should stop in at the parish rectory to arrange for the Baptism of the infant. It is the necessary information for the baptismal record.

The priest will want to know the baby's full name, the name of the father and the maiden name of the mother, the date of the baby's birth, and the names of the godparents. This is the data that will be entered in the permanent baptismal record.

The parish at which this is done will, of course, be the parish within whose limits the parents reside.

Except in an emergency, no other priest except the pastor of the parish has the right to administer the sacrament of Baptism to a child. This is for the sake of good order in the Church and so that the shepherd may have a chance to know his own flock.

Ordinarily, no other priest may baptize the child, unless the parents' pastor gives his permission for Baptism elsewhere.

CHRISTIAN parents will quite naturally want to give a Christian name to their child. In fact, the choice of a name probably has been a topic of discussion between the parents for several months before the birth of the baby.

At least one of the child's names must be a saint's name, so that the child may have a patron in heaven whose virtues he may imitate and to whom he may look for protection and help. Beyond that, it is quite permissible to add non-saint names, such as family names, if the parents wish.

There are books and pamphlets available at Catholic bookstores and libraries which contain lists of saints' names to help parents with their choice. One such book is entitled, *Is It a Saint's Name?* (Integrity Supply, P.O. Box 6508, Chicago, Ill., 25 cents).

It might be mentioned here that it is not necessary to find any money to the priest when making arrangements for a Baptism.

It is customary at the time of the Baptism for the godfather to make an offering to the priest who baptizes. The amount may vary by custom in different places. The gesture of the offering is much more grateful if the offering is handed to the priest in an envelope prepared beforehand. To instructed Catholics it is not a matter of course that no stipend will be demanded. The baby will be baptized just as willingly and just as holily, whether or not an offering is made.

It is a great honor to be asked to be a godparent. When the parents of the baby ask you, or relative to be godfather or godmother at the baby's Baptism, they are saying in effect, "If anything should happen to us, there

is no one in the whole wide world to whom we would rather entrust our child than to you." At least, that is what the parents should be thinking as they choose the sponsors for the new baby.

The duties of godparents do not end when they carry their godchild out of church after the Baptism. The godparents have taken on a lifelong responsibility for the spiritual welfare of the child.

In most instances, this responsibility will be fulfilled by remembering to pray for their godchild in their daily prayers and by urging him (or her) a good example of Christian living.

But if anything should happen to the parents (and hardly a week passes without one's reading of a traffic accident in which a couple who are parents have lost their lives), then it devolves upon the godparents to see to it that the child is raised a good Catholic.

Or, if the parents should neglect the Catholic upbringing of their child, then it becomes the duty of the godparents to do what they can to offset the parents' laxity.

This can be a delicate situation, one calling for considerable tact on the part of the godparents; the parents might get angry and dismiss the godparents as busybodies.

But if, when little Mary is seven years old, there is no sign of her making her First Holy Communion, then her godmother Aunt Jane might say to Mary's mother: "I know you are awfully busy, dear. I wonder if you would mind if I stopped by on Saturday mornings and took Mary to catechism class while I do my shopping?"

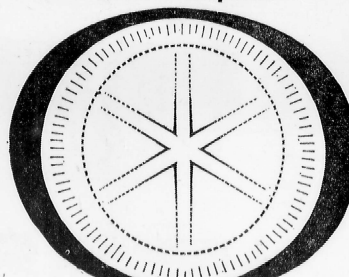
IT IS EVIDENT that the first consideration in choosing godparents is that they themselves be good Catholics. It is an old axiom that no one can give what he does not have, and that includes religion.

It may be a temptation to ask rich Uncle Gus to be godfather. He goes to church only at Christmas and Easter, but perhaps he will remember baby in his will. However, all Uncle Gus's money can't buy baby's way into heaven. His name should be scratched from the list of possibilities.

Non-Catholics, of course, cannot be godparents. This may pose a problem in the case of marriage. The non-Catholic grandparents may feel slighted at not being asked to be sponsors, not even for the third baby or the fourth. But if it is explained to them quite frankly that the godparents have to make, in the name of the child, an act of faith in the Catholic religion—which only a Catholic can honestly do—the non-Catholic grandparents usually will see the reasonableness of the situation.

Since the godparents are supposed to substitute for the parents should the necessity arise, it is obvious that a child's own parents should be sponsors for their baby; they cannot be substitutes for themselves. Also, in the case of an adult's being baptized, the absent person will be the real godparent. It is his (or her) name which will go down in the

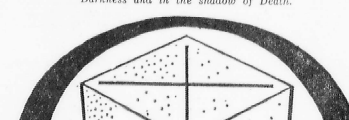
Advent Antiphons



Organs

O Organs

O Rising Dawn
Radiance of Eternal Light
And sun of Justice
COME, enlighten those sitting in
Darkness and in the shadow of Death.



Rex Gentium

O Rex Gentium

O King of Nations
And their desired one,
Cornerstone who binds two into one
COME, and save man, whom you fashioned,
From the slime of the earth.

O Rex Gentium

O King of Nations
And their desired one,
Cornerstone who binds two into one
COME, and save man, whom you fashioned,
From the slime of the earth.

or godmother, and agree to have someone represent him. Even from overseas such a consent can be obtained in a very few days and need not delay the Baptism. It is best to have the consent in writing (with a particular person designated as representative), and show it to the priest when the arrangements for the Baptism are made. The absent person will be the real godparent. It is his (or her) name which will go down in the baptismal record. It is his (or her) name which will contract the spiritual relationship with the child, as long as both parents have a lifelong responsibility to the godchild. A sponsor should retain a friendly interest in his godchild as long as both parents are present. Anyone, even one of the parents, may take the place of the absent person at the baptismal font. No spiritual relationship is contracted by the one who "stands in" for the absent godparent.

MOTHER AND TEACHER

Global Understanding

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

The progress of science and technology in all aspects of life multiply and increase and relationships between political communities and hence render their interdependence ever more profound and vital.

As a result, it can be said that problems of any importance, whatever their content may be—scientific, technical, economic, social, political or cultural—present today supranational and often worldwide dimensions.

Hence, the different political communities can no longer adequately solve their major problems in their own surroundings and with their own forces, even though they be communities which are notable for the high level and diffusion of their culture, for the number and industriousness of their citizens, for the efficiency of their economic systems and the vastness and the richness of their territories.

Political communities react on each other. And it may be said that each succeeds in developing itself by contributing to the development of another. Hence, understanding and cooperation are so necessary.

ONE CAN THUS understand how in the minds of individual human beings and among different peoples the conviction of the urgent necessity of mutual understanding and cooperation is becoming ever more widespread. But at the same time it seems that men, especially those entrusted with greater responsibility, see themselves unable to understand one another. The lack of such inability is not to be sought in scientific, technical or economic reasons, but in the absence of mutual trust.

Men, and consequently states, fear each other. Each fears that the other harbors plans of conquest and is waiting for the favorable moment to put these plans into effect. Hence, each organizes its own defenses and arms itself

not for attacking, so it is said, but to deter the potential aggressor against any effective invasion.

As a consequence, vast human energies and gigantic resources are expended in a senseless and purposeless. Meanwhile, in the minds of individual human beings and among peoples there arises and grows a sense of uneasiness and reluctance which lessens the spirit of initiative for works on a broad scale.

The lack of reciprocal trust adds its explanation to the fact that, especially the more responsive ones, are inspired in the unfolding of their activity by different or radically opposed concepts of life.

Unfortunately, in some of these concepts the existence of the moral order is either the violent or the unjust, and the phrase "demands of justice" are uttered by the lips of all. However, these demands are not different and opposite meanings.

WHEREFORE, the repeated and impassioned appeals to justice and the demands of justice, raised often offering a possibility of meeting or of understanding, increase the confusion, sharpen the contrasts and keep disputes inflamed. In the end, the belief is spread that to enforce one's rights and pursue one's own interests, no other means are available but the violent and the unjust. Mutual trust among men and states cannot begin or increase except by the recognition of and respect for the moral order.

The moral order does not hold except in God. Cut off from God, man is left with only a material organism but is also a spirit endowed with thought and freedom. He de-

mands, therefore, a moral and religious order which bears more than any material value on the directions and solutions it can give to the problems of individual and group life within the national communities and the relationships among them.

IT HAS BEEN claimed that in an era of scientific and technical progress, men can construct their civilization without God. But the truth is that these same scientific and technical advances present human problems of a worldwide scope which can be solved only in the light of a sincere and active faith in God, and the beginning and end of man in the world.

These truths are confirmed by the ascertainment that the same limitless horizons which are opened up by scientific research help to give birth to the conviction and to develop it that mathematical and scientific notions point out to do not gather and much less express entirely the more profound aspects of reality.

The tragic experience that the gigantic forces placed at the disposal of technology can be used for purposes both constructive and destructive makes evident the pressing importance of spiritual values so that scientific and technical progress may preserve its essentially instrumental character with reference to civilization.

Further, the sense of increasing dissatisfaction which spreads among human beings in national communities with high standards of living destroys the illusion of a hoped for paradise on earth. But the same time, the consciousness of inviolable and sacred rights becomes ever clearer, and ever more forceful is the aspiration for more just and human relations.

These are all motives which contribute toward making human beings aware of the limitations and the urgent need in their striving for spiritual values. And this cannot be done without the aid of a sincere understanding and profitable cooperation.

(To be continued)

The Liturgical Week

By REV. ROBERT W. HOVDA

■ DECEMBER 17—Third Sunday of Advent. The introit antiphon and the Epistle have given this Sunday its popular name: Gaudete Sunday (Rejoice Sunday). And the Christian, in this Advent time, in this season of the Coming, is able to respond with joy.

He can be joyful because his mind and heart, because his eyes are not on the international situation alone, not on reindeer or moose, but on the Christmas cards and the kind of commercialism that produces them, not on his bank account or his insurance policy, but on eternity.

Conscious as he is of the Coming of Jesus—in history as our Saviour, in Faith and sacraments as our Life, at the end of time as our Deliverer—he has the kind of measure for things and events which makes joy possible.

■ MONDAY, December 18—Mass as on Sunday. Joy depends on what we work to do. Things in life are more important than others. If the Church, in her Advent liturgy, can teach us this, then we should sit at her feet and listen intently. Joy does not depend on the rejection of any worldly life, but on the perspective in which these values and goods are seen and weighed.

If we are just as attached to an automobile as to God, we can never be joyful. If we are just as much concerned about the clothes we wear to church as we are about the worship we offer there, we can never be joyful. John the Baptist (Gospel) teaches us with his poverty and his zeal for God's deliverance.

■ TUESDAY, December 19—John points to Christ, for Christ is the source of joy. Our public worship, especially the Mass, is our chief concern. Here we can find the sight He offers to the blind, the hearing He restores to the deaf, the perspective which He alone can give us. And to begin to see things with His eyes and to measure things by His standards is to find the reason for joy even in the tragedy of human life.

■ DECEMBER 20—Ember Wednesday. In Advent, the practice of the penitential Ember Days of special prayer and fasting is an important condition for Christian joy. Because the eyes and the perspective I have mentioned do not come easily here and now. We need the solemn help of occasions of very special prayer (penitence) of certain human goods and values to remind us of and to bring into proper focus again the greater and less tangible values of the spirit.

■ THURSDAY, December 21—St. Thomas, Apostle. The liturgy offers us a more grateful if the offering is handed to the priest in an envelope prepared beforehand. To instructed Catholics it is not a matter of course that no stipend will be demanded. The baby will be baptized just as willingly and just as holily, whether or not an offering is made.

■ DECEMBER 22—Ember Friday in Advent. The Masses is again the subject of the lessons from the Old and New Testaments. The Epistle says: "He shall not judge according to the sight of the eyes." And so we seek in our worship that show, gradual and joyful, a new way of looking at things, that does not come naturally—that is His gift.

■ DECEMBER 23—Ember Saturday. The Epistle says: "The ordinance and conventional Masses, the lessons total can be reduced to three: the first lesson and the gradual, the second lesson and the celebrator as the bringer of God's healing, the banisher of doubts, the giver of peace, the temporal king, the one who is completed until His glorious coming at the end of time. Now is the time for man's personal response to such circumstances, the absent person can be godparent by proxy. All that is necessary is that he know about the Baptism, give his consent to be godfather

Radio and TV Programs

INDIANAPOLIS AREA	Radio-Sunday	6:15 a.m.—Sacred Heart	WISL
5:30 p.m.—Knowledge	WISL	6:15 a.m.—Hour of St. Francis	WISL
8:30 a.m.—Catholic Television	WISL	6:30 a.m.—Hour of St. Francis	WISL
10:00 a.m.—Hour of St. Francis	WISL	6:45 a.m.—Hour of St. Francis	WISL
12:00 p.m.—Scope	WISL	7:00 a.m.—Hour of St. Francis	WISL
Friday Radio	WISL	7:15 a.m.—Hour of St. Francis	WISL
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Tic Tacker

Through some apparent oversight, The Criterion failed to carry a notice of the recent death of a faithful worker for the Church.

Miss Joan McHugh, who died suddenly in her home on November 13, was associated with Catholic Charities Bureau and its predecessor, the Catholic Community Center, for 38 years. During her lifetime she was associated with St. Elizabeth's Home, the family division of the Bureau, St. Vincent's School in Vincennes, and most recently, Marydale School, Indianapolis.

On the day of her death, Miss McHugh visited Marydale before joining her fellow workers at the Bureau who were holding a little party for the director, Msgr. August Fussenegger. She died of a heart attack upon her return home at 4 p.m.

A fitting tribute was recorded by the students of Marydale School in their recent newsletter: "There is no way to measure the kindness, the help, the good, our dear friend has done in her lifetime, not only at Marydale for the girls, but also for the countless number of friends she has made during the years. Miss Joan McHugh will be missed by all who knew her."

NOBLE EFFORT—The "Marching Irish" band of Cathedral High School is sponsoring its annual popcorn drive through December 24. Proceeds will be used to purchase new uniforms and instruments. Co-chairmen of the campaign are Stan Kappmeyer and John Sherer.

NAMES IN THE NEWS—Three new members have been elected to the Board of Advisors of the President's Council of **Brobes Preparatory School**. Edward P. Gallagher was named chairman of the corporation committee; Thomas F. Kibler, foundations committee chairman; and Francis A. Wilhelm, individuals committee chairman. . . . David Grisser, a senior at Xavier University, Cincinnati, from Christ the King parish, Indianapolis, was one of ten students to be named to membership in Alpha Sigma Nu, a national Jesuit honor fraternity. He is a graduate of **Cathedral High School**. . . . St. Mary Academy senior Patricia Brady, a member of St. Anthony's parish, Indianapolis, has been named a Teen Board Representative of Extension Magazine, published in Chicago. . . . Brother Pedro Haering, former principal of Cathedral High School, was recently elected president of Cleveland principals' association. He is serving as principal of Archbishop Hoban High School in Akron, Ohio. . . . Father Anthony Weber, C.S.C., long-time chaplain at Gibault School, Terre Haute, is serving in the Holy Cross Fathers' mission in Uganda, Africa. . . . Paul J. Corsaro, a freshman at St. Joseph's College, Rensselaer, from Holy Rosary parish, Indianapolis, has been elected vice president of his class. He is a graduate of Sacred Heart Central High School. Corsaro was also occupant of the freshman football team at St. Joe's.

FAUX PAS—In our deadline haste last issue Tacker mis-identified two prominent CFMers. We prematurely elevated Terry and Mary Jo O'Hara of St. Philip Neri parish to the Indianapolis regional presidency of the Christian Family Movement. Actually they are the chairman-couple for the approaching Christian Family Day (Marion College, January 14). President-couple of the organization are Dick and Joan McCain of St. Simon parish. Sorry.

A REMINDER—Contributors to The Criterion's news columns are hereby reminded that the deadline for photos is the Friday before publication, i.e. one week before the picture is to appear. We prefer to have 8 by 10 glossy prints, though a 5 by 7 may be usable if there is good contrast. Snapshots and Polaroid prints will not reproduce satisfactorily except in the case of a head and shoulders shot of an individual. If renewed, photos will be returned promptly.

WRITES BOOK, NOW FLYING HIGH—A young Japanese girl who attended St. Mary-of-the-Woods College has published a book of 50 letters written to her parents while studying in the United States. Entitled "To Mother and Father in Tokyo" the letters are the reactions of Miss Masako Nose, a guideless, sometimes lonely girl to student life, the college, the community of Terre Haute and her fellow students. To this last group she responded with amazement to their peculiar frankness and simplicity. Although the letters are addressed to her parents, she speaks to all students who consider studying abroad and to those of foreign countries who are interested in the United States. Miss Nose is now an airline hostess flying the Tokyo-Paris route over the North Pole.

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World Council stresses

(Continued from page 1)
fact, but no one denies it. The institutions of society—business, post offices, railroads, courts, and all the innumerable groups that make up the circles of our life—must be not only guided by Christian thought.

Whether the church can baptize or Christianize at least new institutions is a difficult problem because it takes in so many complications. Christianity had its origin in the Roman Empire, but the modern world is a far more difficult undertaking. The reason for this according to some is that we are now living in what is called a "post-Christian era."

3. The function of the church, however, is to bring the Gospel to the world. Whenever injustice, selfishness, pride, and a great variety of human needs exist, the church is preaching the way and should have its say. Beyond speaking on the moral issues the church has the further duty to preach the good message of the Gospel to all the world and to all men. Every man has been redeemed by Christ. Everyone has a right to share in His redeeming love.

HOW SHALL THIS be accomplished?
The World Council meeting stressed the necessity and the urgency of the task. Here again Pope John's Mater et Magistra agrees.

The Church and Society committee studies these notes and following influences at work in the world:

• New nations are arising, particularly in Asia and Africa and are bringing with them a whole new way of life. Older nations are departing from the traditional nineteenth century colonialism slowly disappears.

• Demands for racial equality are bringing about changes in the living conditions of many people, particularly in America.

• The movements toward a unit states of Europe and the European trade blocs are having profound significance in reshaping traditional thinking.

• The scientific changes are revolutionizing life everywhere. The industrial revolution brought the modern world into existence; the new scientific revolution will project it into the future.

• The tendency for the state to provide many welfare benefits is giving a new aspect to old age, sickness, and unemployment, among other things.

A search is going on for newer forms of democracy which can relate political power to real situations. These world movements and forces are not abstract and far removed from daily life. They have an intimate connection with it. Such forces of science, industry, government, a man works at and what he works at.

We no longer have village blacksmiths, to give a simple example, because the form of transportation requiring his services has changed. Medical care and life insurance are now very different from what they were in grandmothers' day. How people wash their clothes, prepare their food, and even dress, are due to a great extent on the new forces at work in society.

In light of these changes, how do the churches fit into the new world. How is the redeeming love of Christ to be brought not to individuals alone, but to society itself?

The World Council assembly stressed the necessity for the laity to play a real role in this field. Here again Pope John's Mater et Magistra agrees. The churches need laymen to bring the message of Christ to the world in a concrete form. By being convinced of the teachings of the Gospel and by faithfully practicing it in daily life, the laity will necessarily affect the attitude and behavior of others. As each one works for the common good, the whole of society will be lifted to a more Christian plane.

THE COUNCIL itself spelled it out as the duty of Christians to play a political role in society that protect both the person's freedom of conscience and his convictions. In one of its concluding reports, it adopted a committee report stating, however, that the church will obey its Lord whether it exists under a just civil government or under tyranny.

The 600-word resolution asserting that "the exercise of religious liberty involves other 'human rights'" was adopted with little debate and with the delegation of the Russian Orthodox Church joining in.

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Refugee aid

UNITED NATIONS, N.Y.—Continuing support of the Holy See for United Nations programs for refugees was announced by Auxiliary Bishop James H. Griffin of New York at the pledging conference for UN refugee programs here.

Bishop Griffin, the Holy See's representative, presented a token contribution of \$2,000 to the conference (Dec. 6). He recalled that \$16,000—the entire proceeds from the sale of World Refugee Year commemorative stamps issued by Vatican City State—had been made available for refugee programs.

Encyclical

(Continued from page 1)
as heir of Peter and Vicar of Christ.

He continues: "In reality, St. Leo teaches nothing new. Like his predecessors, St. Innocent and St. Boniface, and in perfect harmony with the well known Gospel texts upon which he comments, he is convinced of having received from Christ Himself the mandate to carry out His supreme pastoral ministry."

In his invitation to unity, Pope John says: "The chorus of praises singing the sanctity of the Supreme Pontiff St. Leo the Great was in ancient times in agreement both in the East and the West. O that he once more receive the plaudits of all the representatives of ecclesiastical learning of the churches which are not in communion with Rome!"

"With the painful differences of opinion about the doctrine and pastoral action of the immortal pontiff thus overcome, the doctrine which they also profess to believe will shine with greater brilliance.

"We likewise cherish the great desire to see all peoples enter on the way of truth, clarity and peace. And it is precisely for the purpose of rendering the Church more capable of accomplishing in our times this great mission that

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Ladywood School slates art exhibit

INDIANAPOLIS—Mrs. Joseph W. McGuire, president of the Ladywood Alumnae Association, has announced that the Ladywood Art Department will hold its annual Christmas Art Exhibit in the Social Hall of the school on Sunday afternoon, December 17, from 2 to 4 p.m. The Alumnae are sponsoring the affair which will feature oil painting, mosaics, charcoal and pastel drawing, and sculpture.

CONVENTION SET

ST. LOUIS—The 1961 convention of the Family Life Bureau National Catholic Welfare Conference, will be held at the Statter-Hilton Hotel here June 25 to 28. Father John C. Keenan, director of the Family Life Bureau, said the theme of the convention will be: "Love, the Bond of Perfection."

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We decided to convene the Second Vatican Ecumenical Council!"
THE POPE SAYS that his "warm appeal for unity" is primarily intended as "an echo of the prayer which Our Saviour addressed to His Divine Father at the Last Supper: 'That all may be one, even as Thou, Father, in Me and I in Thee; that they also may be one in Us.'"

Pope John says he has no doubt that his prayer will be answered. "Did the Lord not say that His Father always hears Him?" The Pontiff adds:

"Unfortunately, as in the past. We must recede with sorrow that also these times, the unity of the Church does not really correspond to the communion of all believers in one single profession of faith and in the same practice of worship and obedience.

"However, it is a cause of comfort and gentle hope to Us to see those generous and growing efforts made in various parts of the world for the purpose of reconstructing even the visible unity of all Christians, which responds worthily to the intentions, commands and wishes of the Divine Saviour."

"Aware that this unity, which is the wish of the Holy Spirit and so many souls of good will, can only be fully and soundly realized unless it is in conformity with the prophecy of Jesus Christ that 'there shall be one fold and one shepherd.' We pray Our Mediator and Advocate with the Father that He may give to all Christians the grace to recognize the marks of His true Church so that they may become its devout children.

"O may the Lord grant that the blessed day of universal reconciliation may soon dawn, when an immense chorus of joyful spirits will praise the Father, equally the heirs of the same reign of glory, will mark the celebration of the triumph of the Mystical Body of Christ."

"The peaceful embrace of the children of the same Heavenly Father, equally the heirs of the same reign of glory, will mark the celebration of the triumph of the Mystical Body of Christ."

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'SUSAN SLADE'

By JAMES W. ARNOLD

If all the dialogue had been removed, 'Susan Slade'... the latest of the 'Susan Slade' series...

Unhappily, words and plot were considered necessary; the result is as if 'Susan in the Grass' had been serialized on daytime radio.

As you remember, 'Splendor' was about a young couple whose passions were frustrated by psychotic parents and a hypocritical society.

Miss Stevens, as Susan, does her best. For 10 years she's liberated with her parents (Lloyd Nolan and Dorothy McGuire) at a mining project in Chile's Atacama desert.

Radio and Television

LOOK UP AND LIVE (CBS-TV) - Sunday, Dec. 17. 'The Renaissance'...

CATHOLIC HOUR (NBC-Radio) - Sunday, Dec. 17. 'Songs of Expectation'...

PROJECT 20 (NBC-TV) - Wednesday, Dec. 20. 'The Coming of Christ'...

SACRED HEART PROGRAM (TV) - Sunday, Dec. 17. 'Sacrificial Suffering'...

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His idea here, obviously, was to take the two popular young stars...

The script seems to suggest that the young man is merely trying to jazz up a tedious ocean voyage...

This point goes beyond the artistic merits of 'Susan Slade.' The emotional electricity between two attractive young people...

Director Daves, with his affection for boom shots, provides some breathtakingly pretty pictures of land and sea around Monterey and San Francisco.

Should Susan face reality? Show the audience faces reality? The producers try with the idea, then dodge it by killing off the mountain climber.

There is attempted suicide, an unplanned baby (chief problem here: how to keep it a secret).

Several tragedies later, Susan comes to her senses, tells off Mama and everyone within earshot, pays for her sins by marrying Troy Donahue and muddling through in a \$100,000 hotel near Monterey.

The picture is on the conscience of Delmer Daves, who produced, directed and wrote the script from Boris Hain's novel...

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sticky minutes, the will requests that the ashes be sprinkled over a nearby lake...

Of the two youngsters, Miss Stevens seems to have more potential. Despite stereotyped good looks and a voice that is often little more than a squeak...

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This is a sample of 'Susan Slade's' approach to the higher truths. It is also a shameless way to make a living. (Legion of Decency A-3)

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BOOKS OF THE HOUR

A good reference tool

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

The new 'Dictionary of Catholic Biography,' edited by John J. Delaney and James E. Tobin...

Dr. Delaney is the editor of Doubleday's Image Book Series, and has a long period of experience in gauging public demand.

In this large book they have brought together 12,000 biographical sketches of notable Catholics from apostolic times to the present.

So, for example, I do not find the following in the Dictionary: Matt Talbot, Msgr. John A. Ryan, John Murphy, the publisher, Margery Kempe, author of what is usually called the first English autobiography...

Other inspectors of the book will perhaps find other omissions, which the publishers will no doubt try to remedy in subsequent editions.

All in all, this is a most useful book, and a readable one - the kind that, in my Reference classes, I call a 'mantrap' because, in the looking up of one name, one finds oneself reading other entries on the same page, then skipping around to look for others.

Appendices include lists of saints as patrons of occupations and places, the symbols of the saints, and a chart of Popes and world rulers. Certainly an essential for parish, high school, and college libraries, and a fine gift for the rectory or convent.

Two new novels with Catholic authors and background, and everything about basically religious problems: first, Morris West's 'Daughter of Silence'...

As did the canonical investigation in the earlier novel, here the trial helps all its participants to discover themselves and each other; especially does Carlo Rionzi mature in his relationship with his wife and father-in-law.

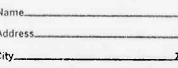
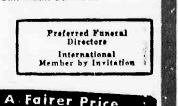
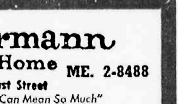
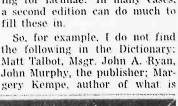
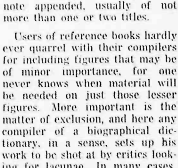
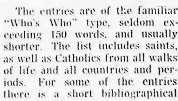
A well-reported criminal trial is always good fictional fare; but this, the whole book reads well. Whether it has the depth of religious undertones that reviewers professed to find as well in the 'Devil's Advocate,' I am not sure, but its forthcoming dramatization and movie version will make it worth knowing about.

Julian Green's 'Each in His Own Darkness' (Pantheon, \$4.50) is the second new book, and a depressing reading experience it is indeed. It is the story of Wilfred Ingram, a Catholic youth outwardly very exemplary, but internally a man of deep despair...

As a psychological study of the mystery of inquiry, I think the book well done, but I found its characters unreal and unconvincing, and therefore much less frightening than, say, the very believable evil forces in Waugh's 'Handful of Dust.'

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usually called the first English autobiography; Abbot John Chapman, a very important English spiritual writer, Pere de Cansado, the Jesuit spiritual writer who still has a great following.

Other inspectors of the book will perhaps find other omissions, which the publishers will no doubt try to remedy in subsequent editions.

All in all, this is a most useful book, and a readable one - the kind that, in my Reference classes, I call a 'mantrap' because, in the looking up of one name, one finds oneself reading other entries on the same page, then skipping around to look for others.

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NCRLC official hits subhuman farm wage

WASHINGTON—Farm employ- ers who claim they must offer workers "subhuman" wages and working conditions ought to close up shop, a Catholic spokes- man said here.

Father James L. Vizzard, S.J., called on government officials to enforce strictly provisions of the National Labor Laboring Act, which require equal treatment for domestic workers.

Father Vizzard, director of the Washington office of the National Catholic Rural Life Conference, testified (Dec. 8) at a public hearing called by Labor Secretary Arthur Goldberg on the adminis- tration of the program.

Under the program, adminis- tered under Public Law 78, Mexi- can workers called braceros are imported into this country to work on U.S. farms. Spokesmen for religious groups, organized labor and other groups have attacked the program on the grounds that it represents unfair competition to domestic farm laborers.

"The PROGRAM was extended for the last time in the last session of Congress. It was amended to require farm employers to offer domestic workers the same working conditions as are offered the braceros.

The law also forbids hiring braceros in situations where their employment will "adversely affect" wages and working conditions of domestic workers.

Father Vizzard said he was speaking not only for the Catholic Rural Life Conference but for the Social Action Department of the National Catholic Welfare Confer- ence; the Catholic Bishops' Com- mittee for Migrant Workers; and the Bishops' Committee for the Sponsorship of Immigrants.

He said public statements by President Kennedy, Secretary Goldberg and other administra- tive officials have left groups he was representing to expect "strenuous and effective" efforts by the Government to obtain "equity and justice" for farm workers.

He predicted, however, that if the Government makes such ef- forts in administering the brace- ro program, it will come under at- tack from farm employers and their spokesmen.

HE SAID THE employers will protest that strict enforcement of the provisions protecting domestic workers would mean that they "might as well close up shop."

To this he replied that "if they cannot offer more than the sub- human wages and working con- ditions they now do, they ought to close up shop."

"No man has a right to make profit or to provide consumers with a desired commodity through the exploitation of other human beings," the Jesuit said.

Father Vizzard rejected as "in- low and hypocritical" the argu- ment that government activity in this area undermines private en- terprise.

"The very existence of a Mexican farm labor program represents the employers' effort to nullify the operations of a free market in labor," he said.

Father Vizzard said the groups which he spoke "urgently recom- mended" that migrant farm workers be paid a wage higher than the average farm wage.

He said this proposal has justifi- cation in the fact that "tradi- tionally, seasonal and mobile labor has commanded a premium wage because of the hardships inherent in such conditions."

ON THE BASIS of past experi- ence, the priest said, "as a result of my remarks today . . . you will be receiving a number of letters ranging from 'Are you telling me that I am in bad conscience?' to 'As an individual I can't do anything about it.'"

"To the first," he said, "my answer will be: 'Subjectively, perhaps not. Objectively, yes.' To the latter I will answer: 'Per- haps you can't do much, but you have an inescapable moral re- sponsibility to do everything you can individually . . .'"

CALENDAR

- DECEMBER 15
 - A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.
 - St. Rita's Social begins at 6:30 p.m. in the auditorium, 19th and Arsenal.
- DECEMBER 16
 - The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.
- DECEMBER 17
 - A Dual Card Party in Assump- tion parish hall, 1165 S. Blaine Ave. at 2 p.m. and 7 p.m.
- DECEMBER 19
 - The Men's Social at Little Flower parish begins at 6:30 p.m. in the church auditorium, 14th and Bosart St.
- DECEMBER 21
 - Our Lady of Greenwood Social at 6:30 p.m. in the school hall.
 - Holy Angels' Social begins at 6:30 p.m. in the school audi- torium, 28th and Northwestern.

Billboards again used to emphasize Christmas theme

INDIANAPOLIS — Billboards have again been placed in prom- inent downtown locations as part of the "Put Christ Back Into Christmas" campaign. The bill- boards display a Nativity scene in rich colors, which call attention to the true meaning of Christmas. One of the billboards is located at 110 W. Georgia St. in the im- mediate vicinity of The Criterion building. Two others are at 214 N. Capitol Ave. and 509 N. West St.

From Friday, December 15, through December 22, large posters will be displayed on the out- side of more than 100 Indianapolis Transit System buses, bearing the "Put Christ Back Into Christmas" message.

Meanwhile, hundreds of Indian- apolis grade and high school boys and girls are in their second week distributing thousands of auto- mobile stickers and window posters, leaflets and seals during the twelfth annual Little Christmases campaign. A num- ber of communities outside of the city, in various parts of the Arch- diocese, are also participating.

Frequent spot announcements over the radio and over station WIBC, are heard during Advent each year; and the series of illu- strated newspaper advertisements which are sponsored annually by business and professional men in Indianapolis are appearing in The Criterion, and in three other Indianapolis papers.

The Little Christmases' Cam- paign began twelve Christmases ago, in a small way, when school children at St. Philip Neri school distributed leaflets and posters by themselves, to stores in the neighborhood of their school. The movement has since spread throughout the Archdiocese.

Crib ceremony set at St. Philip Neri

INDIANAPOLIS — Approxi- mately 400 boys and girls of the St. Phil. Neri school of St. Philip Neri School will sing Christmas carols at the lighting of the outdoor Nativity scene on Sunday, December 17. They have been preparing their program, under the direction of Sister Mary Edna, music director of the school. It was explained by Sister Marie Paula, principal.

The program at which the clergy of the parish will officiate will include benedictions, singing, prayers, and a short talk if the weather permits. The brief cere- mony will follow Rosary and Benediction at 4 p.m. in the church. The public is invited.

High school sets Christmas buffet

Cathedral High School will have a Christmas buffet, Tuesday, December 19, at 6:30 p.m. sponsored by the Junior parents.

The Cathedral High School "Pop" band will perform under the direction of Brother Eugene Weisenberger, C.S.C. Mr. and Mrs. Patrick Dolans are the chairman.

Local Bldg. Supply INC.

Fred Fouts Larry Albertson Full Line Builders Materials "Home/Inn Our Specialty" Ph. DI 2-6334

Phelps Drug Store

"Your Prescription Store" No. Side of Square DL 2-3321

Indianapolis Parish Shopping List

<p>Assumption</p> <p>Brown's Service Station 1210 S. HARBING ST. Service, Accessories, Car Wash, Road Service 7 a.m. to 10 p.m. 7 days a week MIRAZZO 2-0888</p>	<p>Holy Spirit</p> <p>PLAZA Beauty Shop 4000 E. 10th St. FL 9-2949 OWNER-Ed De Black OPERATOR, Tania Fields</p>	<p>Little Flower</p> <p>HIMMEL'S PURE OIL BRAKE REPAIR GENERATOR AND MOTOR TUNE-UP 5139 E. 10th St. FL 9-9793</p>	<p>St. Joan of Arc</p> <p>FARAH Pure Oil Service 4201 College WA 3-0794 AUTOMOTIVE TUNE-UP • BATTERY SERVICE TIRES • ACCESSORIES • ANTI-FREEZE • WE PICK-UP AND DELIVER •</p>	<p>St. Philip Neri</p> <p>Wolfe Shell Service Station 1845 E. MICHIGAN Exp. Lub. — Tire-Battery Serv. — Wash-Wax-Shell • SERVICE CALLS • ME 7-0055</p>
<p>Cathedral</p> <p>609 N. Penn. House STOREY'S FOOD SHOP Everyday and Entire Food Lowest Possible Prices ML 4-6321 ME 5-9478</p>	<p>Immaculate Heart</p> <p>DAVIS GROCERY CO. Groceries, Meats, Fruits & Vegetables Bakery Goods 1001 COLLEGE AVE. CL 5-2201</p>	<p>PETE'S SERVICE STATION BRAKE SERVICE — MOTOR TUNE-UP 4742 E. 10th Street FL 7-0693</p>	<p>St. Luke</p> <p>HANCOCK'S Standard Service "Where Lubrication is More Than a Grease Job" 71st and College CL 5-5873</p>	<p>St. Rita</p> <p>JOHANTGEN'S RURAL PHARMACY 301 E. Michigan ME 2-5850 • Prescriptions •</p>
<p>MULHERN'S STANDARD SERVICE NEW LOCATION 1 WEST 10th ST. Expert Lubrication • TV and Battery Service Car Wash</p>	<p>Lady of Lourdes</p> <p>DIRK'S MARKET Quality and Service FRESH DELIVERIES FL 1-9836 3322 E. Wash. St.</p>	<p>BICYCLES Lay-Away Now for Christmas! EAST SIDE BIKE STORE SUNSHINE & MOTOR SUPPLIES—EASY TERMS CONSTRUCTION, TOYS, HALLMARK CARDS 5223 E. Michigan St. FL 4-0124</p>	<p>St. Mark</p> <p>Woodcroft Pharmacy PATRICK, HOBART, UHLMERT 3348 MADISON SE 6-7872 • EXPERT PRESCRIPTION SERVICE • • QUALITY DRUGS •</p>	<p>SCHWINN BICYCLES A HOBBY SUPPLIES MICHIGAN CYCLE CO. 2309 E. Michigan St. ME 2-7790 Lay-Away Now for Christmas!</p>
<p>Here to Serve You The Very Best of Quality Groceries, Fruits, Vegetables—Canned Goods LES & GARY'S 1409 14th Street P.O. ME 4-1038 (in the St. Regis)</p>	<p>WOLMAN DRUGS, INC. Infring's Prescription Center FREE DELIVERY FL 9-8453 3468 E. Washington St.</p>	<p>Nativity</p> <p>McKend DRUG STORE "Your Parish Shopping Center" PRESCRIPTIONS, SICK ROOM NURSING, COSMETICS, TOYS, HALLMARK CARDS 1613 East Washington Street FL 8-8332</p>	<p>Morrow's Pharmacy 7747 S. Meridian TIJ 1-9339 • PRESCRIPTION SPECIALISTS •</p>	<p>St. Roch</p> <p>MORROW'S PHARMACY Prescription Specialists 3761 E. MERIDIAN CL 4-1333 (U.S. Postoffice Substation Now Open)</p>
<p>FLAMINGO BEAUTY SHOP 114 E. 13th St. ME 4-1833 SPECIALIZES IN SERVING YOU! Expert Beard Removals to Suit Your Individual Needs—(Exemptions by Appointment)</p>	<p>Little Flower</p> <p>MAYS PAINT & WALLPAPER CORP. 3923 E. 10th St. FL 6-2415 • DISTRIBUTOR FOR JOYNTON'S PAINT & • Open Friday Evening 7:30-9:30</p>	<p>St. Andrew</p> <p>KEYSTONE PHARMACY 3402 N. KEYSTONE WA 6-8430 Prescription Specialists Complete Line of Sick Room Supplies</p>	<p>St. Michael</p> <p>Safeway Quality Foods 2108A AVE. at LAFAYETTE MEA. Choice "Fresh Cut" Meats</p>	<p>St. Thomas</p> <p>BROWN'S STANDARD SERVICE COMPLETE AUTO SERVICE We specialize in lubrication, tire, line, and electrical work. Free Pick-up and Delivery</p>
<p>Christ the King</p> <p>"BRUNO'S" Village Food Mart FRESH FOODS QUOTED DELIVERIES BROOK RIDGE CL 5-0909</p>	<p>Delbo Drugs 1521 N. Emerson FL 9-8265 PRESCRIPTIONS ACCURATELY FILLED</p>	<p>St. Bernadette</p> <p>Gillie Hardware & Sundry 2203 Kanliak Ave. ME 6-8037 PAINT and Housecleaning Supplies Furnace Parts, Filters & Fittings</p>	<p>St. Pius X</p> <p>Lombardo Floor Covering 2201 BRADLEE AVE. ME 6-7928 Complete Bathroom and Kitchen Remodeling LINOLEUMS, RESILIENT FLOORS, LAMINATE WOOD FLOORS, FLOORING, ETC. Phil Lombardo ME 6-2859</p>	<p>St. Rita</p> <p>COMMUNITY LAUNDRY 16th and Maryland ME 2-7250 Our Drop Off and Wash-Dry-Folded Service Saves You Money and Time</p>
<p>Jet Cleaners 1217 E. 32nd St. CL 3-2441 "QUALITY CLEANING AT AFFORDABLE PRICES" • Men's and Ladies Alteration • Minor Repairs FREE</p>	<p>GAMBRALL PHARMACY 1402 E. Washington St. FREE PRESCRIPTION DELIVERY Parish Locations — Zephyr Riders Fountain Service — Small Orders</p>	<p>Pat's Coin-op Laundry CLEANING AND LAUNDRY CLEANING AND LAUNDRY 1105 ENGLISH AVE. at Emerson FL 7-0410 Open 7a-10p 7 Days</p>	<p>St. Michael</p> <p>Call or Visit Our Brand New Baked TOM'S PASTRY SHOP 5812 E. 21st St. ME 6-2222 Dishes Made for Special Occasions • Large Assortment Christmas Cookies •</p>	<p>St. Roch</p> <p>ANGELA M. WINES, 48 S. Mary's Church 1217 E. 32nd St. CL 3-2441 Mrs. Winnes, Mrs. Joseph, Mrs. George, Mrs. Elizabeth, Mrs. Paul and George Roesch</p>
<p>Standard Service Center 3570 N. Keystone CL 5-0904 COMPLETE AUTO SERVICE — TIRES and ACCESSORIES — FREE PICK-UP and DELIVERY</p>	<p>CAROUSEL BEAUTY SALON 4832 E. New York St. FL 9-8436 EMILY SAVAGE, Owner SPECIALIZING IN HAIR AND MAKE-UP • 3 Stylists to Serve You • Hours 10 a.m. - 9 p.m.</p>	<p>Golden Rule Upholstery GILBERT MOORE Furniture Repairing Restyling 3905 English Ave. FL 9-1560</p>	<p>St. Philip Neri</p> <p>RICHART'S FOOD MARKET 820 North Tacoma Ave. ME. 6-1315</p>	<p>St. Rita</p> <p>MARY E. RICHMOND, 81 St. Anthony's Church 1217 E. 32nd St. CL 3-2441 Mrs. Richmond, Mrs. Joseph, Mrs. George, Mrs. Elizabeth, Mrs. Paul and George Roesch</p>
<p>Holy Angels</p> <p>BRAUN & SCHOTT MARKET 1164 W. 30th St. WA. 6-8063 • Fine Meats • Quality Fruits and Vegetables</p>	<p>LEON'S TV Lain Howland Guaranteed Service 4422 East Tenth Street FL 7-1618</p>	<p>St. Catherine</p> <p>Let Us Supply Your "Dress Needs" MORROW'S PHARMACY 811 E. 34th St. FL 6-8440 0202 CUMBERLAND (at Raymond) P.O. Sub-Station • Prescription Specialists •</p>	<p>St. Pius X</p> <p>JORDAN Funeral Home "Home of Personal Service" 31 Hour Automobile Service 1420 N. 10th St. ME 6-4030 Loren Jordan Owner ME 6-4030</p>	<p>St. Rita</p> <p>MARGARET CROWLEY, 82 St. Peter and Paul Church 1217 E. 32nd St. CL 3-2441 Mrs. Crowley, Mrs. Joseph, Mrs. George, Mrs. Elizabeth, Mrs. Paul and George Roesch</p>
<p>Worth's Market 18th & Montclair ME 1-5700 Daily 8:30 a.m. to 10:30 p.m. Monday-Thursday, 9 a.m. to 10 p.m. Friday, 9 a.m. to 10 p.m. Saturday 9 a.m. to 6 p.m.</p>	<p>BARGAIN STORE FISH FRY WINDSOR and FRIDAY Hot Chiles and Sandwiches 4402 E. Michigan</p>	<p>Erwin Baumeister Market 423 E. QUEBEC ST. ME. 6-5107 Quality Groceries and Meats • Fish, Sea Foods • Fresh Fruits and Vegetables • Frozen Foods Open 6 a.m. - 8 p.m. daily</p>	<p>St. Pius X</p> <p>GUARANTEED WATCH REPAIRING MOORE JEWELERS Importers of Gemstones Grandfather-Clocks & other fine clocks watches, jewelry, diamonds 1420 N. 10th St. ME 6-4030 Loren Jordan Owner ME 6-4030</p>	<p>St. Rita</p> <p>ANGELA M. WINES, 48 S. Mary's Church 1217 E. 32nd St. CL 3-2441 Mrs. Winnes, Mrs. Joseph, Mrs. George, Mrs. Elizabeth, Mrs. Paul and George Roesch</p>
<p>Holy Name</p> <p>SINCLAIR & SON Service Station 10th and Anderson Complete Automobile Repairs "A Service Near To Serve You"</p>	<p>JACK MATHEWS & SON 4130 E. 10th FL 6-5555</p>	<p>St. Francis</p> <p>ART'S DRUGS ARLIE J. MEUNIER "Your REXALL Druggist" — Prescriptions — 35th St. at Station St. CL 9-4423</p>	<p>St. Pius X</p> <p>BARBARA'S BEAUTY SALON 3425 E. 10th St. ME 6-8747 • PERMANENTS INDIVIDUALLY STYLED • HAIR TINTING and BLEACHING Open Eve. by Appointment, 7:30-10:30</p>	<p>St. Rita</p> <p>ANGELA M. WINES, 48 S. Mary's Church 1217 E. 32nd St. CL 3-2441 Mrs. Winnes, Mrs. Joseph, Mrs. George, Mrs. Elizabeth, Mrs. Paul and George Roesch</p>
<p>Holy Spirit</p> <p>EMERTEN RESTAURANT 3801 S. 16th St. FL 9-7171 "FAMOUS FOR OUR PASTRY" • Now Open 7 Days a Week • Featuring our outstanding Buffet Menu and Delicious Panache</p>	<p>TEXACO FUEL OIL Try our "Person-to-Person" Irvington Coal & Ice Co. 40th St. Center FL 7-1131</p>	<p>St. Joan of Arc</p> <p>"FRESH CUT MEATS" PAT DOLLEN'S We buy our own fruits and vegetables from growers. This insures you fresh-ness and good quality. 648 E. 49th St. CL 3-6371</p>	<p>St. Pius X</p> <p>VERA'S REGAL MARKET 2106 E. 10th St. No Package Meat — All Fresh Cut • Shop By Phone — Free Delivery • ME. 2-5191</p>	<p>St. Rita</p> <p>ANGELA M. WINES, 48 S. Mary's Church 1217 E. 32nd St. CL 3-2441 Mrs. Winnes, Mrs. Joseph, Mrs. George, Mrs. Elizabeth, Mrs. Paul and George Roesch</p>

Remember them in your prayers

INDIANAPOLIS — Mrs. James A. Cecil, Mrs. William H. Cecil, Mrs. Robert Cecil, Mrs. Frank, Joseph.

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Yardstick

(Continued from page 5) twentieth century, in this country at least," he says, "depend upon an effective internal balance of private economic power. Government has accumulated great might in the large corporations; there must be a countervailing force representing employees."

Mr. Barkin, I think, has put his finger on the real crisis confronting the labor movement—the continuing decline in membership at a time when the total labor force is rapidly increasing. This problem, rather than the Red-baiting and the feud between some of the industrial unions and some of the craft unions is the real crisis that the people ought to be writing about in connection with the AFL-CIO convention.

However, it should not be writing about it in the way in which the Wall Street Journal is doing. The Journal, in commenting on Barkin's story, says, in effect, that the continuing decline in union membership is a blessing to everyone concerned, the workers included.

The workers can see the Journal conditions, that "the benefits traditionally associated with union membership are a valuable financial and other burdens of that membership. . . . But why should anyone want the Red-baiting, conformity and compulsion of unionism if he can get along as well or better without it?"

This strikes me as being a rather superficial analysis of the reasons why men should or should not join unions. Mr. Barkin, in my judgment, is correct in saying that unions are necessary not only for the protection of workers rights but also for the protection of democratic values in our society as a whole.

The best of many reasons for having the AFL-CIO merged will rapidly solve its own internal problems is that unless and until it does so there is little possibility that the decline in union membership will be reversed.

Advertising Pays

Franklin SWANKS Why Pay More? High Quality & Low Prices

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"Two Locations For Your Convenience" 625 Main St., North Grove ST. 6-7400 220 W. Main, Greenwood TU. 1-9200

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Willite & Son "Funeral Home"

316 E. Pike St. DI 2-3348

Choir to Sing

INDIANAPOLIS — The Mon- signor Downey Knights of Columbus choir group will sing at the Christmas party given by the Holy Family Guild of the Sisters of the Good Shepherd Wednesday, Dec. 20, at 7:30 p.m. in the auditorium, 111 W. Raymond St. Leo Lauck is the director of the group.

CWC competes study on Federal school aid

WASHINGTON—The U.S. Catholic Bishops' legal advisors have concluded that Federal aid limited to the secular or neutral aspects of education in church-related schools would be clearly constitutional.

The Legal Department of the National Catholic Welfare Conference says in an 82-page study that such aid has precedents in at least 41 programs approved by Congress.

It states that the U.S. Supreme Court has held in three decisions that government can aid the non-religious aspects of a public service performed by a church-related institution.

The study says government support can be limited to the secular aspect by being directed toward neutral items of expense, those kinds of expenses "which are substantially the same in public and non-public schools."

SUPPORT, it declares can be given in numerous ways, but the study specifically mentions matching grant or long-term loans to institutions, grants of tuition or scholarships to students and tax benefits.

Massive Federal aid to public education alone, it says would produce a "critical weakening" of church-related education and result in a dangerous government monopoly in education.

William R. Considine, head of the NCWC Legal Department, announced the study at a press conference here.

He said the study is intended as a comprehensive constitutional

statement and not as a petition for specific aid.

The precise question taken up by the study is this:

May the Federal government, as part of a comprehensive program to promote educational excellence in the nation, provide secular educational benefits to the public in private, non-profit schools, church-related as well as non-denominational?

Answering in the affirmative, the study points to the public service contributions by church-related schools, to U.S. Supreme Court decisions, to Federal legislation and to the perils it sees in aiding public schools only.

It holds that church-related schools perform a public function by providing essential citizen education and that this public function is, by its nature, eligible for support.

ASKING HOW support for the secular aspect can be distinguished from support for the religious aspect of education in church-related schools, it says this can be done by allocating funds of costs based on the principles of accounting, "as informed by the basic legal and educational principles applicable in this area."

To limit support, the study continues, it must be directed toward the neutral items of expense. "A corollary of this principle is that government should not bear the complete cost of constructing and operating non-public schools," it says.

"So long as the government contribution is directed toward the neutral expenditures, government will not be involved in the purposeful support of religion," it adds.

The study also says that parent and child have a constitutional right, supported by U.S. Supreme Court decisions, to choose a church-related educational institution.

And, it states that government has been denied power by the courts to impose upon the people a single educational system in which all must take part.

The study notes that 6.5 million students, around 13 per cent of the national total, are in Catholic grade and high schools. It estimates that Catholic schools in 1959 saved taxpayers \$1,800,000,000 in education costs.

Social, as well as economic, benefits come from Catholic schools, it continues. "Typically, the Catholic schools are a meeting place for children of different economic and ethnic backgrounds. . . . They have historically proven an admirable training ground to prepare citizens for full participation in a pluralistic society."

TURNING TO A detailed review of constitutional issues, the study says that opponents of aid to church-related education generally rely on the First Amendment's phrase that "Congress shall make no law respecting an establishment of religion."

But, the study says, history teaches that the so-called "no establishment" clause was meant to keep government from transgressing upon religious liberty and was not intended to prevent relationships "even certain cooperative relationships"—between Church and State.

There are three decisions of the Supreme Court, it reviews, which bear directly upon the inclusion of church-related institutions in governmental programs to carry out public welfare objectives.

"Not only do none of these decisions hold such aid providing unconstitutional, they flatly affirm its constitutionality," says the study.

The first case, an 1899 one known as *Bradfield vs. Roberts*, involved payment by the Congress to a Catholic hospital for treatment and care of poor patients. The court held that the payment did not constitute an appropriation to a religious society in violation of the "no establishment" clause.

In the second case, the 1939 decision of *Meyer vs. State of Nebraska*, the Supreme Court reversed the conviction of a Lutheran parochial school teacher charged with violating a state law making it a crime to teach in any elementary school any language other than English. The court said the law violated the rights of the teacher, the par-

ent and the child. "The court thus struck at a doctrine which is everywhere identified with totalitarian regimes and which is unapplicable on the ascendant in the United States: the view that all educational activities are the possession of the state," the NCWC Legal Department study says.

In the *Pierce* case, the court expressed its rejection of status in education, the department comments, and overruled an Oregon law requiring parents to send their children only to public schools. Catholics, Protestants and Jews had risen in opposition to the law.

The high court held that the law denied parental and child rights to choose education in non-public, including church-related, schools.

IN REGARD TO legislative precedent, the CWC study says that the constitutional prohibition of Federal aid to education exclusively in public schools; nor the constitutionality of Federal aid to religious instruction.

The study did not attempt to explore whether there exists a neutral large-scale Federal aid to education.

It notes that 41 such programs of aid have been reported by the Department of Health, Education and Welfare. One program has resulted in 188 grants of land and buildings to religious-affiliated schools of 35 denominations, it reports.

The study then concentrates on possible loss to the nation and to supporters of private schools by massive Federal aid programs limited to public schools.

"Moreover, a practical government monopoly on education

would result," the study charges. "This would not only dangerously transform our free, pluralistic society, but would also pose the most serious problems respecting freedom of belief."

Freedom of belief is threatened, it says, because "values are inculcated in all schools, not only in those in whose curricula specific ethical or social concepts are advocated, but also in schools whose curricula distinctly omit such concepts."

The person whose conscience dictated choice of a church-related school would be coerced to participate in schooling whose orientation would be counter to his belief, the study says.

THERE ARE some questions the study expressly excluded from its scope. They are: the basic constitutionality of Federal aid to education; the constitutionality of Federal aid to education exclusively in public schools; nor the constitutionality of Federal aid to religious instruction.

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Bishop Fulton Sheen raps negative anti-communism

SAN FRANCISCO — Negative anti-communism is not the job of workers in the Catholic Church's missionary effort, Auxiliary Bishop Fulton J. Sheen of New York said here.

Bishop Sheen, national director of the Society for the Propagation of the Faith, told diocesan priests-directors of the society at their convention.

"Our job is to push back Satan. Because of our positions in our dioceses we are under great pressure to join this group or that to stop communism—to be 'anti-communistic.' That's not our job. Our anti-communism is the propagation of the Faith of Jesus Christ."

BISHOP SHEEN spoke at the convention's closing banquet, during which Cardinal Gregorio Pietro XV Agagianian, prefect of the Vatican's Sacred Congregation for the Propagation of the Faith, emphasized the universality and catholicity of the Church.

Cardinal Agagianian said Christians must guard against the ideal of "neutrality" to the Church, and the newer areas merely "benefit" from the Church.

EVERY Catholic, he said, should be a member of the Society for the Propagation of the Faith, committed to the worldwide effort of the Church—a commitment sustained by daily prayer and sacrifice "that never ceases until time is no more."

Every Christian must be a missionary, he said, "even those who never leave home."

The Cardinal declared that no priest is fully a priest without seeing the universal claims of the Church. "Every priest in the United States should be a member of the Missionary Union of the Clergy," he said, and priests praying and sacrificing for the missionary effort of the Church will show missionary concern and catholicity of the Church.

Two auxiliaries named by Pontiff

WASHINGTON—Msgr. Charles A. Salafka has been named Titular Bishop of Cariana and Auxiliary to Bishop Allen J. Rabek of Grand Rapids, Mich., and Father Ernest L. Unterkoeller has been named Titular Bishop of Latopios and Auxiliary to Bishop John J. Russell of Richmond, Va. Salafka, who is 41, is now serving as vice chancellor of the Grand Rapids diocese. Father Unterkoeller, 41, is chancellor of the Richmond diocese and secretary to Bishop Russell.

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