

By JOHN F. CRONIN, S.S.

Pope John XXIII, from the beginning of his reign, has astounded and delighted the world by his paradoxical behavior. He was advanced in years, yet he moved with the vigor of youth.

He called Vatican Council II, primarily to renew the inner life of the Church. But the spirit of this Council has already attracted our separated brethren and

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breathed a new atmosphere into relationship between the Churches. He is gentle and kindly, preferring exhortation to condemnation. Nonetheless, he has made decisive and far-reaching changes within the Church, in the space of a few years.

His latest encyclical letter, Peace on Earth, is perhaps the most remarkable paradox of all. Here is a profoundly anti-Marxist document, yet it has much that should appeal to the Communist world. The veiled references to

communism are kindly. Nevertheless, this Encyclical will steal Communist thunder on the peace issue, just as Christianity and Social Progress undercut the social and economic appeal of Marxism.

POPE JOHN made history by receiving in private audience Alexei Adzhubel, son-in-law of Premier Khrushchev. In the present Encyclical, as will be noted presently, he widens somewhat the "opening to the left." But the basic tenor of the Encyclical is totally different from the Marxist appeal to peace and to history.

To Marx and Lenin, the state is supreme. The individual does not enjoy rights, only privileges. By contrast, the Encyclical states at great length and with profound eloquence

the dignity, rights, and duties of the individual person. It bases these truths upon God and the moral law implanted by God in the hearts of men.

The specific rights explained by the Pope are in sharp contrast to Communist theory and practice. "By the natural law every human being has the right to respect for his person, to his good reputation, the right for freedom in searching for truth and in expressing and communicating his opinions, and in pursuit of art, within the limits laid right by the moral order and the common good. And he has the right to be informed truthfully about public events."

Complete text of the encyclical appears on Pages 7 through 10

This interpretive article on the new encyclical Paecem In Terris is written by an expert on Catholic social doctrine and communism. He has been assistant director since 1946 of the Social Action Department of the National Catholic Welfare Conference, Washington, D.C. In 1962 he wrote the study, "Communism: Threat to Freedom," which attracted national attention.

Relations between individuals should be governed by a sense of personal responsibility and initiative. Individuals should act for the common welfare for reasons of conscience, not as a result of external pressure.

"For any human society that is established on relations of force must be regarded as inhuman, inasmuch as the personality of its members is repressed or restricted, and in fact they should be provided with appropriate incentives and means for developing and perfecting themselves."

GOVERNMENT, of course, must have authority to enforce laws. Yet since authority is chiefly concerned with moral force, it follows that civil authority must appeal primarily to the conscience of individual citizens, that is, to each one's duty to

collaborate readily for the common good of all."

The Pope notes that "where the civil authority uses as its only or its chief means either threats and fear of punishment or promises of rewards, it cannot effectively move men to promote the common good of all."

When the Encyclical comments on political refugees, there is a note of personal tenderness and sadness that is unusual in a solemn pontifical document. At the same time, the papal letter notes that this situation shows "that there are some political regimes which do not guarantee for individual citizens a sufficient sphere

of freedom within which their souls are allowed to breathe humanly. In fact, under those regimes even the lawful existence of such a sphere of freedom is either called into question or denied."

Communism is atheistic. It holds that "the relationships between men and states can be governed by the same laws as the forces and irrational elements of the universe." Actually, "the laws governing them are of quite a different kind and are to be sought elsewhere, namely, where the Father of all things wrote them, that is, in the nature of man."

The basic theme of the encyclical is that peace will be had when truth, justice, love, and freedom prevail within nations and among

nations. These are all moral concepts, excluded by the very nature of Marxism-Leninism. The contrast between the two views of human society is total. Yet these truths are expressed in a manner so friendly and so persuasive that even the most hardened Communist is not likely to take offense.

GIVEN THESE sharp differences between the Vatican and the Kremlin in regard to peace, the paradox is that the Pope expects the Communist nations eventually to adopt his views of world order. Three different sections of the Encyclical indicate this position—a position that for anyone but Pope John would seem to be one of blind optimism and impractical idealism.

First the Pope calls for the establishment of public authority on a worldwide basis. This is to be set up by common accord and not by force. Obviously the creation of such a supranational agency would be impossible in the context of the Cold War and present world tensions. The Pope must expect a change.

Secondly, the Pope calls for the extension and perfection of (Continued on page 13)

Pope affirms encyclical plea in annual Easter broadcast

VATICAN CITY—His Holiness Pope John XXIII called his new encyclical on peace "Our Easter present" in his Easter broadcast to the world.

He said (April 13) that the encyclical Paecem In Terris and his social encyclical Mater et Magistra will spur "serious reflection on economic, social and political problems."

The documents, the Pope added, are aimed at solving those problems "through a respect for those for those immutable and universal laws which are written in the heart of every man."

On Easter Sunday the Pope appeared on the central balcony of St. Peter's basilica at noon to give his blessing to the city and the world. He also wished the world a happy Easter in the following languages: 11 Latin, French, English, Spanish, Portuguese, German, Dutch, Flemish, Polish, Greek, Russian, Slavic, Arabic, Albanian, Bohemian, Croatian, Slovenian, Hungarian, Romanian, Ethiopian, Turkish, Japanese, Chinese and Latin.

IN HIS BROADCAST the Pope noted that the need to peace is "not an easy one. He said: "It is true that nothing is easy. And we do not live this fact from Ourselves. But with the help of God and with a sincere tribute to suffering, to love, to brotherhood and peace is possible."

"A good start has already been made, and this should encourage all to continue and have confidence."

"We must not underestimate the difficulties to be met in such a tremendous task, and the frequent obstacles, due to man's discriminations, which are so often dominated by egoism."

Pope John said that "in the name of God, the Just Judge, We invite all those in responsible positions to resist the temptations toward easy success."

Repeating the thought of Paecem In Terris, Pope John called for "peace within nations by a watchful interest to promote the ordered development of the life of citizens." He also urged "peace finally in the mutual relations of nations in a loyal determination to put an end to suspicion, misunderstanding and threats."

Pope John said an ever greater number of men are increasingly aware "not only of their own rights, but also of their own duties."

He praised organizations working in the political, cultural and charitable fields and urged



VOL. III, NO. 28 INDIANAPOLIS, INDIANA, APRIL 19, 1963

Urges clergy-lay board for schools

ST. LOUIS—A prominent layman urged here that Catholic schools experiment with parish school boards consisting of teachers, laymen and pastor.

John Donnelly of Holland, Mich., pictured the boards as dispelling the belief that Catholic parents have no voice in the operation of parochial schools and as benefitting school and parish.

Holland, who is secretary-treasurer of the National Council of Catholic Men, spoke (April 17) to a session of the 60th anniversary convention of the National Catholic Educational Association here.

The session was devoted to how the Catholic layman can cooperate to others the educational policies of Catholic schools, especially in view of the debate over Federal aid to education in church-related institutions.

DONNELLY, who is a member of an advisory school board for his own parish school, insisted that the early American Church's trials with lay trustees in parish churches does not apply today.

"I think it is time we lay these ghosts to rest," he said, maintaining that "trustees arose among vastly different circumstances at a time before the Church was well organized in this country."

"Oh, how we wish to come to the side of each of them, to exhort them to erect confidence or to offer them, God willing, both strength and joy."

"O Prince of Peace, Risen Jesus, Risen Guardian of the entire human race, to thee alone man looks for help and healing for his wounds. . . . Keep us in Thy peace. O Lamb invoked for our salvation. . . . Lamb of God who takes away the sins of the world, grant us peace."

"That, O Jesus, is my prayer."

Parley to study new encyclical

CHICAGO—A Midwest conference on implications of His Holiness Pope John XXIII's peace encyclical will be held here June 14-16 at St. Xavier college.

The conference will be sponsored by the World Peace Center, a division of the Adult Education Centers in the Chicago archdiocese.

However, he admitted that to prove today's Church is different and to avoid abuses of lay participation in operation of the parish, a school board can be started as an advisory group and its scope expanded "as it proves its sense of responsibility."

In his own parish, Donnelly said, the school board decreased the number of students per teacher, got lay teachers' salaries into a competitive range with public schools, obtained expert help at low cost on building programs and helped improve textbooks.

PARISH BOARDS, he continued, have a significant impact on people outside the Church. "It dispels the notion that we are a monolith. The discovery that there is discussion in the Catholic Church has a most disarming effect on people," he said.

Donnelly argued that opposition to public assistance for education

in Catholic schools often is based on the belief that Catholic schools are "ecclesiastical institutions" in which parents have no voice. School boards make the parents' role clear, he said.

He said there is "a growing body of experience" with laymen on school boards, chiefly on the diocesan level.

There are few on the parish level, he said, "but if I could have one wish for the Church in America, it would be for an effective school board in every parish."

"TEACHER OF YEAR" KENT, Ohio—A nun-educator has been named northeastern Ohio's "science teacher of the year." The honor was bestowed on Sister Regina of Ursuline High School, Youngstown, during a district science fair at Kent State University here.



SCICINA PRESENTS 'SEVENTEEN'—Larry Wellington and Connie Eaton, students at Secunia Memorial High School, Indianapolis, have lead roles in the school's production of "Seventeen," musical comedy version of Booth Tarkington's novel. To be given in school auditorium April 27, 28 and 29. Directing the cast of 25 students is Gerald Matheny. Curtain time is 8:15 p.m. each night. (Staff photo)



CAMERA STUDY—Little Connie Schneider, second grade from Christ the King mission, Paoli, attends Saturday catechism classes conducted by Jesuit scholastics from neighboring West Baden College. Her teacher describes her as "lively and perceptive," qualities evident in this remarkable camera study by Father A. J. Keys, S.J.

'CRASH PROGRAM'

Bishops act to save Faith of 500,000 Sudanese

FORESTVILLE, Ohio — The Sudan's seven Catholic bishops have launched a crash program to prepare at least 500 lay catechists in an effort to save the faith of approximately 500,000 Catholics in the southern part of that country.

Alarmed at the stepped-up pace of expulsions of missionaries by the Sudan's Moslem government, the Bishops also plan to sponsor the higher education of at least 250 young Sudanese in the U.S. and Europe.

Father Anthony Todeoso, P.S.C.J., U.S. Provincial of the Verona Fathers at Sacred Heart Seminary here, said these actions, if they are successful, represent "the only chance to save Christianity from annihilation in Central Africa."

His announcement coincided with publication of a first-hand report of persecution in the Sudan written by Father John Trivella, 37, Verona Fathers missionary who was expelled last month after 71 days of imprisonment.

One of the crimes of which Father Trivella was accused was "using a tape recorder to transmit religious music."

WORD ALSO came from Verona, Italy, of the expulsion of Father Caesar Gambareto, also of the Verona Fathers, from southern Sudan after 42 years in the Africa missions.

In the past three months alone, Father Todeoso reported, more than 100 missionaries were forced to leave. Of the 80 priests remaining there, most of them members of the Verona Fathers, about 45 are in active pastoral work in parishes and missions among the half million Catholics of the southern Sudan.

All of them are subject to surveillance, Father Todeoso said, and their expulsion could come at any time.

"If the Catholic position in the Sudan is further weakened," said Father Todeoso, "the whole of Africa soon may become the victim of Islam, just as Northern Africa became Moslem when the Crusaders failed to drive the Moslem power from the Holy Land."

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A SIMILAR translation was given in other modern language versions, including 11 Latin, French and Spanish. All were printed by the Vatican Polygraph Press.

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Bare translation error in Pope's race comments

VATICAN CITY—His Holiness Pope John XXIII issued an unequivocal condemnation of racial discrimination in his encyclical Paecem In Terris, a check of the official Latin text reveals.

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'APEAL FOR SURVIVAL'

UN head hails peace encyclical

UNITED NATIONS, N.Y.—His Holiness Pope John XXIII's encyclical on peace dominated a press conference held here by UN Secretary General U. Thant.

Besides being the subject of a laudatory statement by Thant, the encyclical also was the theme of the majority of the questions directed to the Secretary General

by newsmen. This took on significance from the fact that Thant holds press conferences sparingly, usually only three or four a week.

Thant opened the press conference (April 11) by reading his statement, in which he hailed the encyclical Paecem in Terris as a "document of far-reaching significance."

The UN Secretary General praised Pope John's "great wisdom, vision and courage" and said that "in addressing his thoughts to the peace of the world in this nuclear era, he was in deed appealing for man's survival."

NOTING THAT the encyclical "calls for a strengthening of the United Nations," he said its contents "are certainly in harmony with the purposes and objectives of" the UN.

ND to host conference on Latins

NOTRE DAME, Ind.—A conference to evaluate the place of religion in the current social revolution in Latin America will be held at the University of Notre Dame April 22 to 24.

Speakers representing government, the Church and labor unions in South America will address the Conference on Religion and Social Change in Latin America which is being supported by the Rockefeller Foundation and the university.

Argentina's ambassador to the United States, Roberto T. Alemann, will address the conference speakers at a private luncheon at the Morris Inn April 22 preceding the formal opening of the sessions.

Dr. George N. Shuster, assistant to the president of Notre Dame, will outline the purposes of the campus conference at the first formal session.

Also speaking will be Robert Quirk, Indiana University, "Religion and the Mexican Social Revolution"; Arthur Whitaker, University of Pennsylvania, "Religion and Nationalism in Argentina and Uruguay"; and Prof. Emilio Willens, Vanderbilt University, "Protestantism and Cultural Change in Brazil and Chile."

A member of Chile's National Senate, Eduardo Frei Montalva, and the Auxiliary Bishop of Panama, Bishop Mark McGrath, C.S.C., will present papers.

U.S. government calls encyclical 'historic'

WASHINGTON — The United States officially praised the peace encyclical of His Holiness Pope John XXIII and said that "no country could be more responsive" to its reassertion of the dignity and his right to peace and freedom.

The statement, made public by State Department Press Officer Lincoln White (April 11) the day after Paecem in Terris was issued, began by saying: "The United States government warmly welcomes the stirring message by His Holiness Pope John XXIII to all men of good will. Paecem in Terris is an historic encyclical worldwide in its import and strongly in keeping with the spirit of the encyclical 'On the Rights of Man and the Duties of Citizens'."

White in answer to questions said that the statement was issued with the knowledge of President Kennedy. He said he believed it was the first time in history that the United States government had commented on a papal encyclical.

The official statement said that the Pope in his peace message had voiced "the desire of mankind the world over."

Full text of the statement was as follows:

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Choir to sing at Butler

The Schola Cantorum of St. Meinrad Archdiocese will present two programs at Butler University in Indianapolis on Wednesday, April 24.

At 10 o'clock in the morning, the choral group will offer a program, entitled "Chants of the Early Christian Church," in the chapel of the Christian Theological Seminary.

The schola members also give a lecture-demonstration on "The Forms and Functions of Gregorian Chant" in the Jordan College of Music at 2 p.m.

400,000 in square for Pope's blessing

BY JAMES C. O'NEILL

VATICAN CITY — More than 400,000 people—the largest crowd to gather in St. Peter's square during the reign of His Holiness Pope John XXIII—cheered the Easter Sunday appearance of the 81-year-old Pontiff.

The noonday sun was brilliant, as the Pope took his place on a throne on the central balcony of St. Peter's to impart the traditional blessing. Uris et Ori—to the City and the World.

In a brief sermon to the assembled multitudes and to the millions of others who saw or heard his voice over television and radio, the Pope proclaimed: "Christ our hope has risen. In no one else is there salvation."

SPEAKING in Italian and with a strong voice the Pope declared: "We are together with the risen Jesus. Let us stay with Him. From this very sure certainty which emanates from the mystery of the Resurrection there springs forth reason for great encouragement."

"Today, Christian people exchange the same good news which for almost 2,000 years has been the principle of faith, the gift of heavenly grace and an incentive for unified action. Christ is risen! Everything and everyone must reflect His light, men and the family, laws and morals, a variety of forms of community life of nations."

"Since Christ conquered sin and death, illustrating a new order in the relations between man and God, nothing can ever again be exempted from His divine dominion."

THE POPE declared in ringing tones that the resurrection of Christ "spells out a brilliant program: not death, but life; not divisions, but peace; not self-centeredness, but charity; not lies, but truth; not that which depresses, but the triumph of light, of purity and of mutual respect. And since this constitutes the salvation, service and honor of the Christian, may this be your witness now and always, beloved sons."

Before pronouncing the words of his Easter blessing—to which a plenary indulgence was attached for all those on the plaza or who heard his words over radio or television—the Pope extended his Easter greetings in 28 languages—including Russian, English, Chinese and Japanese. The previous evening, 2,000 Roman taxi drivers had gathered in the square for a torchlight parade and were massed under the Pope's apartment window in

UN should be a sort of super-state. Without replying directly, he said he believes that "the effectiveness of the United Nations is definitely tied up with the idea that it should become a sovereign state."

He declared there could be no more timely or effective impetus than the Pope's words in support of the UN in encouraging its members, presidents and the people of the world to implement its purposes.

Thant was asked whether he sees a contradiction between the encyclical and the effort to build up a NATO nuclear force.

Replying that he did not wish to bring NATO and the encyclical into conflict, he emphasized that the agreement entirely with the Pope that stockpiles of nuclear weapons must be banned entirely.

Another question raised the issue of whether Thant's recent decision to reduce some activities of the UN Economic and Social Council was not in conflict with the Pope's wishes for the UN. Thant replied that some cutback in expenses was necessary if the United Nations was to continue to operate effectively at all.



NEW DCCW OFFICERS—Past president of the New Albany Deanery Council of Catholic Women, Miss Emma Kenny, St. Augustine's, Jeffersonville, is presenting the gavel to the newly elected president, Mrs. Edgar Day of Our Lady of Perpetual Help, New Albany. Other officers are left to right: Mrs. Robert Gleason, secretary, Sacred Heart, Jeffersonville, and Mrs. Henry Mintz, vice president, St. Anthony's, Clarksville. Not pictured is Mrs. John Mockabee, treasurer, American Martyrs, Scottsburg. (Staff photo)

Build own church
WU TAI, Formosa—Some 500 Formosan aborigines who were baptized on New Year's Day witnessed the opening here of a new church which they built themselves.
A typhoon-proof structure, the church was constructed by the converts who carried all the building materials on their backs along mountain paths bordering deep ravines.

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Red Mass set for April 30
St. Mary's Church in downtown Indianapolis will be the scene of the annual Red Mass for members of the legal society on Tuesday, April 30. Sponsored by the St. Thomas More Society, the event will begin at 5:15 p.m. on the eve of National Law Day. Archbishop Schulte will offer the Mass.
Principal speaker at the reception and dinner to follow the Mass in the Athenaeum will be Judge Win G. Knoch of the U.S. Circuit Court of Appeals, Seventh Circuit, Chicago.
Attending will be state executive, judicial and legislative leaders, along with city and county officials, in addition to members of the Bar. The general public is also invited.
Chairman of the Red Mass and reception for the St. Thomas More Society is Hugh Reynolds, Jr., President of the society is James Tracy.
SHRIVER HONORED
PRINCETON, N.J. — Peace Corps director R. Sargent Shriver was honored here with the first annual Patriotic Award of the Bishop Griffin General Assembly, Fourth Degree Knights of Columbus.

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THE CHURCH AND THE WORLD

Papal condolences—School bus bill—Visa granted



VOCACION PANELISTS—Four natives of Madison were among the Ursuline Sisters of Louisville, Ky., who gave a vocation panel on their community recently in Madison. The Sisters spoke at a meeting of the North Vernon Diocesan Council of Catholic Women at Shaw Memorial High School. Left to right are: Sister Marion, daughter of the late Mr. and Mrs. Andrew Weisbach; Sister Ines, daughter of Mr. and Mrs. Martin Schaefer; Sister William Marie and Sister M. Sarlo, daughters of Mr. and Mrs. William Kasper. Sister William Marie is a graduate of Shaw Memorial High School, which is staffed by the Ursuline Sisters. The Order also staffs two grade schools in Madison.

NCEA SPEAKER

Raps 'unfair' criticism of U.S. Catholic schools

ST. LOUIS — An Illinois school superintendent said here there has been too much unfair criticism of Catholic elementary schools and not enough recognition that they have done their job "supremely well."

The quality of basic education in Catholic schools he said has not been made sufficiently clear. He said the most-used testing device, the Metropolitan Achievement tests, "clearly indicate the superb job we are doing in the basic skills of reading, spelling, arithmetic and social studies," he said.

Father John J. Sweeney, Peoria diocesan school head, charged that the only voices heard recently from Catholic education have been Catholic college educators critical of alleged failures in the Church's educational system.

Ask communism course in senior high school

The nation's Catholic school superintendents have said that formal instruction about communism should be offered in Catholic high schools.

"The strengthening of civil defense (because) in the present world crisis, ignorance about the nature and aggressive nature of communism is a liability to the nation."

They said it should be given to all students as a four-week course in social studies in one of the later years of secondary education.

"A danger of creating an unhealthy anxiety about communism among pupils on the other hand, he has no obligation to reveal his own political preferences to them," they said.

It should not only expose communism's evils and its threat to free men, but more importantly, develop an appreciation for Christian democracy as set forth in the papal social encyclicals, they said.

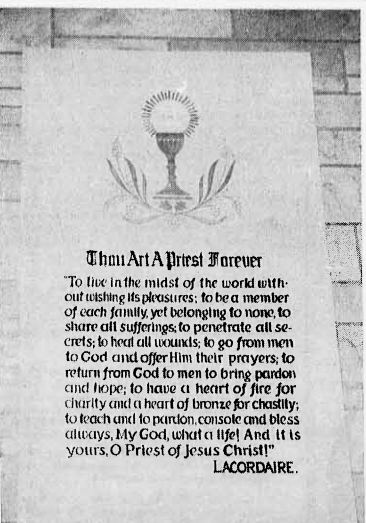
"The superintendents argued against instruction in communism in elementary schools because of a 'danger of creating an unhealthy anxiety about communism among pupils on the other hand, he has no obligation to reveal his own political preferences to them,' they said."

The call for instruction, along with a series of guidelines, was issued by the Department of School Superintendents of the National Catholic Educational Association during the NCEA's 60th annual convention in St. Louis.

Essential an understanding of communist goals and methods essential today for young and old alike, the superintendents said formal instruction in communism would result in:

• "Stimulation of greater respect and love for those principles of fratric religion, both Christian and non-Christian, which undergird all freedom, individual and social."

• "The deepening of student loyalty and patriotism."



FOR VOCATIONS—Lacordaire's beautiful tribute "Thou Art A Priest Forever" graced the chapel at Brebeuf Preparatory School, Indianapolis, during Vocation Month. The poster was designed by Paul Freibergs, of Cathedral parish, a Brebeuf student. (Staff photo)

The Vatican

◆ Pope John XXIII has sent a message of condolence to the United States for the loss of the nuclear submarine Thresher. In a telegram to Archbishop Egidio Vagnoni, Apostolic Delegate in Washington, the Pope instructed him to express to President Kennedy his "deepest condolences." The Delegate was given the task of relaying Pope John's fatherly sympathy and blessing to the families of the 29 submariners, which disappeared (April 10) in the Atlantic Ocean 220 miles east of Cape Cod.

school students to provide the same service to students attending non-public schools.

◆ CAMBRIDGE, Md. — A Dominican priest is among 27 persons who will go before a Maryland Circuit Court after being arrested in the following demonstrations over racial discrimination. He is Father Joseph S. Burns, O.P., an ethics professor at Philadelphia's La Salle College, who was arrested with a group of Negro and white demonstrators on Saturday, April 6. Father Burns and the 26 others were charged with disorderly conduct and assaulting a police officer.

◆ JAKARTA, Indonesia—The Indonesian Catholic Students' Association issued a public statement supporting the government's decision to invite the U.S. Peace Corps to work in Indonesia. The statement was issued after the Communist Students' Association branded the Peace Corps a "tool of American imperialism" and declared that it should be kept out of Indonesia.

◆ MARILIA, Brazil — President Joao Goulart declared here that the Brazilian government repudiates "any doctrine contrary to our sentiments as a Catholic people." In a speech in this city, Goulart asserted that agitators are intriguing against the federal government's rule of freedom and equality. He added that the "government of our country is not interested in maintaining a republic based on principles incompatible with the Christian and democratic sentiments of our people."

◆ Pope John plans to use the \$1,000 Balzan Peace Prize for a "noble enterprise," according to Vatican authorities. Questioned on reports in the Italian press that Pope John plans to use the money to set up a peace prize of his own, Vatican officials would neither confirm nor deny the reports. But they said that the Pope does not intend to keep it for his own use.

◆ DUBUQUE, Iowa—Dubuque's Archbishop James T. Byrne, in a letter to an Iowa legislator, apologized for a threat of political reprisal made by one of his pastors. The prolator's letter was sent to Rep. Francis L. Messerly of Cedar Falls, who made it public. It commended the lawmaker for his "courage and logical answer" to the pastor. Father Patrick W. McElroy, pastor of St. John's church in Waterloo, in his letter to Rep. Messerly, voiced displeasure over failure of the Iowa Legislature to enact a bill which would permit private and parochial school students to ride on public school buses. The pastor threatened reprisal at the polls.

◆ PADUA, Italy—A former Japanese pilot who in World War II was attached to a suicide squadron has been ordained a subdeacon at a Franciscan seminary here.

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At home

◆ NEW YORK—Cardinal Francis Spellman offered a Pontifical Requiem Mass here for the 129 men who went down with the nuclear submarine Thresher. Some 1,000 persons, including several hundred Navy men, Marines and Waves, attended the Mass in St. Patrick's cathedral.

Abroad

◆ VIENNA — Cardinal Franziskus Koenig has received a visa to go to Hungary from its communist government. While there he intends to call on Cardinal Jozsef Mindszenty and suggest to the Hungarian Primate that he end his six-year asylum in the U.S. Koenig stressed that he is not going to Hungary on instructions from the Vatican.

◆ ADELAIDE, Australia — An archbishop said here that Australian Catholics should use quiet persuasion rather than protest meetings in trying to get state aid for private schools. "I am strongly convinced,"

to promote their own short-sighted interests."

◆ DETROIT — A Lutheran school official urged support here of the Fair School Bus bill, which cleared a major hurdle and is headed for a vote in the state House of Representatives. Rev. John Chitt, deputy superintendent of Lutheran Schools of Michigan, held an audience: "If we are unable to solve the problem of bus rides, how can we approach schools to permit private and parochial school students to ride on public school buses. The pastor threatened reprisal at the polls."

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◆ THEY ALSO stressed FBI director J. Edgar Hoover's warning that the problem of communism is best handled by trained investigators.

◆ "It is poor pedagogy and worse morality," they added, "deliberate to excite the passions of young students against an evil which they can and should be taught to handle and to overcome with rational assurance and calm confidence."

REMCs have to pay a 14% PREMIUM RATE for wholesale POWER!
... as compared to what commercial utilities charge in states where rural electric has generating plants.
Here is indelible proof of the need for the REMC generating plant at Petersburg. In a letter to his employees dated September 19, 1962 and referring to rates where rural electric generate electricity, the president of Public Service Company of Indiana said: "They (rural electric) paid an average price of 7.8 mills per kilowatt-hour for power purchased from private electric companies such as Public Service Company."

◆ "Above all," they added, "the teacher and his superiors must resist the pressure of extremist organizations which will try to utilize the communism study unit to promote their own short-sighted interests."

◆ In regard to instructors, the superintendents said: "No teacher can lead high school students through the maze of communist dialectic who has not himself first mastered and refuted the central proposition of Marxism-Leninism."

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But Public Service Company charges REMCs in Southern Indiana 14% more than that! The average cost of wholesale power in 1961, Petersburg generating plant, was 8.856 mills per kilowatt-hour... a 14% premium.
How could anyone ask for more conclusive proof of the need for rural people to generate their own electricity?
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Indiana Statewide Rural Electric Cooperative, Inc.

◆ "The superintendents argued against instruction in communism in elementary schools because of a 'danger of creating an unhealthy anxiety about communism among pupils on the other hand, he has no obligation to reveal his own political preferences to them,' they said."

◆ "Students must be taught to discriminate in a mature and politically sophisticated manner between anti-communist groups, lest, while supposedly working against communism, the unwittingly become trapped into actually doing a disservice to Christian democracy," they said.

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Drop 'bracero' program, Rural Life chief urges

WASHINGTON — A priest-aust authority on farm labor problems called on U.S. agriculture to "throw away its labor crutch" and let die legislation which permits importation of Mexican migratory workers.

1959, when close to 500,000 were employed each year. Last year fewer than 200,000 were hired.

Appearing before a House agriculture subcommittee, Father James L. Vizard, S.J., director of the Washington office, National Catholic Rural Life Conference, advocated that Public Law 78, which permits the importation of the Mexican "braceros" be terminated next December 31, its current expiration date.

LABOR SECRETARY Willard Wirtz has advocated doing away with the program but a number of farm organizations, headed by the American Farm Bureau Federation, want it extended for another two years. Cotton, fruit and vegetable growers prefer "braceros" because they are cheaper and more docile than U.S. workers, opponents of the legislation have said.

"The 'braceros' program dates back to World War II days. Peak years for employment of the Mexican migrants were 1956 and

Father Vizard told the legislators he also represented the Bishops' Committee for Migrant Workers, the Bishops' Committee for the Spanish Speaking and the National Council of Catholic Men.

'Food for Peace' program lauded

ST. PAUL, Minn.—Praise for the U.S. Food for Peace program was voiced here by the executive director of the National Catholic Rural Life Conference.

Father Vizard said the American labor force has the cards stacked so high against them as do the migratory farm workers," Father Vizard said. "They receive the lowest wages in the American economy. They are unemployed on half of the days of each year. They are excluded from the protection of most of our great social and labor legislation. They are for the most part ineligible for health and welfare services. Their children are often forced through economic necessity to work in the fields and neglect their education..."

Stressing the need for efforts to aid the needy of the world, Father O'Rourke said "there is no irritant worse than that which exists when so many people of the world do not have enough and a few have so much they don't know what to do with it."

HE SAID the contention that U.S. migrants will "not perform stoop labor on the farm is simply not true." Last year he added, more than a million U.S. workers did "stoop labor" on U.S. farms and less than two per cent of the growers in the country employed Mexican farm labor.

The Rural Life Day ceremony, held in the St. Paul cathedral, included a Pontifical Mass and a blessing of seeds and soil by Archbishop Leo Binz of St. Paul.

Comment

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

History making

Pope John's new encyclical on world peace is truly a remarkable document. The communist nations hail it; the democratic nations are equally enthusiastic about it.

Obviously it is not a piece of pious rhetoric repeating all the soothing clichés about the advantages of peace.

It is an historical writing in the fullest sense of the word, for it will have a tremendous and abiding influence on all subsequent history.

Of all the things said and done about the problem of coexistence between free and communist nations in a nuclear age, this is the only thing that has any chance of succeeding.

Because we are convinced that it is the most important document of our time, we are adding four pages to this issue so that we may print the entire text of Pope John's "Pacem in Terris," and offering inexpensive reprints of it.

We urge high school principals who are planning courses on communism to give serious thought to offering instead a course on the new encyclical of Pope John.

Somewhat we feel that the present panicky approach to communism is going to seem utterly ridiculous once the influence of the new encyclical has left its mark on the world.

Take a dare

There is one surprise after another in Pope John's new encyclical on peace.

It may, like all encyclicals, expound general principles and leave to others the application, but somehow it manages to remain close to reality in the raw.

The Pope's treatment of the race problem is an example.

In diagnosing the peculiar modern developments that must be acknowledged by all who would establish peace among peoples and between nations, the Holy Father signals out as one of the distinctive characteristics of our day the general acceptance of the conviction that all men are equal by reason of their natural dignity.

"Hence," he concludes, "racial discrimination can in no way be justified, at least doctrinally or in theory."

But he does not stop there.

"This," he says, "is of fundamental importance and significance for the formation of human society."

Then he shows how aware he is of what is going on in different parts of the world. For he adds:

"If a man becomes conscious of his rights, he must become equally aware of his duties. Thus he who possesses certain rights has likewise the duty to claim those rights as marks of his dignity, while all others have the obligation to acknowledge those rights and respect them."

As you read those words, you can see the leaders of the new independent African states claiming the right long denied their people as the marks of their dignity. And you know how correct the Pope is when he observes that "in very many human beings the inferiority complex which endured for hundreds and thousands of years is disappearing."

You can see the Negro of our own Southern States, under the leadership of Martin Luther King, claiming at last for themselves the rights that are the marks of their dignity.

The Negro has a right to vote in a democracy; he has a right to eat in a public restaurant; he has a right to buy any home he can afford. His dignity as a human being is affronted every time he is denied such rights.

The Pope is not only upholding those rights as marks of his dignity, while all others have the obligation to acknowledge those rights and respect them."

The new encyclical on peace is loaded with social dynamite. When it finally explodes here in the United States, it should blow sky high and shatter forever some of the silly myths about the race problem, medical care, housing for the poor, communism and world government.

We dare our readers to study it.

Charitable citizens

We don't hear much about the St. Vincent de Paul Society anymore—at least not in these parts.

Not enough for them to do, it seems. Too much prosperity.

Even the recession a few years ago didn't help much. No desperate calls at the rectory for food and rent money. The needy lined up before a State office to collect their unemployment compensation checks instead.

It's getting so urgent, we suspect, that some old-time members of the St. Vincent de Paul Society may be sighing for an old-fashioned depression—so we can do some charity again and have some problems to discuss at our meetings."

If the old-timers will forgive us our brassiness and impertinence, we should like to suggest some matters that might profitably be discussed at St. Vincent de Paul meetings, or Holy Name or Mothers Club meetings, or wherever else Catholics gather to drink cookies or a beer to promote Catholic Action.

Must charity be limited to handouts? Should not Catholic organizations join in civic projects aimed at bettering the lot of the most needy in the community?

Giving financial help is usually the easy way out. The (Continued on page 13)

Interference?

The current mushrooming trend to hike steel prices spotlight a recent comment made by U.S. Steel Corporation Board Chairman Roger M. Blough in a talk to a Mid-western medical society. "No one in government," Mr. Blough is reported as saying, "no matter how highly placed, how well-advised, or how sincere in his belief—should interfere with the business decisions of our people."

Mr. Blough was reflecting, of course, on his clash with President Kennedy last April when he arrived at the White House with a press release announcing steel price increases—a short time before the news was scheduled for release to the newspapers and wire services.

As we recall, Mr. Kennedy did not appreciate either the timing or the import of Mr. Blough's action a year ago. He angrily criticized "a tiny handful of steel executives whose pursuit of private power and profit exceeds their sense of public responsibility" and further described them

QUESTION BOX

Wants to repent, but lacks courage

By MSGR. J. D. CONWAY

Q. How does one get the courage up to go to confession after remaining away for a year? I am in this predicament and I can't get the courage. My life has not been very exemplary and it is worrying me greatly. Please answer immediately as the longer this lasts the worse it will get.

A. How did you get up the courage to go into a dark room as a child? How do you get up the courage to dive into chilly water or jump under a cold shower? How do you force yourself to face a frightening audience when you are called on for a speech?

Form a similar question which fits your best and answer it for me. Then I may be able to answer your question—or rather you can answer it for yourself. Mostly you just DO it. You screw your courage to the sticking place and dive. No use dallying around testing the chill with your toes. Once in you are invigorated and warmed by the thrill of conquest. You feel good.

Remind yourself that the "dangers" which you fear in Confession are all vague bogies, formless and fanciful. The odds are 20 to 1 that you will find a kind, patient, sympathetic priest. And if you should find a grumpy, grouchy one, you can blame St. John on his digestion rather than your sins—and besides you are protected from any real harm by the walls of the confessional. And maybe your acceptance of a salutary reprimand may assuage your feelings of guilt.

In a more practical vein, I would suggest that you simply go into the confessional and tell the priest how scared you are. Ask him to help you and then get down to details. The odds in favor of a sympathetic hearing are now 50 to 1.

But do it now! Fears feed on fudging, faltering and faintness.

Maybe we should face this problem on a higher level. Penance is the Sacrament of God's love, mercy and forgiveness. It is by Confession that you return as the prodigal son to the house of your Father. Spiritually speaking, the fattened calf is ready for you. Read Luke 15, 11-32.

It is by Confession that the modern Magdalen hears the loving words of forgiveness. See Luke 7, 36-50.

The Good Shepherd is looking for His lost sheep. Confession gives Him the chance to carry you back to the flock. Read Luke 15, 1-7, and note particularly that "there will be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance."

Q. I am not a Catholic, but I live with a Catholic family and often read your columns. Please tell me what were the Seven Last Words of Christ. I hate to ask anyone here.

A. The Seven Last Words are in fact seven sentences spoken by Jesus while He was on the Cross. Six of the disciples were there with Him. St. Luke about three others, and St. Mark and Matthew both give us the seventh.

The first words were probably spoken while the executioners were fastening Jesus to the Cross. They were a prayer of love: "Father, forgive them, for they do not know what they are doing" (Luke 23, 34).

Jesus was bitterly mocked by people around the Cross, including at least one of the bandits crucified with Him. But apparently He gave them no reply. Then one of the robbers beside Him, gave expression to faith and kindness, and received immediate reward; Jesus said to him: "Amen I say to thee, this day thou shalt be with me in paradise." (Luke 23, 43).

It would seem that John was the only one of the Apostles who remained near the Cross of Jesus, with Mary, His Mother, and some of the other faithful women. When Jesus looked at His Mother He realized how alone she would be; so He gave her into the care of the disciple He loved best; He said: "Woman, behold thy son," and to John, "Behold thy mother." And after it was all over John took her to his home. (John 19, 27).

Later, after He had been on the Cross nearly three hours, Jesus gave a first verbal sign of His suffering. It was a gasp: "I thirst." (John 19, 29).

About the same time, maybe moments before or after, Jesus cried out with words which startle us. Matthew indicates that they were in Hebrew; Mark seems to give the Aramaic translation, Jesus was quoting the beginning of the Hebrew Psalm 22: "Eli, Eli, lama sabaachthani" (we number it Ps. 21, 2). Both Evangelists translate it for us: "My God, my God, why hast thou forsaken me?" (Matt. 27, 46; Mk. 15, 37).

St. John indicates that the final words of our Lord were "It is consummated." St. Luke reports another prayer: "Father, into thy hands I commend my spirit." We do not know which words were really His last. Mark and Matthew simply tell us that "Jesus cried out with a loud voice, and gave up His spirit."

as having said "utter contempt for the interest of 185,000,000 Americans."

Later, Mr. Blough asserted competition as the principle transcending all other considerations and proceeded to dismiss the effect of the price increases as being, for example, only a question of consumers paying 65 cents more for a refrigerator or \$63.80 more for a compact car.

In his speech to the medical society, however, Mr. Blough has perhaps gone beyond the ordinary laissez faire grumbling of the commuter train. His statement is reminiscent of another, obsolete era of barons and anti-trust laws. Yet there is more involved than mere historical parallels.

In dismissing even position, knowledge, and sincerity as criteria for government initiative into questionable large scale economic operations, Mr. Blough, in our opinion, may have seriously imperiled the respect of a nation for the possible benefits and advantages society can attribute to the free enterprise system. It is unfortunate that he chose to assign to capitalism such amoral, self-styled immunity.

LAUNCHING PAD



OPINIONS

Stand on Federal housing censured

To the Editor:

Your intemperate editorial on housing of the poor or the lazy by the Federal Government is the usual appeal for emotion rather than to reason and offers the usual over-simplified answer to the complex problem.

It assumes that turning a problem over to the Federal Government is the perfect solution despite the consistent failure to perform on any reasonable basis except to pour out the money to create a large class of people who are perfectly willing to live forever off the various doles.

In Russia, virtually all of the people live in Federal Housing. It is not very good, but they have sacrificed their liberty and their religion for the privilege.

Apparently you agree with Mr. Schlesinger in saying that the answer to Communism is the Welfare State—which is supposedly a benign state of Communism.

E. J. Dawd Indianapolis

Editor replies

To the Editor:

May I take this opportunity to reply to the answer to my column on the C.I. controversy coverage by Elmer Von Feldt in the NCWC News Service.

A reporter always runs the hazard of having even indirect quotes denied—all the more so when a telephone conversation is involved. We do not use telephones and cannot produce a record of the conversation. We stand by our report.

It is surely surprising that the major news service of the Catholic press should admit that it had to learn about a controversy on its own doorstep in Washington, D.C. from a diocesan weekly in Dayton, Ohio. Furthermore, it is also surprising that Mr. Von Feldt should suggest that because no other person or news agency had up to this time published a story about the Catholic U. controversy that he did not step beyond the Catholic press obviously expected its own news service to be first with a story about a major Catholic institution.

On the question of accuracy, it should be made clear that the "release" referred to in paragraph 13 of Mr. Von Feldt's letter was only an "editorial information." It was not a news story;

but merely a statement from the Vice-Rector of Catholic University defending its position. There is no question that the ban on the four theologians was common knowledge in Washington, D.C., Catholic circles, long before February 15. We presume the News Service staff mixes in these circles.

Gerard E. Sherry Managing Editor The Georgia Bulletin Atlanta, Ga.

An appeal

To the Editor:

We at St. Michael's Indian Mission School are gravely in need of a new school bus. We are conducting a drive to obtain 3,500 books of S & H stamps before the end of this school year and the end of the road for our present bus.

We accept all brands of stamps, as well as incomplete books or loose stamps.

We now have 600 books of S & H stamps, 200 books of other brands and \$120 in cash donations. We ask your help in making this total

Lauck answers

To the Editor:

After reading the letter of Mr. Marvin R. Wagner, it seems he has set himself up as the judge of my spiritual life, since I disagree with The Criterion. He calls my logic blind, yet he cannot dispute the testimony given before the Senate or the statements of Bishop Sheen, so as well the so-called "religious" liberals do, he starts a personal attack against me.

For your information Mr. Wagner, many Catholics, both laymen, especially missionaries, and lay people, disagree with the editors of The Criterion. Many members of my family are in the religious life, and I am in touch with

(Continued on page 13)

CONTROVERSY

News management 'hysteria' rapped

By MSGR. GEORGE CASEY (Reprinted from the Boston Pilot)

Casuality is not my line, but I do admit to the feeling that the surprise and indignation of the newspaper officials—displayed at a symposium in Washington recently at the administration's news policies—was hardly warranted. At least to the extent reported.

In the first place, management of the news seems to me to be somewhat of a newspaper specialty.

The older and more prestigious papers insist that opinion is to be found only on the editorial pages and I think that this is true, for the most part. And the same sort of papers not only acknowledge but proclaim their bent, politically, economically, sectionally, sociologically and what not, so that their readers may know where they stand on issues. Whereas I readily agree that they do not consciously slant the news, I do feel that in the placing, spacing and stressing of it, they do unconsciously favor their own predilections.

MUCH OF the press exists just to further a cause: the religious press, the partisan (politically) press, the labor, management, business, ethnographic, fraternal order press, and house organs of every kind.

They are expected to print not only what is relevant to their cause but whatever is favorable, and they are expected to refute or counter whatever is not. Their subscribers support them for their management of the news primarily, otherwise they would do with the general newspapers.

In the second place, the government is expected to manage news for national security, within recognized and previously guarded limits.

Baldly stated, no one has the right to lie. Correlatively, however, there are times when no one has the right to divulge the truth, in whole or in part. There are equally grave rights to secrecy and silence. There are times when the government has a grave obligation to hide facts, hide them, indeed, better than they sometimes seem to be doing.

IT SEEMS ONLY yesterday that some of the papers and officials now so excited over management of the news were slightly hysterical with spy plots. Large sections of the populace were proclaiming their interest in the highest circles of our own government, those of our allies, in the United Nations, in church councils and almost everywhere. The over-vehement cry was for security and the keeping of our secrets.

It is still needed. We cannot tell the world everything and it is obvious that if the papers and their congressional news sources know anything, the whole world is going to know it.

The thing is how much secrecy and how much candor do we want. They must be balanced and controlled by the overarching needs of the country. They must be determined, not by considerations of any given administration's prestige or political fortunes, but only by considerations of the national safety.

We cannot run our democracy without knowing what is what. The people must be informed and must be trusted, but practical considerations must rule. Truth has the right of way but not rabulosity.

THE GIVING or withholding of information of prime importance to all must be exercised with the utmost responsibility and restraint. It is much too great a power to be exercised willfully and selfishly.

Those who questioned the administration, and especially the chummy words of Mr. Arthur Sylvester, did the public, and truth, a service. What was debatable was their purposes and their emotions. It is the season for baiting the administration, especially on its Cuban policies, and some of that may have inspired their protests.

Then again, it is a human instinct to proclaim success and do something less than that for failure, to point out what is favorable to one's cause and to look away from what is not.

Those who deal in news professionally—especially those who are not certain that they are free from sin—should hardly have been as horrified as they seem to have been.

(Question Box Continued)

Q. Last week I received by mail one of those chain-letter prayers. I answered it, made copies of it, and mailed them. Today our pastor spoke from the pulpit about such letters. He said it was very stupid to pay attention to these letters; and that it may be a sin to make copies and send them on.

I would like to hear what you think about this. I don't believe in these letters myself, but I want to know if I committed a sin.

A. Your pastor chose an exact word in calling these chain-letter prayers "stupid." He might have added silly, simple, and superstitious. You were guilty of no sin this time because your stupidity was genuine: you did it in good faith. Another time you can hardly have the same excuse. Even then I doubt that the sin would be serious. Silly sins seldom are.

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LIL SISTERS By Bill O'Malley. A cartoon strip with four panels. Panel 1: A girl is talking on a telephone. Panel 2: The girl is still on the phone, looking annoyed. Panel 3: The girl is still on the phone, looking more annoyed. Panel 4: The girl is still on the phone, looking very annoyed. The cartoon is signed 'Bill O'Malley' and 'LIL SISTERS'.

THE YARDSTICK

Is the 'union shop' immoral?

By MSGR. GEORGE HIGGINS

The Central Bureau Press of St. Louis, Missouri, recently published a 32-page booklet entitled "Rome and the American Labor Union. . . It is a resume of articles previously published in various Catholic and secular periodicals. The booklet's thesis is that the "union shop" is immoral from the point of view of Catholic social teaching. While I (among many other priests, bishops and Catholic laymen in the U.S.) disagree with this thesis, I respect the author's right to hold it and to present it. I have something less than respect, however, for the

principal argument which he advances in support of his thesis. His principal argument is that "secular" unions are, allegedly, only tolerated by the Church. From this very shaky premise, he leaps to the unqualified conclusion that even the attempted form of compulsory union membership (namely, payment of union dues) which goes by the name of the "union shop" is essentially immoral. He admits that "no unions other than secular unions are possible in the United States" and that "secular unions are tolerated by no unions at all." But he repeatedly insists that secular unions are "essentially inadequate" from the point of view of Catholic social teaching.

In developing this point, the author goes far beyond his stated thesis and charges American

unions with almost every crime in the book. Here is a partial sampling of the specific charges he levels against them: (1) They do not follow the laws of nature; (2) they have "no objective moral standard"; (3) they invent "a moral relativism with all that that implies"; (4) they do serious harm to the "free market character" of our members; (5) they indoctrinate their members with an attitude of hostility to management; (6) they are guilty of "mass lawlessness" and habitual contempt for inconvenient public laws; (7) they habitually do a "grossly excessive wages at the expense of the community, thereby causing periodic unemployment.

This sort of analysis of the merits and demerits of unions to American workers by membership in secular unions is so horrendous that I for one, find it absolutely outrageous. How can one stand how the man who penned it can logically conclude that such allegedly immoral, not to say unchristian, unions are better than none at all.

If American unions are that bad the question naturally arises as to why the American Bishops have not condemned them and, more specifically, why they haven't condemned the "union shop." The booklet's author gives a very unsatisfactory answer to this question. The American Bishops, he says, "are men of peace" and they know "too well the 'unholy and the shouting' that contrasts events such as the condemnation of union practice."

This is faint praise that damneth. It says, in effect, that our Bishops are too timid to do their simple duty, prefer things that the reason our Bishops not only have not condemned American unions but, by and large, have encouraged Catholics to join them, is that their moral approval of them is radically different from that of the author of "Rome and the American Labor Union."

But let's get back to the author's central argument. As previously indicated, he holds that secular unions are "essentially inadequate" from the point of view of Catholic social teaching. But he asks, "have not some of the clerical champions of labor unions contended that Pope John, in his 'Mater et Magistra' (Christianity and Social Progress), equated our neutral or secular unions with unions that are truly Catholic?"

In reply he says that while "a few clerics have indeed gone that far in their labor union partisan-

ship . . . the passage in the encyclical need only be read carefully to disprove that secularizing interpretation."

This indictment of certain easily identifiable American priests is so damaging in its implications that it cannot be permitted to go unchallenged. I will challenge it hereon in the next release of this column, citing as my authority the distinguished German Jesuit, Father Oswald Von Nell-Breuning, who is universally recognized as one of the world's most au-

Ask laymen to join in parish management

BALTIMORE—Laymen will be members of the governing body of each parish in the Baltimore archdiocese under a plan announced here by Archbishop Lawrence J. Shehan.

The Catholic Review, newspaper of the archdiocese, said in an editorial that the plan "may well symbolize the arrival of a new era" in the status of Catholic laymen to be set up as a corporation with two laymen as directors. The Archbishop will be president of each parish corporation, the Vicar General will be vice president and the pastor will be secretary-treasurer.

IN EACH parish, the two laymen and the pastor will form a quorum and will be able to meet and discuss parish affairs in the absence of the Archbishop. The conclusions would take the form of recommendations or resolutions sent to the corporation president for his approval.

Under Maryland law, corporations must meet annually. It is anticipated that the lay members of the parish corporations will review the financial situation of the parishes and assist in the preparation of the parish report.

The lay members of each parish corporation will be appointed by the Archbishop after consultation with the pastor, from among the members of the parish. The Archbishop will be empowered to remove them from office.

At present, all Church property in the Baltimore archdiocese belongs to the archdiocese as a single corporation. No parish owns property and no laymen participate in the management of Church affairs as corporation members.

UNDER THE NEW plan, the archdiocese will continue as a corporation and will own all Church property not belonging to any of the smaller corporations.

The Catholic Review said the plan will promote an "increased sense of cooperation between the laymen and the clergy of the various parishes."

The newspaper stressed that the plan contains safeguards to prevent a repetition of the con-

WHAT OF THE DAY

Lesson in human dignity

By REV. JOHN DWORAN

Since this column ranges widely over the wide range of thought which come to the writer, it might as well share with you today the thoughts of a pastor at the Washing of the Feet on Holy Thursday. It is just the last two years that we have had the washing of the feet at our parish here, and each time it has proved a truly a unique experience for me, the pastor.

We Americans, raised in the tradition of "one man's as good as another" and all that, are accustomed from early childhood to stand erect and to look a man in the eye. When in the sacred liturgy of Holy Thursday the priest kneels before the men of his parish and washes their feet, he is not only showing a lesson in the communal love of the Mystical Body, he is learning one. Christ's reminder to the Apostles that He, as Master, was taking the part of servant in washing their feet is strongly in the ears of the pastor, head of the parish, as he kneels before the men of his parish to imitate the Lord.

In our parish we chose the men on the basis of the love

traversy over lay trustees that marked the history of the U.S. Church during much of the 19th century. That dispute saw laymen in parishes in such cities as New York, Philadelphia, Buffalo, New Orleans, Charleston and Norfolk usurping power and even claiming the right to accept or reject pastors against the wishes of the local bishop.

The plan here is similar to an arrangement instituted by Archbishop Shehan when he was Bishop of Bridgeport, Conn.

Predicts Catholic link with World Council

NASHVILLE, Tenn.—The editor of The Christian Century predicted here that "sooner or later" proposals will be made for institutional links between the World Council of Churches and the Catholic Church.

Dr. Harold E. Fey told the annual meeting of the Associated Church Press that this link might take the form of a world conference on a common concern "without commitment to do more than discuss and separate."

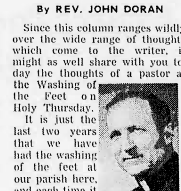
The new branch of the institution for continuous consultation—like the World Council but including the Catholic Church, he said.

Archabbey to host state library meet

ST. HEINRICH, Ind.—The Indiana Library Association and Indiana Library Trustees Association (I.L.A./I.T.A.) District V will hold its annual meeting in St. Jude Guest House here on Tuesday, April 23.

Father Simeon Daly, O.S.B., Archabbey librarian and secretary-treasurer of the I.L.A. District V, will serve as host of the meeting.

The Fletcher Gates, Librarian of the West Branch of Emile Farkens Memorial Library of Terre Haute, Ind., will serve as chairman.



which they have shown to other members of the Mystical Body. We use the head of the St. Vincent de Paul Society, which works with the poor of the parish; the choir director, who labors to bring the people together with united song in their praying together at Mass; the head of the Holy Name Society, which labors to uplift the good of the parish and parish school; the teachers of the high school Confraternity Classes; and this year one man to represent a family which by its generosity to the parish has provided the altars upon which the great daily prayer of us all and for all is offered.

The uniting bonds of mutual love between members of the Mystical Body, which Christ emphasized at the Last Supper and symbolized in the Holy Eucharist established that night, hold strong at that Holy Thursday liturgy.

We priests are reminded that our ours is a life of service, that our primacy in the Mystical Body is modeled after that of Christ Who, Lord and Master though He was, took on the position of servant and "humbled Himself unto death, even to the death of the Cross."

The people are reminded in our very choice of who shall take the part of the apostles that membership in the Mystical Body brings with it the obligation of mutual love and service. Love, Christ, said, must be the sign of his disciples, and love without service, often humble service, is sterile.

Another thought which kept slipping into my mind, as I moved from man to man and knelt before them, was the reality of human dignity. I thought of a little girl who recently told me

that she despised herself and was surprised at my answer. "What right do you have to look down upon a person whom God can love?" To kneel in subservience before another is one thing; but to kneel in service before others who have been created in the image and likeness of God is quite another. The human person is not to be exploited, nor yet patronized; not to be neglected, nor yet to be organized like sheep.

Human dignity is an irreducible, and any plan whether it be malvolent or benevolent which infringes upon that dignity is contrary to the basic reality of God's creating us as He did. This trend of thought was not too far afield, for what is more individual to a man than his feet?

Service, Christ seemed to remind us, must be personal. Even though there's a forest, we must not lose sight of the trees.

6th Annual Pilgrimage Shrine of Our Lady of Consolation Sunday, May 26 St. Augustine's Church Leopold, Ind.

Chartered bus will leave St. Mary's Church, 317 N. New Street St. Mary's Church, 9:30 a.m. Luncheon will be served at 10:30 a.m. Reservations should be made by Mrs. M. L. Hodge, 608 East Olive, Indianapolis, Ind. 46202. ME 3-2197 (after 5 p.m.)

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GAY NINETIES CARD PARTY—The Women's Club of St. Michael's parish, Indianapolis, will hold a Gay Nineties Card Party in the parish hall on Friday, April 19, at 7:30 p.m. Door and table prizes will be awarded in addition to a special attendance prize for men. A sterling tea service and 100 silver dollars will also be given away.

INDIA: A BORROWED ALTAR THE EMMANUS WALK was a medieval custom. On Easter Monday families and groups of friends would go on outings in the parish hall on Friday, April 19, at 7:30 p.m. Door and table prizes will be awarded in addition to a special attendance prize for men.

GOLDEN MOMENTS are few and far between in the life of a college child. Left-overs are his daily lot. Even his clothes have belonged first to someone else. . . So FIRST COMMUNION DAY is rightly a GOLDEN MOMENT for these little ones. No department store displays for them in beautiful white dresses and veils, but we can send one FIRST COMMUNION outfit for every \$10 you give us. . . Oh, and as you seal the envelope, just imagine the eyes of the child who receives your gift!

MAY WE INTRODUCE to you a couple of young gentlemen ROBERTO MENGHETAR and MICHELE GHERBERGIZIA. Their names may seem odd to you, but in their sincere desire to become priests they are just like seminarians anywhere in America. . . Right now they are students at the Clerical Seminary in CASAMAR, Italy. To return home as ordained priests ready to minister to their people, each one needs \$100 a year for six years, of study for every \$10 you give us. . . Oh, and as you seal the envelope, just imagine the eyes of the child who receives your gift!

3\$ A WEEK Doesn't sound like much, does it? You hardly notice spending that much nowadays. But did you know you can turn it into a fortune? It's not magic. Simply send us about that much each week to a young novice in a Near East convent. It will add up to \$150 a year, and \$150 a year is a lot of money for every \$10 you give us in this case! . . . For SISTER BURKE and SISTER BRUNETT, of the Sisters of the Doctrine in Indiana, you \$150 a year for two years completely pay for sisterhood training, completely prepares them to work as nuns among the most abandoned. Don't you have \$3 a week for one of them?

BE A JOINER! OUR MISSION CLUB NEED YOU! You don't have to go to meetings, serve on committees, or give up your leisure time. You just send \$1 a month for whichever club you choose. One sure thing—and it with a prayer for our missionaries and those they help! DAMIEN LEPER CLUB . . . Cares for Lepers ORPHAN'S BREAD . . . Aids Children PALACE OF GOLD . . . Funds the Holy Family THE BASILIANS . . . Supports mission schools THE MONICA GUILD . . . Chapel furnishings, altars, etc. Near East Missions FRANCIS CARDINAL SPELLMAN, President

Benedictine nuns extend vow period

BEECH GROVE, Ind.—Benedictine Sisters in the religious communities belonging to the Congregation of St. Gertrude the Great have received a rescript from the Sacred Congregation of Religious in Rome authorizing them to extend the time of temporary vows to five years. Mother Mary Robert, O.S.B., Our Lady of Grace Convent, announced this week.

This change, lengthening the period of temporary vows for two years, affects 12 Benedictine monasteries in Indiana, Wisconsin, Minnesota, North and South Dakota, Idaho, Oregon and Manitoba, Canada. Our Lady of Grace Convent here and the Convent of the Immaculate Conception, Ferdinand, are the two Indiana communities in the Congregation.

With the inauguration of the five-year tenure, a young woman entering the community will receive at least 6½ years' training under the Sister Formation program.

The first six months of postulancy is followed by one year as a white-veiled novice. Temporary vows are then said for three years, and again renewed for two additional years. During the third and fourth years under temporary vows, the young Sisters receive their final vows as nuns.

In the fifth year they will once more remain at the Motherhouse in Rome to receive their final renewal before making final profession.

Episcopal posts filled by Pope

WASHINGTON—His Holiness Pope John XXIII has transferred Bishop John L. Morkovsky from the Diocese of Amarillo, Tex., and named him titular Bishop of Tivava and Coadjutor with the right of succession to Bishop Wendelin of the diocese of Galveston-Houston, Tex. Msgr. Lawrence M. DeFalso, rector of St. Patrick's cathedral, Fort Worth, Tex., has been named Bishop of Amarillo, succeeding Bishop Morkovsky. The appointments were announced here by Archbishop Vagnuzzi, Apostolic Delegate in the United States.

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MONSIGNOR GOOSSENS SAYS: WE INVITE ALL PARISH MISSION CHAIRMEN, SECRETARIES, AND PROMOTERS FOR THE PROPAGATION OF THE FAITH FROM ALL PARISHES AND ALL WOMEN INTERESTED IN THE MISSIONS OF THE CHURCH TO HEAR FATHER JOHN CONSIDINE OF MARYKNOLL. EXPERT ON LATIN AMERICA. 11:30 A.M. - MONDAY, APRIL 29, INDIANA BALL ROOM NO ADMISSION CHARGE CATHOLIC HOME AND FOREIGN MISSIONS POST OFFICE BOX 302 INDIANAPOLIS 6, INDIANA

CYO parley slated this week-end

Expect convention to draw 700 teeners

An estimated 700 Junior CYO'ers from all parts of the Archdiocese will converge on Secunia Memorial High School this week-end for the sixth annual Archdiocesan CYO Convention.

A well-planned mixture of spiritual, cultural and social activities are on tap for the convention which will open with registration beginning at 4:30 p.m. Friday and will close Sunday afternoon.

One of the high spots of the parley will be the annual election of Archdiocesan officers at 3 p.m. The election will feature nominating speeches, parades, songs and

One nominee for each of the two awards is selected by each Deacony. Last year's award winners were Richard (Skip) Engel, of St. Joan of Arc parish, Indianapolis; and Elizabeth Fedora, of Little Flower parish, Indianapolis.

Featured speakers will be Charles H. Keating, of Cincinnati, National Chairman of Citizens for Decent Literature, who will give the keynote address on Friday evening; and Father John LaHawe, S.V.D., who will be the guest speaker for the Sunday Communion Breakfast.

Archbishop Schulte will be the convener of the Convention Mass at noon on Saturday.

PANEL discussions on Saturday and Sunday will treat of a variety of topics of interest to teen-agers. Each panel will be headed by a priest moderator.

Two social activities are on the agenda: a mixer on Friday evening, at which Bob Morrison, of Radio Station WXJW, will spin the records, and a semi-formal dance on Saturday evening, featuring the High Lighters, from Cathedral High School.

Final order of business will be the election of officers on Sunday afternoon with the closing banquet following. The present officers are: Thomas McKenna, Sts. Mary-Michael, Madison, president; Michael Eggerman, St. Margaret Mary, Terre Haute, 1st vice-president; John Perry, St. Charles, Bloomington, 2nd vice-president; and William Cook, Little Flower, Indianapolis, secretary.



CYO FRESHMAN-SOPHOMORE B-BALL CHAMPS—In the flood of photos crossing the photo editor's desk at the Criterion, the above was displaced temporarily. The group is the Freshman-Sophomore League champions from St. Joan of Arc parish, Indianapolis. The lads defaced St. Roch's in the championship title. Coach Art Kranfelder is standing at the left in the back row, while assistant coach Don Cline is holding up the wall behind the boys. Father Donald Schneider, CYO moderator is at the right.



SCOUT EXECUTIVE VISITS INDIANAPOLIS—The executive secretary of the National Catholic Committee on Scouting, Al A. Kirk, was a recent visitor to Indianapolis where he addressed 45 scout executives, troop leaders and scout chaplains at Msgr. Downey Center 3660, Knights of Columbus. Mr. Kirk, above center, is shown with Father John Elford, Archdiocesan Scout Chaplain, and George Rodenbaugh, chairman of the Archdiocesan Catholic Committee on Scouting. (Staff photo)



MR. KEATING

hymns. The Archdiocesan president is an officer, head of the Indiana Regional CYO and serves on the board of the National Catholic Youth Organization.

ANOTHER convention highlight is the presentation of the Roger Graham Memorial Award to the boy and girl voted the outstanding Junior CYO members of the year.

CYO Convention panels

Following is a list of the panel discussions to be held in conjunction with the annual CYO Convention this week-end at Secunia Memorial High School, Indianapolis. Teen-agers from the respective parishes will form the panels.

"Drink Now, Pay Later"—Mr. Robert Spitzer, St. Christopher's, Indianapolis.

"Why Not Be Like Everybody Else?" (Conformity)—Moderator: Father Joseph Breidenbach, Holy Name, Beech Grove.

"Youth's Place in Government"—Moderator: Father Herman Biggeman, St. Mark's Church, Indianapolis.

"To Love or Not to Love"—Moderator: Father Francis Eckstein, Holy Family, Richmond.

"How Your Dough Should Go" (Use of money)—Moderator: Father Robert Mohrhaus, Holy Spirit, Indianapolis.

"How Are Things at Home?" (You and your parents)—Moderator: Father George Elford, Christ the King, Indianapolis.

"Friendships"—Moderator: Father John Ryan, Immaculate Heart of Mary, Indianapolis.

"YCS in the Parish: A Challenge"—Moderator: St. Anthony's, Indianapolis.

"This is the Life" (Spiritual life of teen-agers)—Moderator: Father Francis Burke, St. Charles, Bloomington.

"You and Non-Catholics"—Moderator: Father Robert Dreves, St. Mary-Michael, Madison.

"The Role of Christian Youth in Race Relations"—Moderator: Father Randolph Marshall, Holy Angels, Indianapolis.

"Teen-age Loyalties"—Moderator: Father Donald Schneider, St. Joan of Arc, Indianapolis.

"The Dating Pattern"—Moderator: Father Paul Vogt, St. Paul's, Tell City.

"You and Sunday Mass"—Moderator: Father Thomas Breidenbach, St. Catherine's, Indianapolis.

"Christ in Action: You!"—Moderator: Father Robert Borchertmeyer, Little Flower, Indianapolis.

"Teen-agers and Boredom"—Moderator: Father Edmund Banet, St. Michael's, Indianapolis.

Marian College to host state classicist meeting

Hoosier classicists—teachers of Latin, Greek and ancient history—will assemble at Marian College May 3-4 for the 21st annual meeting of the Indiana Classical Conference.

Many of the state group's 500 members are expected to register Friday evening to begin the meeting with an informal dinner at 7:30 p.m.

Saturday morning's program will offer a panel discussion concerning five methods of teaching Latin. Participants will be the Father James P. Dooley, of the Latin School of Indianapolis; Eileen Johnson, of Anderson High School; and the Father Gregory Foote, S.J., of Brebeuf Preparatory School, Indianapolis.

Edward M. Michael, Indiana University, will discuss, "The Papyrologist at Work"; L. J. Edlin, S. Range will report on a joint excavation by IU, and the University of Chicago, and Earl Steiner, of Fort Wayne's South Side High School, will talk on, "Teaching Latin Has Been Fun."

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Mail bag

Editor's Note: In keeping with our promise to publish the publishable letters which we have received, we are printing another letter below. Thanks to all those who have written so far; if you haven't written yet, write now. Give us your ideas on this column, positive and negative; what you think of it; what sort of articles you would like to see appear in it; what you're thinking about. Address letters to: For Teens Only, West Baden College, West Baden Springs, Indiana.

Dear Editors: Today, when I received the Criterion first as always I turned to my favorite column, For Teens Only. I never miss it! As I read it, I couldn't help thinking how lucky we teens are to have such reading. I thought the less I could do to try and help you Jesuits out when you asked for it, so here goes. You stated that you wanted to know what was on our minds. Well, here's what's on mine. Since I am planning a religious

Cleon Reynolds takes Marian coaching post

Cleon Reynolds, basketball coach at Shortridge High School for 13 years, has been named director of athletics and basketball-baseball coach at Marian College, beginning in September.

Reynolds succeeds Walt Fields, who has been appointed dean of men at Marian.

Decision of the Shortridge mentor to move into the college field was hailed by Marian's president, Monsignor Francis J. Reine, Monsignor Reine said: "We are fortunate to have Mr. Reynolds as our new director of athletics. His ability as a coach and leader of young men is enhanced by his high standing, not only in the field of sports but in the entire community."

Fields called Reynolds "one of the most knowledgeable and experienced basketball men in high school athletics." Reynolds received a bachelor's degree from Indiana State Teachers College, and has the equivalent of a master's degree in physical education, health and safety and social sciences.

As a parallel career, he has officiated in four major sports over the years. Since 1950, he has confirmed his officiating in football, and at present is in umpire for the United Football League here.

Reynolds and his wife are the parents of four children of whom two—a boy, 12, and a girl, 5—are still at home. There are five grandchildren.



"OUR TOWN" CAST—Cathedral High School's Student Theater, now in its 27th year, will present Thornton Wilder's "Our Town" in the school auditorium Friday, Saturday and Sunday, April 19-21. Directed by Brother Jerome Ziliak, S.C.S.C., the play features student roles from St. Mary's and St. Agnes Academies, in addition to Cathedral. Curtain times: Friday, 8 p.m.; Saturday, 2 p.m., and Sunday, 7:30 p.m. Shows above are cast members (front): Mike Duell; (second row) Donna McHaffey, Joan Gerlach and Jim Sheehan; (third row) Tom Connor, Sue Argus and Tom Sherer. The public is invited.

Cy Cipher

CADET GIRLS' KICKBALL—The Indianapolis Deacony Cadet Girls' Kickball League opens a four-week season on April 22. The girls compete on Mondays and Fridays through May 19. Parish representatives who did not attend Wednesday's briefing session are asked to call the CYO Office for details on league rules and regulations.

PLAY BALL!—The Indianapolis Deacony boys' and girls' football league opens play on May 3.

SOFTBALL—Entry blanks for the Boys' and Girls' Junior CYO Softball Leagues have been mailed by the CYO Office.

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Brothers of Holy Cross

You are invited to the annual CYO Songfest to be held at the Butler Fieldhouse at 3 p.m., Sunday, April 28.

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Complete text of encyclical 'Paecem in Terris'

Following is the text of the encyclical "Paecem in Terris" (Peace on Earth) of His Holiness Pope John XXIII which he gives mankind a new blueprint for peace and calls for disarmament, a ban on nuclear weapons, elimination of racism and voluntary establishment of a world authority capable of upholding the common good on a worldwide scale.

Encyclical letter of His Holiness Pope John XXIII, by Divine Providence Pope, to the venerable brothers the patriarchs, primates, archbishops and other local ordinaries in peace and communion with the Apostolic See, to the clergy and faithful of the whole world and to all men of goodwill: Pope John XXIII; venerable brothers and beloved children, health and apostolic benediction.

INTRODUCTION

ORDER IN THE UNIVERSE

PEACE on earth, which men of every age have most eagerly yearned for, can be firmly established only if the order laid down by God is dutifully observed. The progress of learning and the invention of technology clearly show that, both in living things and in the forces of nature, an astonishing order reigns, and they also bear witness to the greatness of man, who can understand that order and create suitable instruments to harness those forces of nature and use them to his benefit. But the progress of science and the invention of technology show also this order's greater greatness, God, who created the universe and man himself. He created all

things out of nothing, pouring into them the abundance of His wisdom and goodness, so that the holy psalmist praises God in these words: "O Lord, our Lord, how glorious is your name over all the earth." (1) Elsewhere he says: "How manifold are your works, O Lord! In wisdom you have wrought them all." (2) God also created man in His own "image and likeness." (3) endowed him with intelligence and freedom, and made him lord of creation, as the same psalmist declares in the words: "You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet." (4)

ORDER IN HUMAN BEINGS

How strongly does the turmoil of individual men and peoples contrast with the perfect order of the universe! It is as if the relationships which bind them together could be controlled only by force. But the Creator of the world has imprinted in man's heart an order which his conscience reveals to him and enjoins him to obey: "They show the work of the Law written in their hearts. Their conscience bears witness to them." (5) And how could it be otherwise? For whatever God has made shows forth His infinite wisdom, and it is manifested more clearly in the things which have greater perfection. (6) But fickleness of opinion often produces this error, that many think that the relationships between men and States can be governed by the same laws as the

forces and irrational elements of the universe, whereas the laws governing them are of quite a different kind and are to be sought elsewhere, namely, where the Father of all things wrote them, that is, in the nature of man. By these laws men are most admirably taught, first of all how they should conduct their mutual dealings among themselves, then how the relationships between the citizens and the public authorities of each State should be regulated, then how States should deal with one another, and finally how, on the one hand individual men and States, and on the other hand the community of all peoples, should act toward each other, the establishment of such a world economy of peoples being urgently demanded today by the requirements of universal common good.

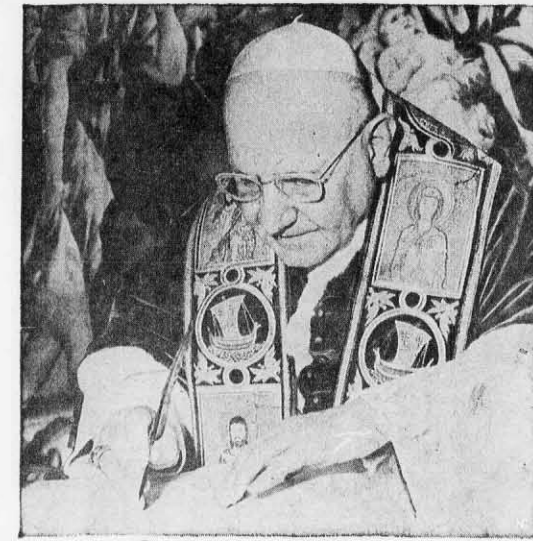
PART I

ORDER BETWEEN MEN

Every Man is a Person With Rights and Duties

FIRST of all, it is necessary to speak of the order which should exist between men. Any human society, if it is to be well ordered and productive, must lay down as a foundation this principle, namely, that every human being is a person, that is, his nature is endowed with intelligence and free will. By virtue of this, he has rights and duties of his own, flowing directly and simultaneously from his very nature, which are therefore universal, inviolable and inalienable. (7) If we look upon the dignity of the human person in the light of divinely revealed truth, we can not help but esteem it far more highly. For men are redeemed by the blood of Jesus Christ. They are by grace the children and friends of God and heirs of eternal glory.

Rights
The Right to Life and a Wholly Standard of Living
Beginning our discussion of the rights of man, we see that every man has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life. These are primarily food, clothing, shelter, rest, medical care, and finally the necessary social services. Therefore a human being also has the right to security in cases of sickness, inability to work, widowhood, old age, unemployment, or in any other case in which he is deprived of the means of subsistence through no fault of his own. (8)
Rights Pertaining to Moral and Cultural Values
By the natural law every hu-



Johnnes XXIII
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man being has the right to respect for his person, to his good reputation; the right to freedom in searching for truth and in expressing and communicating his opinions, and in pursuit of art, within the limits laid down by the moral order and the common good; and he has the right to be informed truthfully about public events.

The natural law also gives man the right to share in the benefits of culture, and therefore the right to a basic education and to technical and professional training in keeping with the stage of educational development in the country to which he belongs. Every effort should be made to ensure that persons be enabled, on the basis of merit, to go on to higher studies, so that, as far as possible, they may occupy posts and take on responsibilities in human society in accordance with their natural gifts and the skills they have acquired. (9)
The Right to Worship God According to One's Conscience
Every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly. For, as Lactantius so clearly taught: "We were created for the purpose of showing to the God who gave us the submission we owe Him, of recognizing Him alone, and of serving Him. We

The Right to Emigrate and Immigrate

Every human being has the right to freedom of movement and of residence within the confines of his own country, and, when there are just reasons for it, the right to emigrate to other countries and take up residence there. (22) The fact that one is a citizen of a particular State does not detract in any way from his membership of the human family as a whole, nor from his citizenship of the world community.

Political Rights

The dignity of the human person involves the right to take an active part in public affairs and to contribute one's part to the common good of the citizens. For, as our predecessor Pius XII pointed out: "The human individual, far from being an object and, as it were, a merely passive element in the social order, is in fact, must be a man, not a thing, an end in itself, its foundation and its end." (23)
The human person is also entitled to a juridical protection of his rights, a protection that should be efficacious, impartial and inspired by the true norms of justice. As our predecessor Pius XII teaches: "That perpetual privilege proper to man, by which every individual has a claim to the protection of his rights, and by which there is assigned to each a definite and particular sphere of rights, immune from all arbitrary attacks, is the logical consequence of the order of justice willed by God." (24)

Duties

Rights and Duties Necessarily Linked in the One Person

The natural rights with which we have been dealing are not, however, inseparably connected, in the very person who is their subject, with just as many respective duties. And rights as such do not find their source, their sustenance and their inviolability in the natural law which grants or enforces them.
For example, the right of every man to life is correlative with the duty to preserve it; his right to seek and to enjoy the good of his duty of living it becomingly; and his right to investigate the truth freely, with the duty of seeking it and of holding to it ever more completely and profoundly.

Reciprocity of Rights and Duties Between Persons

Once this is admitted, it is also clear that in human society a man's right there corresponds to another man's duty. Those, namely, of acknowledging and respecting the right in question. For every fundamental human right draws its inextinguishable moral force from the natural law, which in granting it imposes a corresponding obligation. Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other.
Mutual Collaboration
Since men are social by nature, they are meant to live with others and to work for one another's good. A well ordered human society requires that men recognize and observe their mutual rights and duties. It also demands that each contribute generously to the establishment of a civic order in which rights and duties are progressively made sincerely and effectively acknowledged and fulfilled.
It is not enough, for example, to acknowledge and respect every man's right to the means of subsistence. One must also strive to obtain that he actually has food and nourishment.
The society of men must not only be organized but must also provide them with abundant resources. This certainly requires that they observe and recognize their mutual rights and duties. It also requires that they collaborate together in the many enterprises that modern civilization either encourages or encourages or even demands.

An Attitude of Responsibility

The dignity of the human person also requires that every man enjoy the right to act freely and responsibly. For this reason, freedom in social relations must also be exercised by each in fulfillment of his obligations and, in the countless forms of collaboration with others, chiefly in his own responsibility and initiative. This is to be done in such a way that each one acts on his own decision, of set purpose and from a consciousness of his obligation, without being forced or coerced externally.
For any human society that is established on a relation of force must be regarded as inhuman, inasmuch as the personality of its members is repressed or restricted, when in fact they should be provided with appropriate in-

centives and means for developing and perfecting themselves.

Social Life in Truth, Justice, Charity and Freedom

A political society is to be considered well ordered, beneficial and in keeping with human dignity if it is grounded on truth. As the Apostle Paul exhorts us: "Wherefore, put away lying and speak truth each one with his neighbor, because we are members of one another." (25) This demands that reciprocal rights and duties be sincerely recognized. Furthermore, human society will be such as we have just described it, if the citizens, guided by justice, apply themselves seriously to respecting the rights of others and discharging their own duties; if they are moved by such fervor of charity as to make their own the needs of others and share with others their own goods; if, finally, they work for a progressively closer fellowship in the world of spiritual values.
Human society is realized in freedom, that is to say, in ways that mean in keeping with the dignity of its citizens, who accept the responsibility of their actions precisely because they are by nature rational beings.
Human society, venerable brothers and beloved children, ought to be regarded above all as a spiritual reality in which men communicate knowledge to each other in the light of truth, in which they can enjoy their rights and fulfill their duties, and are inspired to strive for moral good.

Characteristics of the Present Day

Our age has three distinctive characteristics. First of all, the working classes have gradually gained ground in economic and social affairs. They began by claiming their rights in the socio-economic sphere. They extended their activity to the political and economic level. And finally they applied themselves to the acquisition of the benefits of a more refined culture.
Today therefore, workers all over the world refuse to be treated as if they were irrational objects without freedom, to be used at the arbitrary disposition of others. They insist that they be always regarded as men with a share in every sector of human society: in the social and economic sphere, in the fields of learning and culture, and in public life.
Secondly, it is obvious to everyone that women are now taking a part in public life. This is happening more rapidly in nations of Christian civilization and, more slowly but broadly, among peoples who have inherited other traditions or cultures. Since women are becoming ever more conscious of their human dignity, they seek not to be treated as mere material instruments, but demand rights, befitting a human person both in domestic and in public life.
Finally, the modern world, as compared with the recent past, has taken on an entirely new appearance in the field of social and political life. For since all nations have either achieved or are on the way to achieving independence, there will soon no longer exist a world divided into nations that rule others and nations that are subject to others.
Men all over the world have today—or will soon have—the same rights as free citizens in independent nations. No one wants to feel

(Continued on page 8)

God and the Moral Order

The order which prevails in society is by nature moral. Grounded as it is in truth, it must future in every sector of human justice, it should be inspired and perfected by mutual love, and finally it should be brought to an ever more refined and human balance in freedom.
Now an order of this kind, whose principles are universal, cannot be unchangeable, since its ultimate source in the true God, who is personal and tran-

Highlights of encyclical

Following are major points of Pope John XXIII's encyclical "Paecem in Terris"

- ON MANKIND**—Every human being, by virtue of his intelligence and free will, has rights and duties of his own which are universal, inviolable and inalienable.
- ON HUMAN RIGHTS**—Every man has the right to life, to bodily integrity and to the means necessary for the proper development of life. These include the right to security in cases of sickness, inability to work, widowhood, old age and unemployment.
- ON WORSHIP**—Every human being has the right to honor God according to the dictates of an upright conscience.
- ON WORK**—Human beings have the natural right to free initiative in the economic field, and the right to work. However, there is a social duty essentially inherent in the right of private property.

- CHARACTERISTICS OF CONTEMPORARY SOCIETY**—First of all, the working classes have gradually gained ground in economic and social affairs. Secondly, women are now taking a part in public life. Finally, there will soon no longer exist a world divided into nations that rule and are subjects.
- ON HUMAN BETTERMENT**—All efforts made to promote the common good, far from endangering the eternal salvation of men, ought rather to serve to promote it.
- ON GOVERNMENT**—It is impossible to determine, once and for all, what is the most suitable form of government.
- ON LAW**—Social life in the modern world is so varied, complex and dynamic that even a juridical structure prudently and thoughtfully established is always inadequate for the needs of society.
- ON THE WORLD COMMUNITY**—No political community is able to pursue its own interests and develop itself in isolation. Today, the universal common good poses problems of worldwide dimensions, which cannot be adequately tackled or solved except on a worldwide basis.
- ON THE UNITED NATIONS**—It is our earnest wish that the United Nations Organization—in its structure and in its means—may become ever more equal to the magnitude and nobility of its tasks.
- ON NUCLEAR WAR AND TESTING**—Though it is difficult to believe that anyone would deliberately take the responsibility for the appalling destruction and sorrow that war would bring, it cannot be denied that the conflagration may be set off by chance. Though the monstrous power of modern weapons acts as a deterrent, it is to be feared that the mere continuance of nuclear weapons tests will have fatal consequences.

However, it is opportune to point out that there is a social duty essentially inherent in the right of private property. (19)

The Right of Meeting and Association

From the fact that human beings are by nature social, there arises the right of assembly and association. They have also the right to give the societies of which they are members the form they consider most suitable and to give them the aim they have in view, and to act within such societies on their own initiative and on their own responsibility in order to achieve their desired objectives. (20)

We ourselves stated in the encyclical "Mater et Magistra" that the achievement of ends which individual human beings cannot attain except by association, it is necessary and indispensable to set up a great variety of such intermediate groups and societies in order to guarantee for the human person a sufficient sphere of freedom and responsibility. (21)



Purposes, responsibilities of public authority

(Continued from page 7)
 subject to political powers located outside his own country or ethnic groups. This in very many human beings the inferior complex which endured for hundreds and thousands of years is disappearing, while in others there is an attenuation and gradual fading of the corresponding superiority complex which had its roots in social-economic privileges, sex or political standing.
 On the contrary, the conviction that all men are equal by reason of their natural dignity has been generally accepted. Hence racial discrimination can no longer be justified, at least doctrinally or in theory. And this is of fundamental importance and significance for the formation of human society according to those principles which we have outlined above. For, if a man becomes conscious of his rights, he must become equally aware of his duties.

Thus he who possesses certain rights has likewise the duty to claim those rights as marks of his dignity, while all others have the obligation to recognize those rights and respect them.
 When the relations of human society are expressed in terms of rights and duties, men become conscious of spiritual values and understand the meaning and significance of truth, justice, charity and freedom. They become deeply aware that they belong to this world of values.
 Moreover, when moved by such concerns, they are brought to a better knowledge of the true God who is personal and transcendent, and then they make the ties that bind them to God the solid foundations and supreme criterions of their lives, both that life which they live interiorly in the depths of their own souls and of that in which they are united to other men in society.

PART II

RELATIONS BETWEEN INDIVIDUALS AND THE PUBLIC AUTHORITIES WITHIN A SINGLE STATE

Necessity and Divine Origin of Authority

HUMAN society can neither well endure nor prosper unless it has some people invested with legitimate authority to preserve its institutions and to devote themselves to those things necessary to work and care for the good of all.

These, however, derive their authority from God, as St. Paul teaches in the words: "There exists no authority except from God" (28). These words of St. Paul are explained thus by St. John Chrysostom:
 "What are you saying? Is every ruler appointed by God? I do not say that, he replies, for I am dealing now with individual rulers, but with authority itself. What I say is, that it is the divine wisdom and not mere chance, that has ordained that there should be government, that there should command and others obey" (29).

Moreover, since God made man social by nature, and since no society "can hold together unless some one be over all, directing all to strive earnestly for the common good, every civilized community must have a ruling authority and this authority, no less than society itself, has its source in nature, and has, consequently, God for its author" (30).

But authority is not to be thought of as a force lacking all control. Indeed, since it is the power to command according to right reason, authority must derive its obligatory force from the moral order, which in turn has its first source and final end. Wherefore Our predecessor of happy memory, St. XII, said:
 "That sane absolute order of things and their ends which presents man as an autonomous person, that is, as the subject of inviolable duties and rights, and as at once the basis of society and the purpose for which it exists, also includes the State as a necessary society invested with the authority without which it could not come into being or live. . . . And since this absolute order—as we learn from sacred reason, especially from the Christian Faith—can have no origin save in a personal God who is our Creator, it follows that the dignity of the State's authority is due to its sharing to some extent in the authority of God Himself" (31).

Where the civil authority uses as its only or its chief means either threats and fear of punishment or promises of rewards, it cannot effectively move men to promote the common good of all. Even if it did so move them, this would be altogether opposed to their dignity as men endowed with reason and free will.
 Since authority is chiefly exercised primarily to the conscience of individual citizens, that is to each one's duty to collaborate readily for the common good of all. Since by nature all men are equal in human dignity, it fol-

lows that no one may be called to perform inferior acts. That is in the power of God alone, who sees and judges the hidden designs and men's hearts. Those, therefore, who have authority in the State may oblige men in conscience only if their authority is intrinsically related with the authority of God and shares in it. (32)

By this principle the dignity of the citizen is protected. When, in fact, men obey their rulers, it is not at all as men that they obey them. Through their obedience it is God, the provident Creator of all things, whom they reverence, since He has decreed that men's dealings with one another should be regulated by an order which He Himself has established. Moreover, in showing them this reverence to God, men not only do not debase themselves but rather perfect and ennoble themselves. For "to serve God is to rule" (33).

Since the right to command is required by the moral order and has its source in God, therefore if civil authorities legislate for or allow anything that is contrary to the will of God, and if the laws made are not the authorizations granted can be binding on the citizen, every civil authority, since "we must obey God rather than men" (34).

Otherwise, authority breaks down completely and results in shameful abuse. As St. Thomas Aquinas teaches: "Human law has the true nature of law only in so far as it corresponds to right reason, and therefore is derived from the eternal law. In so far as it falls short of right reason, a law is said to be a wicked law; and, lacking the true nature of law, it is rather a kind of violence" (35).

It must not be concluded, however, because authority comes from God, that men therefore have no right to choose who are to rule the state, to decide the form of government, and to determine both the way in which authority is to be exercised and its limits. It is this that the doctrine which we have set forth is fully consonant with any truly democratic regime. (36)

Attainment of the Common Good Is the Purpose of the Public Authority

Individual citizens and intermediate groups are obliged to make their specific contributions to the common welfare. One of the chief consequences of this is that they must bring their own interests into harmony with the needs of the community, and must dispose of their goods and services as civil authorities have prescribed, in accord with the norms of justice, in due form, and within the limits of their competence. This they must do by means of fittingly perfect actions, the conformity of which must be morally good, or at least capable of being directed towards good.

Indeed, since the whole reason



"Racial discrimination can no longer be justified. . . . First among the rules governing relations between states is that of truth. This calls above all for the elimination of every trace of racism."

for the existence of civil authorities is the realization of the common good, it is clearly necessary that in pursuing this objective they should respect its essential elements, and at the same time conform their laws to the needs of a given historical situation. (37)

Essentials of the Common Good

Assuredly, the ethnic characteristics of the various human groups are to be respected as constituent elements of the common good. (38) But these values and characteristics by no means exhaust the content of the common good. For the common good is intimately bound up with human nature. It can never exist fully and completely unless, in its intimate nature and realization being what they are, the human person is taken into account. (39)

In the second place, the very nature of the common good requires that all members of the political community be entitled to share in it, although in different ways according to each one's tasks, merits and circumstances. For this reason, every civil authority must take pains to promote the common good of all without preference for any single citizen or civic group.

As our predecessor of immortal memory, Leo XIII, has said: "The civil power must not serve the advantage of any one individual, or of some few persons, inasmuch as it was established for the common good of all" (40).

Considerations of justice and equity, however, can at times demand that those involved in civil government give more attention to the less fortunate members of the community, since they are less able to defend their rights and to assert their legitimate claims. (41)

In this context, we judge that attention should be called to the fact that the common good touches the whole man, the needs both of his body and of his soul. Hence it follows that the civil authorities must endeavor to effect the common good by ways and means that are proper to them. That is, while respecting the hierarchy of values, they should promote simultaneously both the material and the spiritual welfare of the citizens. (42)

These principles are clearly contained in the doctrine stated in Our encyclical, "Mater et Magistra," where We emphasized that the common good of all "embraces the sum total of those conditions of social living whereby

men are enabled to achieve their own integral perfection more fully and more easily." (43)

Men, however composed as they are of bodies and immortal souls, can never in this mortal life succeed in satisfying all their needs or in attaining perfect happiness. Therefore all efforts made to promote the common good, far from endangering the eternal salvation of men, ought rather to serve to promote it. (44)

Responsibilities of the Public Authority and Rights and Duties of Individuals

It is agreed that in our time the common good is chiefly advanced when personal rights and duties are maintained. The chief concern of civil authorities must therefore be to ensure that these rights are acknowledged, respected, coordinated with other rights, defended and promoted, so that in this way each one may more easily carry out his duties. For "to safeguard the inviolable rights of the human person, and to facilitate the fulfillment of his duties, should be the essential office of every public authority" (45).

This means that if any government does not acknowledge the rights of man or violates them, it not only fails in its duty, but its orders completely lack juridical force. (46)

Reconciliation and Protection of Rights and Duties of Individuals

One of the fundamental duties of civil authorities, therefore, is to coordinate social relations in such fashion that the exercise of one man's rights does not threaten others in the exercise of their own rights nor hinder them in the fulfillment of their duties. Finally, the rights of all should be effectively safeguarded and, if they have been violated, completely restored. (47)

Duty of Promoting the Rights of Individuals

It is also demanded by the common good that civil authorities should make earnest efforts to bring about a situation in which individual citizens can easily exercise their rights and fulfill their duties as well. For experience has taught us that, unless these authorities take suitable action with regard to economic, political and cultural matters, inequalities between citizens tend to become more and more widespread, especially in the modern world, and as a result human rights are rendered totally ineffective, and the fulfillment of duties is compromised.

It is, therefore, necessary that the administration give wholehearted and careful attention to the social as well as to the economic progress of citizens, and to the development, in keeping with the development of the productive system, of such essential services as the building of roads, transportation, communications, water supply, housing, public health, education, facilitation of the practice of religion, and recreation. It is necessary also that governments make efforts to see that insurance systems are available to the citizens so that, in case of misfortune or increased family responsibilities, no person will be without the necessary means to maintain a decent standard of living.

The government should make similar effective efforts to see that those who are able to work can find employment in keeping with their aptitudes, and that

each worker receives a wage in keeping with the laws of justice and equity. It should be equally the concern of civil authorities to ensure that workers be allowed their proper responsibility in the work undertaken in industrial organization, and to facilitate the establishment of intermediate groups which will make social life richer and more effective. Finally, it should be possible for all the citizens to share as far as they are able in their country's cultural advantages.

Harmonious Relation Between Public Authority's Two Forms of Intervention

The common good requires that civil authorities maintain a careful balance between coordinating and protecting the rights of the citizens, on the one hand, and promoting them, on the other. It should not happen that certain individuals or social groups derive special advantage from the fact that their rights have received preferential protection. Nor should it happen that governments, in seeking to protect these rights, become obstacles to their full expression and free use.

For this principle must always be retained: that State activity in the economic field, no matter what its breadth or depth may be, ought not to be exercised in such a way as to curtail an individual's freedom of personal initiative. Rather it should work to expand that freedom, inasmuch as possible by the effective protection of the essential personal rights of each and every individual. (48)

The same principle should inspire the various steps which government take in order to make it possible for citizens more easily to exercise their rights and fulfill their duties in every sector of social life.

Structure and Operation of the Public Authority

It is impossible to determine, once and for all, what is the most suitable form of government, or how civil authorities can most effectively fulfill their respective functions, i.e., the legislative, judicial and executive functions of the State. In determining the structure and operation of government which a State is to have, great weight has to be given to the historical background and circumstances, to the geographical conditions, to the manifold circumstances which will vary at different times and in different places.

We consider, however, that it is in keeping with the demands of human nature that the State should take a form which embodies the diverse requirements of powers corresponding to the three principal functions of public authority. In that type of State, the organs of government are set down according to law, which in itself affords protection to the citizens both in the enjoyment of their rights and in the fulfillment of their duties.

If, however, this political and juridical structure is to produce the advantages which it is necessary also that public officials must strive to meet the problems which arise in a way that conforms both to the complexities of the situation and the proper exercise of their function. This requires that, in constantly changing conditions, legislators never forget the norms of morality or constitutional provisions or the objective requirements of the common good.

Moreover, executive authorities must coordinate the activities of society with discretion, with a

full knowledge of the law and after a careful consideration of circumstances. And the courts must administer justice impartially and without being influenced by favoritism or pressure. The good order of society also demands that individual citizens and intermediate organizations should be effectively protected by law whenever they have rights to be exercised or obligations to be fulfilled. This protection should be granted to citizens both in their dealings with each other and in their relations with government agencies. (49)

Law and Conscience

It is unquestionable that a legal structure in conformity with the moral order and corresponding to the level of development of the political community is of great advantage to achievement of the common good.

And yet, social life in the modern world is so varied, complex and dynamic that even a juridical structure which has been rigidly established and thoughtfully established is always inadequate for the needs of society.

It is also true that the relations of citizens with each other, of citizens and intermediate groups with public authorities, and finally of the public authorities with one another are often so complex and so sensitive that they cannot be regulated by inflexible legal provisions.

It would be absurd, moreover, even to imagine that men could surrender their own human attributes, or be compelled to do so, by the very fact of their appointment to public office, whereas they have been given that

Such a situation, therefore, demands that the civil authorities have clear ideas about the nature and extent of their official duties if they wish to maintain the existing juridical structure in its basic elements and principles, and at the same time meet the exigencies of social life, adapting their legislation to the changing social scene and solving new problems.

Citizens' Participation in Public Life

It is in keeping with their dignity as persons that human beings should take an active part in government, although the manner in which they share in it will depend on the level of development of the political community to which they belong.

They will find new and extensive advantages in the fact that they are allowed to participate in government. In this situation, the good order of society also demands that individual citizens and intermediate organizations should be effectively protected by law whenever they have rights to be exercised or obligations to be fulfilled. This protection should be granted to citizens both in their dealings with each other and in their relations with government agencies. (49)

Characteristics of the Present Day

In modern times, where there is a question of organizing political communities justly, there is observable first of all the

tendency to write in concise and limpid, parasitology a charter of fundamental human rights, which is, as often as not, inserted in State constitutions or in an integral part of them. Secondly, there is also an inclination to determine, by the compilation of a document called the constitution, the procedures through which the governing powers are to be created, along with their mutual relations, the spheres of their competence, the forms and systems they are obliged to follow in the performance of their office.

The relations between the government and the governed are then set forth in terms of rights and duties. And it is clearly laid down that the paramount task assigned to government officials is that of recognizing, respecting, reconciling, protecting and promoting the rights and duties of citizens.

It is, of course, impossible to depict theory which professes to find the original and single source of civic rights and duties, and the handling form of the constitution, and of a government's right to command, in the mere will of human beings, individually or collectively. (52)

The tendencies to which We have referred, however, do clearly show that the men of our time have become increasingly conscious of their dignity as human persons. This awareness prompts them to claim a share in the public administration of their country, while it also accounts for the demand that their own inalienable and inviolable rights be protected by law. It also requires that government officials be chosen in conformity with constitutional procedures and perform their specific functions within the limits of law.

PART III

RELATIONS BETWEEN STATES

Subjects of Rights and Duties

OUR predecessors have a constant maintained, and we join them in re-asserting, that political communities are reciprocally subjects of rights and duties. This means that their relationships also must be harmonized in truth, in justice, in a working solidarity and in liberty. The same moral law which governs relations between individual human beings serves also to regulate relations of political communities with one another.

This will be readily understood when one reflects that the individual representatives of political communities cannot put aside their personal dignity while they are acting in the name and interest of their countries; and that they cannot therefore violate the very law of their being, which is the moral law.

It would be absurd, moreover, even to imagine that men could surrender their own human attributes, or be compelled to do so, by the very fact of their appointment to public office, whereas they have been given that

mobile assignment precisely because the wealth of their human endowments has earned them their reputation as outstanding members of the body politic. Furthermore, authority is a necessary requirement of the moral order in human society. It may not, therefore, be used against that order; and the very instant such an attempt were made it would cease to be authority, as the Lord has warned us.

"Hear, therefore, kings, and understand; learn, you magistrates of the earth's expanse! Unthink, you who rule the multitude and lord it over throngs of peoples! Because authority was given you by the Lord and sovereignty by the Most High, who shall probe your works and scrutinize your counsels!" (53)

Lastly it is to be borne in mind that also in the regulating of relations between political communities, authority is to be exercised for the achievement of the common good, which constitutes the reason for its existence. (Continued on page 9)



IN THE WHOLE CHRIST

Sacrifice of the Cross

By ABP. EMILE GUERRY

And I, if I be lifted from the earth, will draw all things to myself. (John, XII, 32)

In these amazing words, Jesus Christ announced the conquering power of His redemptive Sacrifice and His right to become the Head of His Mystical Body...

Seeming defeat of the crucified Christ!

Humily speaking, there was every indication on the eve of the first Good Friday, that Christ's mission on earth had ended in lamentable failure.

Condemned to the most ignominious death by a tribunal composed of enemies exulting in their resounding victory over Him, Christ died on the Cross, utterly destitute, abandoned even by His own.

At the sight of this mangled body, gripped in agonizing pain, and even while Christ was crying aloud to His Father to pity and pardon His executioners—the crowd was spitefully flinging its jeering taunts at Him that His promises had been void and His mission a lie...

Thus, therefore, far from finding in this tragedy a lesson which would make them reflect on their mistakes, these men invoked each claim of Jesus to His titles of Savior, King of Israel, Son of God, in order to emphasize how empty they were and how they furnished decisive proof that He was an impostor.

The real victories of Christ

(a) Victory over sin and the effects of sin. Sin was conquered because Christ destroyed sin as an obstacle to sanctifying grace. The original fall was blotted out, and total reparation was made.

The effects of sin—suffering and death—were also conquered. For Christ willed to make Himself master of these also, by accepting with all His soul the vicissitudes of the Father. God willed that Jesus should enter freely into that pattern of human events which would lead to His death as a consequence of His affirmations of His Divinity...

(b) The transformation of the relationships between men and God. The Old Law was abolished: Christ brought a new life to redeemed mankind. By His death, He merited for them all the spiritual and divine gifts, the supernatural benefits, and all the graces which were to constitute this renewed life...

(c) The birth of the Church, the Mystical Body. The Church was born at the foot of the Cross: born from the Heart of Christ, burning with love, crushed with sorrow, pierced by lance. His Blood opened the source of divine gifts, which were to give life to the Church, ensure the fruitfulness of her powers of teaching, governing and sanctifying, and also make her the associate of Christ—His "complement" in His redemptive mission.

O my Savior, present me from now even being one of those who ignore or blaspheme or disregard Your Holy Cross; or one of those who are scandalized by it and dare not speak of it, because they

(Continued on page 14)

FRANCISCAN MISSIONARY SISTERS FOR AFRICA. Mother Mary Kevin, foundress. THE FRANCISCAN MISSIONARY SISTERS FOR AFRICA, "Mother Kevin's Sisters" came into being as a separate, entirely missionary, Congregation in 1952.

In the vineyard. THE FRANCISCAN MISSIONARY SISTERS FOR AFRICA, "Mother Kevin's Sisters" came into being as a separate, entirely missionary, Congregation in 1952. Mother Mary Kevin of County Wicklow, Ireland, was appointed first Mother General by the Holy See.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

April 21 LOW SUNDAY. "Let your craving be for that which is spiritual and pure" (Entrance Hymn). The post-Easter joy has become a new sense of his rebirth, his new existence in a Christ-centered stage of evolution.

April 22 SS. SOTER & CAIUS, POPES, MARTYRS. "No one can be religious by proxy." Or by performance, we might add. "If you love me," sings the Entrance Hymn today, "feed my sheep."

April 23 MASS AS ON SUNDAY. Faith is the personal encounter, we learn in today's lessons, that makes our lives triumphant. Faith is the triumph. We need respect no other. But we need no other, for faith infuses not only the progress and accomplishments of the world but also its pain and its misery with meaning and purposefulness.

April 24 ST. FIDELIS, MARTYR. Our weekly celebration of this triumph is around a cross, a sacrificial table, and in the company of martyrs. So it is clearly not a triumph in any political or economic or military sense.

April 26 SS. CLETUS & MARCELLINUS, POPES, MARTYRS. The Book of Jeremy suggests that the liturgical hymn for this Mass is of a Pope. As we approach the holy table to prepare our gifts of bread and wine and to present our petitions, we sing of the Christian's work: "... to root up and to pull down, to build and to plant."

April 27 ST. PETER CANISUS, CONFESSOR, DOCTOR. The Eucharist (and the whole liturgy of which it is the center) is the "measure of wheat" which never fails (Communion Hymn). Men, like even the great teacher whom we commemorate today, may fail now and again in the Church's history.

FAMILY CLINIC

Why do I and my wife seem to disagree on how to raise our children. Right now the major bone of contention is our sixteen-year-old son. He says his wife claims the girl can wrap me around her little finger and we'll anything she wants from me. She also claims I undermind her authority as a mother by allowing her to go against her mother's wishes. I feel that my wife tends to be too strict in this regard, but that's not the main problem. How do you deal with a woman who thinks she's always right?

Your problem illustrates one point that is often overlooked in discussing marital adjustment. Jack, children can separate conflict as well as unite them. Perhaps it would come closer to the truth to say that children may become a buffer as well as a link. Both tendencies are escapes from the couple's real problem, and both ignore the sacred obligation as regard children as persons in their own right rather than as things at the service of others.

How should you tackle your immediate problem? First, you should be aware that there are several factors in your favor. Your wife seems prudently concerned. At what ages should they be? How do you deal with the typical mother-daughter combination in this age group? How do you deal with your various permissions? Second, you should weigh thoughtfully your wife's contention that you undermine her authority. Perhaps you should think, or because you feel she is too independent, you have countermanded her orders arbitrarily and without thinking of their merits. This is wrong—the good of your children should be your primary concern.

There, have you and your wife ever discussed or developed an overall plan relating to the social activities of your children at the various stages of their development? At what ages should they start dating? How often? With whom? Under what conditions? With what preparation, instruction, guidance, and supervision? Discussion and compromise—always with the individual child's best interests in view—must reach some agreement on these questions.

In other words, some partners say they never have to consult their mates because it doesn't do any good—either they get no answer, or discussion has always proved fruitless. Their partners would probably reject that they don't give any advice because they are not sure they wouldn't be taken, and discussion is bound to be fruitless when one partner has already decided what the outcome must be.

WORKING TO BEAT HELL

By JOSEPH MCGLOIN, S.J.

You can't talk with a teenager long on some problems without feeling that it's his parents you should be talking with instead. This is especially true when you get on the subject of dating, since the danger of early dating pattern which so often obtains today is much more serious than of the kids. And so this particular column is addressed to both parents and teenagers.

You could sum up dating abuses under three general heads: too soon, too frequently, and too exclusively too soon. Unfortunately, all these abuses are widespread today that most parents seem to think they're really not abuses at all, but just dowdy. Some of them have even fallen for the old bromide that early or frequent or steady dating matures a kid. And in so doing, they are mistaking a veneer of some sort for maturity. For want of a better term, you could call this veneer "social maturity."

Actually, this "social maturity" isn't maturity at all. It's only that some parents allow their kids to start dating at an embarrassingly early age (or even push them into it), then see them dating frequently or even steadily in their ripe old teens, and doing. "My, how grown up they are. You dress a baby in a tux, it's pretty funny. But dress a kid in a tux or formal suit, then judge them to be mature because they are bit odd physically to wear these battens and buttons and you'll be sure quite some little mistake—often enough, a tragic mistake.

Sociologists, like Father John Thomas, S.J., are constantly reminding us of the simple fact that early dating leads to progressive immaturity, and that immaturity leads to early weddings (which is not too surprising, when the divorce rate is about five times the rate of those who marry in their twenties).

And parents who think this early dating is invariably superior to the alternative, never realize that, for instance, that the average age of the unwed mother is 15. And too many are the adults who "think" like the mother who wrote like so to a leading columnist: "My son is 15 years old and he has been some of my girl parties since he was 12. ... You said a boy 14 was too young for kissing games. ... Just because the boy won a date with a girl for 15 minutes is no reason to be hard on him. ... I see nothing wrong with a 15-year-old (Ann Landers, Minneapolis Tribune, December 28, 1962, page 10.)

Finally, you and your wife must keep in mind that the seriousness of your parental obligations demands that you reconcile your personal differences in dealing with your children. Children are not a trust, not a source of personal gratification or pawns to be manipulated by parents in a continuing struggle for dominance.

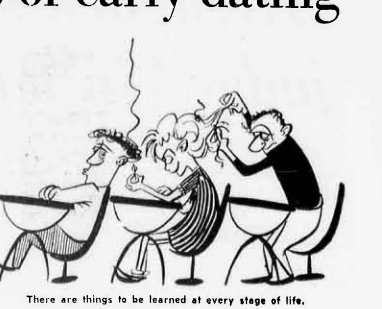
(Father Thomas is unable to give personal replies)

Make art intelligible, Italian prelate urges

MILAN, Italy.—Cardinal Giovanni Montini has taken a swipe at intelligible modern art and its still less intelligible critics. Also, he has urged artists who put their work at the service of the Church to make it understandable so that people may be stirred by its genuine meaning. He said: "Be in genuine communion with Christian spirituality through the Sacrament of Holy Communion, and then do so as you please."

THE ARCHBISHOP of Milan was addressing delegates of the Catholic Association of Italian Artists who were holding a national congress in Milan. He asserted that artists "seem to have abandoned the idea of creating works which are intelligible." The women composed a number of the prayers used in the project. One is a "Prayer for the Holy Land, South America," written by Mrs. Frances J. O'Leary, another prayer is to the patron of the city, St. Louis. There are 19 different prayers for priests, Brothers, teachers, vocations to the sisterhoods, and others.

Dangers of early dating



There are things to be learned at every stage of life. something very akin to hatred.) As one psychiatrist has recently put it: "The result of early dating is that the young boys are literally seduced away from their normal lives. At an age when the boy should be going through the badly needed period of competitive play with other boys and teasing girls when he notices them at all, he finds himself pushed into a relationship with which he cannot cope." (TIME, April 29, 1962, p. 68.)

THIS IS CATHOLICISM

The sin of stealing

By JOHN WALSH, S.J.

Q. What do the Seventh and Tenth Commandments of God obligate us to do? They obligate us to respect the material belongings of others. Q. What do the Seventh and Tenth Commandments forbid? Malicious damage or destruction of another's property, deliberate deceptions or plans to steal another's property or to damage it.

Q. What is theft? Theft, or stealing, is the taking of another's property against his reasonable wish. Theft includes robbery, racketeering, burglary, extortion, embezzlement, fraud, counterfeiting, swindling and bootlegging, forgery, check cashing, shoplifting, and pickpocketing. "borrowing" without the owner's consent, "borrowing" with no intention of returning, taking to return "borrowed" articles, not paying one's debts, graft, demanding or accepting bribes, blackmail, refusing to pay a living wage, wasting time or materials on a job, giving short weight, selling articles with hidden defects, and receiving stolen goods.

Q. Is stealing always sinful? Stealing is always sinful, and the sin is not forgiven unless the thief sincerely resolves to do what he can to return the stolen article or its equivalent to the rightful owner.

Q. What kind of sin is stealing? The gravity of theft is measured by the harm done either to an individual victim or to human society in general. If the damage inflicted on either the individual or society is serious then the sin involved is likewise serious.

Q. In the gravity of theft measured, then, solely by the amount

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FRIDAY, April 19—(Tape) Rev. Richard Mode, and members of the Ladies of the Holy Spirit of St. Vincent de Paul. MONDAY, April 22—(Tape) Rev. James Higgins. TUESDAY, April 23—(Tape) Rev. Paul Courtney and members of St. Luke's parish. WEDNESDAY, April 24—(Tape) Rev. Charles Koster. THURSDAY, April 25—(Tape) Very Rev. Cornelius Sweeney and members of the Guadalupe Rosary Club.

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THE BIRDS

Hitchcock's latest judged in bad taste

By JAMES W. ARNOLD

It's getting so the chief difference between Alfred Hitchcock and the American International horror movies...



RECOMMENDED FILMS:

FOR EVERYONE: The Miracle Worker, To Kill a Mockingbird, Gypsy.

FOR CONNOISSEURS: Sundays and Cypole, Long Day's Journey into Night.

BETTER THAN MOST: The Longest Day, Days of Wine and Roses, Mutiny on the Bounty, Billy Budd, A Child is Waiting.

vicarious fright: the more incomprehensible the terror, the better. What frightens man the most is what he least understands...

Evil is especially chilling when it appears inconspicuously under the guise of innocence...

The idea of the horror story has always been to entertain by

Radio and Television

Table with radio and television schedules for various stations and times.

perly on radio; Hitchcock feels is best as a movie. But not unfortunately, the sort of movie he has made.

The line between horror and disgust is thin; it is almost always crossed when the infliction of pain, or its aftermath, is made specific and concrete...

A film must show pictures of things, but they need not be direct. In "Psyche" the camera sees only the blood mixing with the water in the shower...

The viewer is repelled, not delighted; that the producer could think otherwise shows what he thinks of his audience.

The movie may kill the tourist trade at Bodega Bay, a picturesque fishing village in pretty Monterey, California...

But in its modern setting the tale loses some of its force and mystery. Miss DuMaurier's peasants felt isolated and abandoned...

Scenarist Evan Hunter ("Blackboard Jungle") pads out the original plot with a set of characters from women's magazine fiction...

Few conflicts are resolved (everyone's too busy battling off the birds), and the impression is that the non-horror bulk of the film was concocted to show off the cool, beauty-salon-lacquered looks of Miss Hedren...

Patent, strong-stomached viewers will be rewarded with several poor scenes. The best shows Miss Hedren seated nervously on a chair, waiting for the children to get out of school...

One seeks no explanation in "The Birds," but it would help if there was meaning. There is a hint in one scene...

Bird-lovers may find comfort in the fact that a couple of pet lovers never do hurt vicious, and are rescued in the end...

(Legion of Decency: A-2)

Newman Mothers plan card party

INDIANAPOLIS—The Newman Mothers Club of Butler University will sponsor their annual spring card party on Tuesday, April 23...



IN LATIN SCHOOL PLAY—Ron Givens, in the role of Will Stockdale, says he is used to turpentine in his "mountain dew," so Fr. Thomas and Mike Scantano oblige him to add some lighter fluid to his drink...

BOOKS OF THE HOUR

'Zen Catholicism'

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

Dom Aelred Graham's "Zen Catholicism" (Harcourt, Brace and World, \$4.95) is certain to attract a good deal of attention.

"It was revolting," one says increasingly of shows, "but the main pulling force were in splendid technicolor."

The movie may kill the tourist trade at Bodega Bay, a picturesque fishing village in pretty Monterey, California...

What Dom Aelred is attempting to do here is to show how "certain insights from Zen" may be applied to Catholicism...

The popularity of Zen in the U.S. today is (rightly or wrongly understood) among so many of America's intelligentsia and "beats" also underlies this attempt at synthesis.

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Nazareth invited his disciples to "consider the lilies, how they grow; this was an act of direct pointing, the very hallmark of Zen." Is not this to complicate unnecessarily the message of a particular utterance?

Yet again: in a chapter called "Any Season a Good Season," Fr. Graham says of a passage of Zen poetry that ends, "If useless things do not hang in your mind, Any season is a good season to be in it," or of another saying, "Every day is a good day."

What Dom Aelred is attempting to do here is to show how "certain insights from Zen" may be applied to Catholicism...

Now, if one turns the book the other way around, and sees it as a theologically reasoned, lucidly written attempt to bring the Zenist to appreciate Christianity (and this is apparently Fr. Aelred's secondary aim), it seems to make more sense and to have greater value.

Without dismissing Yoga (which Fr. Aelred also touches upon and the value of which he recommends in passing) and Zen as cavalierly as does Arthur

Without dismissing Yoga (which Fr. Aelred also touches upon and the value of which he recommends in passing) and Zen as cavalierly as does Arthur

Labels racial injustice a matter for Confession

HERSHEY, Pa.—The Bishop of Wheeling, W. Va., said here that unjust treatment of Negroes by Catholics is a matter for confession.

Bishop Joseph H. Hodges, speaking to a leadership institute of the National Council of Catholic Women, said that racial discrimination deprives the Negro of honor due him as a human being.

"Unless we are just in our dealings with our neighbor, we can make no claim to love of God and love of neighbor," he said.

"IN THE OLD Testament we read: 'Thou has loved justice and hated iniquity; therefore thy God hath anointed thee with the oil of gladness above thy neighbors.'"

"God made Negroes human beings. In all justice, treat them as God does. Discrimination is a matter for confession."

The prelate defined racial discrimination as "the total restriction or rejection of a racial group"

without consideration of the capacity or merit, or concrete behavior of the individuals in that group.

He said "segregation is a subdivision of discrimination, where there is physical separation or specific boundaries set up."

BISHOP HODGES discussed four basic rights due the Negro: the right of free association, the right to a decent home, the right to a full education according to his capacity and the right to freedom of worship.

He called it "sickening" that Negroes have been segregated in Catholic churches "and at times even discriminated against in the reception of the Sacraments."

Urging the women to study and act on the problem of racial discrimination, he said:

"Catholic Action in the field of race relations has been too feeble in intensity and extension. The Church has done much but not in proportion to its numbers and principles."

Advertisement for The Indiana National Bank, including a table of loan amounts and terms.

Advertisement for Fur Storage and Laundering services, including contact information and a phone number.

Advertisement for Laugher's Caffeteria, featuring a poem and a contest deadline.

Large advertisement for Falls City Beer, featuring a can of beer and promotional text.

Advertisement for Falls City Beer, featuring a can of beer and promotional text.

Tic Tacker

Peace

(Continued from page 1)
The work of the United Nations. He asks that the Universal Declaration of Human Rights be implemented. Again, here are hopes that would seem impractical. If nothing changed in the Community world.

Finally, Pope John takes up—in language somewhat veiled but nonetheless clear—the delicate question of co-operation with the Communist nations and movements. Here he makes a sharp distinction between "false philosophical teachings regarding the nature, origin, and destiny of the universe and man" and "historical movements that have economic, social, cultural or political ends . . . even when these movements have originated from those teachings and still draw inspiration therefrom." The teachings remain the same—communist doctrine is fundamentally wrong. But movements "cannot avoid . . . being subject to changes, even of a profound nature."

AS DID PIOUS XI in his great encyclical on theistic communism, Pope John notes that even in communism there are elements of truth and idealism. "The movement, insofar as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human mind, contain elements that are positive and deserving of approval."

Because of these two facts—the possibility of change and the existence of some truths amidst the errors of Marxism—it may be possible to work with Communist states or movements for good. "We can hope," he says, "that a drawing nearer together of a meeting for the attainment of some practical end, which was previously deemed impossible, unproductive, might now or in the future be considered opportune or useful." Prudence tells us when common ground may be possible for the achievement of social, cultural, and political ends which are honorable and useful.

Catholics who are faced with such decisions must act in accord with "the principles of natural law, with the social doctrines of the Church, and with the direct teaching of the hierarchy." The Church has the authority, not only to promulgate the teachings of ethics and religion in the temporal sphere, but also to intervene "when there is a question of judging about the application of these principles to concrete cases."

HERE IS the widening of the "opening to the left," mentioned earlier in the article. It explains the exchange of messages between the Holy See and the Soviet Union. In this context we can see why the Holy See retains diplomatic relationships with Cuba and even receives soundings from the Kremlin.

The Church must reject communism as a system. But individual Communist leaders can give reason and common sense forces them to a more correct view of human nature and society. The Pope is seeking, through trade, and, incidentally, to encourage such change.

Some will note the apparent contrast between this position and that of Pope Pius XII, who said: "Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever." (On Atheistic Communism, No. 58)

Yet the context makes clear that the earlier Pontiff was warning against two dangers—those who are openly promoting communism by joining underground movements, and the possibility that Communist trickery may deceive the unwary.

This warning is still sound and timely. Pope John has modified it, but in a cautious and limited manner. Those who are expert in their field, who know Communist tactics, who are sensitive to the requirements of natural law and the social teaching of the Church, and who are obedient to the Church authority may on occasion find it fruitful to have dealings with Communist movements or states. Thus, for example, the Christian trade unions of France at times work for certain objectives in common with the Communist unions, as in the recent mine strike.

SOME MAY consider this attitude of Pope John as daring, in view of basic Communist attitudes toward religion. Yet the Pope believes that truth and goodness will prevail. His optimism is based on a firm faith in God's love and providence. Consensus of every believer in this world of ours must be a spark of light, a center of love, a vivifying heaven amidst his followers, and he will be this all the more perfectly the more closely he lives in communion with God in the intimacy of his own soul.

The optimism and Christian love of Pope John have already worked miracles in the ecclesiastical sphere. May God grant him long years to achieve a similar result in the area of world peace. This magnificent encyclical—beyond doubt one of the greatest papal documents of all time—is a splendid beginning of the work of peace.



PLAN SHELBYVILLE CONCERT—The St. Ann's Altar Society of St. Joseph parish, Shelbyville, will sponsor a concert by the "Belles of Indiana" from Indiana University on Thursday, April 25, 8 p.m., in the Paul Cross gymnasium. The singing group will present a varied program, accompanied by strings and percussion instruments. Mrs. Loretta Eckstein, seated center above, is general chairman, assisted by Mrs. Victor Gallagher, right, co-chairman. Mrs. Norman Abene, left, is ticket chairman. Standing from left are: Mrs. George Lorenz, publicity chairman and Mrs. David Ferson, ticket co-chairman.

Error

(Continued from page 1)
In English this means "in no way" or "in no manner."

THUS FOLLOWING the Latin text, the English version of the paragraph concerned should read:

"On the contrary, the conviction that all men are equal by reason of their natural dignity has been generally accepted. Hence racial discrimination can in no way be justified, at least doctrinally or in theory. And this is of fundamental importance and significance for the formation of human society according to those principles which we have outlined above. For, if a man becomes conscious of his rights, he must become equally aware of his duties. Thus he who possesses certain rights has likewise the duty to claim those rights as marks of his dignity, while all others have the obligation to acknowledge those rights and respect them."

President lauds Catholic schools

ST. LOUIS—President Kennedy has said the 5.8-million student Catholic educational system deserves the nation's gratitude for its work.

In a message to the 60th anniversary meeting of the National Catholic Educational Association, the Chief Executive made a special point of commending the nearly 200,000 teachers in Catholic education.

"All in the Catholic educational system," he said, "deserve the gratitude of the nation for the efforts which are being made to meet the challenges of modern education."

Opinions

(Continued from page 4)
them as often as possible. I am the father of eight children and have been a Catholic all my life and will remain so even though I don't believe the interpretation given our religion.

I have chosen Bishop Sheen and the many Religious I know and read of, as my guide, not the ultra liberal opinions of The Criterion or you, Mr. Wagner.

RUMMAGE SALE SET
INDIANAPOLIS—The Ave Maria Guild will hold a rummage sale on Saturday, April 27, from 7 to 11 a.m. at St. Rita's parish hall, 19th and Arsenal Ave. Miss Winifred Galvin is chairman.

PLAN ALUMNI DANCE
INDIANAPOLIS—The Young Catholic Adults will hold an alumni dance on Saturday, April 27, at St. Christopher's hall, 327 W. 16th St. Dancing begins at 8:30 p.m. All YCA alumni, active and inactive, are invited to attend.

SQUARE DANCE
INDIANAPOLIS—Square dancing will be held at St. Joseph's, 5333 McFarland Rd., Saturday evening, April 20 at 8 p.m. Paul Brading and Virgil Ames will have the honors of calling the Dance.

Serra announces contest winners

The Serra Club of Indianapolis this week announced the winners of the 10th annual Vocation Essay Contest, for high school students and seventh and eighth graders.

In the high school division, the winners were: Freshman-Sophomore: Patricia Jones, Schulte, Terre Haute, and John Engel, Cathedral; Junior-Senior: Kathleen Pace, St. Agnes, and John Lynett, Seeburg.

First place winners among the seventh and eighth graders were: Janis Doebe, St. Lawrence, Lawrenceburg, and John Hessler, St. Mary's School, Greensburg. Honorary winners went to Patricia Houston, St. Louis School, Batesville, and Daniel Paul Diercks, St. Pius X School, Indianapolis.

A total of 11 high schools and 57 grade schools participated.

Encyclical seen race justice spur

NEW YORK—His Holiness Pope John XXIII's new encyclical on peace is a major contribution to the cause of racial justice, a Catholic inter-racial movement leader said here.

Dennis Clark, executive secretary of the New York Catholic Inter-racial Council, said in a statement that the encyclical Paeem in Terris contains "the most significant and specific papal comment upon race relations" since Pope Pius XII's 1957 encyclical *Mi Brevemur* urged condemning racial theories.

A Catholic Inter-racial Council statement said that in the new encyclical Pope John makes crystal clear the need for a moral dimension to any social solutions to racial problems.

Sudanese

(Continued from page 1)
ing on my parish books, I had reason to be afraid because in less than two months I had administered 2,600 baptisms. The Sudanese people, since they heard about the expulsion of several missionaries, wanted to be baptized immediately for fear that they would not have time to enter the Church."

Moreover, the district commissioner of Yambio, where Father Trivella's mission was located, "had used public funds to build a mosque in the main square of the little town of Yambio, but in one year he had not received notification of one person having become Moslem."

The 11 will of local government officials toward the jailed priest was shown by the fact that one Sudanese man was fined for giving him a cup of coffee and another for offering him a bucket of water with which to wash himself.

DANCE SLATED

INDIANAPOLIS—The Men's Club of St. Philip Neri parish will hold a post-Lenten dance on Saturday, April 20, in the school auditorium, 550 N. Rural. Bud Haecker's Orchestra will play from 9 p.m. to midnight. Admission to the dance, which is open to the public, is \$1.50 per couple.

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Bp. Carberry to speak at State D. of I. parley

The Indiana State Circle Daughters of Isabella will hold their 53rd annual State Convention, April 26, 27 and 28, 1963 at the Marriott Hotel in Indianapolis.

Registration of members and guests will be from 12 noon Friday, April 26, until 8 p.m. A reception for National and State officers will be held in the ballroom of the Marriott Hotel Friday evening at 8:30 p.m. Miss Julia Maguire, Supreme Regent of the Daughters of Isabella, will be guest of honor.

Saturday morning members will attend Mass at St. John Church at 7 a.m. Business sessions will be held at 9:15 a.m. and at 1:30 p.m. Saturday.

Msgr. Cornelius Sweeney, Chancellor of the Archdiocese, will attend the convention as the newly appointed State Chaplain of the State Circle.

Bishop John J. Carberry, of Lafayette, will be the guest speaker at the banquet on Saturday evening. Archbishop Schulte will be present.

Following the 7:30 a.m. Mass on Sunday morning at St. John's Church, members and guests will meet in the ballroom of the Marriott for brunch and the final business sessions of the convention.

A Memorial for deceased members and installation of newly-elected State Officers will bring the convention to a close.

GENERAL chairman for the convention is Mrs. Mary Pasquale, Logansport. Members attending the Convention from the Archdiocese include Miss Jean Monaghan, Regent, Mother Theodore Circle.

Indianapolis; Past-Regents: Mrs. Cleo Farrell, Miss Mary T. Lenth, Mrs. Philip Graham, Miss Catherine Fietzinger, Miss Mary Anne Dolan, State Vice-Regent; Mrs. Marvin Miller, Greensburg; Mrs. E. J. Schwartz, Jeffersonville; Mrs. Harold Bischoff, Brookville; Mrs. Elizabeth Wolfe, Madison; Mrs. J. Broderick, Columbus; Mrs. A. Bielek, North Vernon; Miss Christine Milligan, Bloomington, and Mrs. Herbert Saxon, Rushville.

Calendar

FRIDAY, APRIL 19
St. Rita's School at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, APRIL 20
The Saturday School at Holy Cross begins at 6:30 p.m. in the parish hall, 125 S. Oriental St.

SUNDAY, APRIL 21
A Panel Discussion—subject: "Christian Conscience with Regard to Changing Neighborhoods and Employment"—St. Mary's Child Center, 317 N. New Jersey St., at 4 p.m. Sponsored by the Catholic Interracial Council.

THURSDAY, APRIL 25
Holy Angels School in the school hall, 26th and Northwestern Aves., at 6:30 p.m.

SATURDAY, APRIL 27
A Card Party for the benefit of the educational projects of the Catholic Interracial Council in the Marian College Lounge at 2 p.m. Public invited.

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Charitable citizens

(Continued from page 4)
giving of oneself—time and talents—to create a neighborhood, or city, where Negroes have equal opportunity for housing and work with the Whites, where the poor have homes worthy of the dignity of human nature—this can and ought to be a much greater act of charity.

Eating cold pot roast and wilted salad at interminable luncheon meetings is a form of penance civic-minded persons must be prepared to undergo. It is the high cost one must be willing to pay to have an influence in helping the poor and needy in this modern world.

Up till now Catholics have not been noted for their willingness to make this particular sacrifice. It surely can't be they are less generous than other Americans. It must be because their charity has not been properly directed. What's needed are some St. Vincent de Paul Societies devoted primarily to preparing and encouraging members for intelligent and Christian participation in community projects. Anybody interested?

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AROUND THE ARCHDIOCESE

Parish in New Albany announces Open House

NEW ALBANY, Ind.—An open house is scheduled at the newly decorated Holy Trinity parish here on Sunday, April 21, from 1:30 to 5:30 p.m.

Father Bernard Gordon, pastor, and members of Holy Trinity parish have extended a cordial invitation to members of all Faiths to visit the church.

There will be a complete display of Sacred Vessels, vestments and altars. The convent, rectory and school will also be open. Refreshments will be served.

Troop and Pack 37 of Holy Trinity parish have scheduled a Chili supper Saturday, April 27 from 4 to 8 p.m. in the school cafeteria. Tickets are 50c.

LAWRENCEBURG New officers of the Lawrenceburg Deaconry Council of Catholic Women include Mrs. Michael Klump, New Albany, president; Mrs. Walter Schantz and Miss Esther Peters, both of Brookville; and Mrs. Fred Scheide, of Batesville.

RETREAT SET INDIANAPOLIS — Father Valerian Leisch, C.P., will conduct the spiritual exercises at the retreat for the women of Holy Cross parish. The retreat will be held at Fatima Retreat House from Friday, April 26 to Sunday, April 28. Reservations can be made with Mrs. Henry Wernsing, ME 1-3891, or Mrs. James Gavaghan, SL 6-1072.

WEST TERRE HAUTE The Ladies Club of St. Leonard's church will sponsor a card party on Tuesday, April 23, at the school hall. There will be door prizes and free-for-all awards. Games start at 7:30 p.m.

SELLERSBURG A rummage sale, sponsored by the Ladies Club of St. Paul's church, will be held at the Play-square, Friday, April 19. The sale begins at 8:30 a.m. Mrs. Charles Watz is chairman of the project.

RICHMOND The Little Flower Circle, No. 350, Daughters of Isabella, will present a card party on Tuesday, April 23, in St. Mary's parish auditorium. Playing begins at 8 p.m.

The district meeting of the Women's Auxiliary, Knights of St. John, is scheduled Sunday, April 21, in Richmond.

CLARKSVILLE The Guild of Our Lady of Providence High School will meet Wednesday, April 24, at 8 p.m. in the school cafeteria. The House of James Beauty College of Jeffersonville will give a demonstration.

Archbishop Guerry (Continued from page 11) accuse it of casting its shadow on their human pleasures and greeds. Give me the grace to understand more and more the profound meaning of the Mystery of the Cross. Let me know that Cross whence life is given to me; let me attach myself to it, all the days of my life; let me learn to contemplate in it Your victory over the world, over death and over sin.

Guerry, "In the Whole Christ," St. Paul Publications, 2187 Victory Blvd., Staten Island, New York.

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PLAN FOR OPEN HOUSE—Mike Cautfield, Louise Livingston, Frank Haller, Mrs. Leo Schneider and Carl Hess, standing, left to right, and Father Bernard W. Gordon, are in charge of plans for the Open House at Holy Trinity Church, New Albany, on Sunday, April 21, from 1:30 to 5:30 p.m. The general public is invited.

Fr. McGloin Woods journalism head given Ford fellowship

(Continued from page 11) faring maturity, of keeping a kid from ever really growing up. Maturity supposes control of the emotions, and therefore has something to do with discipline. It means the ability to make good decisions, and therefore has to do with balance. It means having a sense of values, not being so overwhelmed with an adult situation from his early years that all he is interested in, all he can talk about is dating and the opposite sex.

These are problems which are difficult enough for an adult, with some maturity, to cope with. How is an adolescent, with his immaturity, higher sensitivity, less perceptive sense of values and still relatively narrow view of life supposed to handle such problems? Let him face these problems gradually and as he's ready, and he'll do all right. But expose him to adult problems in adolescence, and you shouldn't be at all surprised if he comes up with adolescent "solutions" to them.

Let you consider all this just the theory of an ivory-towered cleric filing in a column, it should be said that the material here is only too well substantiated by ten years of essays by high-school seniors entitled, "The Greatest Moral Problems of Teen Aged," and "What I Would Think of Early Dating—If I Had a Daughter in the Eighth Grade." These are, of course, the real authorities in this matter. It's striking, too, how much stricter the kids are than most parents.

But what are parents and teens supposed to do about a pattern which is seemingly so well established? Actually, the pattern isn't that irrevocably set, not if all the parents who know what is right would work up the courage to do it. Love, after all, is shown in discipline as well as in Christian presents and readily granted permissions. Or, as one mother put it so well, "We owe it to our kids to be unpopular with them sometimes." Not only that, but kids want this discipline from parents and miss it when it's lacking.

Teen-agers sometimes go the wrong direction because a few loudmouths seem to constitute a majority. So do parents. In this all important matter, the solid, rational kids and parents can set things right, despite the din of those shouting that only squares act reasonably and that only they are right in encasing wonderful, fresh young people in the shells of old men and women.

INDIANAPOLIS — The Indianapolis Alumnae Chapter of the Sacred Heart Colleges and Convents will sponsor a Spring Luncheon for alumnae and friends on Saturday, April 27. The event will take place at 12:30 p.m. in Brecht Prep School, 2801 W. 86th St.

Guests will be Mother Margaret Burke, R.S.C.J., and Mother Elizabeth Traynor, R.S.C.J., of Barat College in Chicago. Mrs. Gerald Mahon is chairman of the event, assisted by Mrs. James Emmert and Mrs. James Bidwell, decorations. President of the chapter is Mrs. William Mooney.

MICHIGAN and Indiana are two of the 11 midwestern universities participating in the Committee on Institutional Cooperation (CIC). Under this arrangement, credit in certain academic areas can be earned at any of the cooperating universities.

Sister Mary Gregory is taking a two-year leave of absence from her teaching duties at St. Mary's to pursue studies toward her Ph.D. with a major in comparative literature and a minor in Asian studies.

Sister's preparation is one of the first steps in the plans to offer Asian studies at St. Mary's of the Woods College.

The Sisters of Providence maintain a four-year college in Taiwan. Sister Mary Gregory hopes that in the future the program of Asian studies will be so developed that there will be cooperation between the college in Taiwan and St. Mary's.

Spring card party set at Riviera INDIANAPOLIS — The spring card party sponsored annually by St. Joan of Arc Women's Club, will be held Thursday, April 25 at the Riviera Club. Playing begins at 8 p.m. Spring flowers will be used to carry out the theme this year, "The Bloomer" Card Party.

Mrs. Robert Dinnin, chairman, has announced that cash awards of \$100 and two of \$25 will be given away in addition to the usual door and table prizes. Men as well as women are invited to attend. Ticket reservations may be obtained by contacting the ticket chairman, Mrs. Timothy McDowell, WA 3-1280.

CONTRIBUTORS THE CRITERION will carry a list of books and organizational correspondence and others who have reported to the correct form. The following persons submitted items for this week.

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FARMER'S VIEW Those surpluses

By DANA C. JENNINGS 'The enemies of freedom have it in their power to cripple America in a single nuclear attack. We could, of course, destroy that nation in retaliation but that would not cure our own wounds. While millions of Americans would die, many millions would be left. Homes and factories and transportation would have been vaporized. Farms would be in pretty good condition except around the major cities where the fringe of the blast ended them, or where a miss blasted them directly—and except where livestock, crops and soil and people were poisoned by wind-carried fallout.

Let us hope that our civil defense officials have the good sense and the popular support to secure this food reserve against destruction before it is needed. But will a mere year's supply be enough? Not all of it could possibly escape destruction. Our nation would desperately need fresh food immediately. There is a job for farmers.

It takes three months to a year to grow a crop. Even though farmers' tractors came through in good shape, none stores more than a few weeks' fuel. There are not enough horses and equipment to make a scratch any more. Farmers would not even have enough fuel left to plant a crop, much less tend it and harvest it. We would have to rebuild oil-fields, pipelines, refineries, railroads, highways and all the equipment. Reconstruction workers have to eat. Would our food last until we could rebuild and then produce a crop? Some of us suspect that our

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LAUNCHED IN NEW ORLEANS

Vast study of U.S. nuns' health boon to preventive medicine

By NEWELL SCHINDLER

NEW ORLEANS, La. — A vast and expanding study of the health of nuns in this country should have far-reaching results in bettering preventive medical measures for all women.

Religious communities throughout the nation are cooperating in the program initiated and headed by Dr. James T. Nix, of New Orleans.

Dr. Nix said the protracted study is based on the concept that "your health mirrors your environment" because so many medical conditions and maladies are traced to environmental conditions.

The vast and expanding research program is delving into the areas of cancer and gall bladder ailments, among others.

Religious communities, Dr. Nix said, offer a control group for environmental research because Sisters of the various orders live according to certain standards and follow certain dietary regulations.

These conditions, he said, provide a setting for medical analysis that cannot be found in the ordinary life of the lay person.

In the past, Dr. Nix said, "undue emphasis" was placed on the heredity factor. "Although we are primarily interested in improving the health and extending the usefulness of Religion," he said, "scientific research is necessary to determine the diseases and conditions responsible for disability and death among Religious and (to) open avenues of financial support for their health care."

"Research into the cause of death of Religious," he added, "will make possible the institution of preventive measures."

Dr. Nix is chairman of the Committee on Medical Care of Clergy and Religious of the National Federation of Catholic Physicians' Guilds and the Catholic Hospital Association. He founded the committee in 1957. "Our main object," he said, "is to improve the health and extend the usefulness of nuns by providing health to match their dedication and stamina for their apostolate."

Dr. Nix's committee is working in cooperation with the Health Committee of the Conference of Major Religious Superiors of Women's Institutions.

The committees most recently have been cooperating on a study of gall bladder conditions in nuns. Dr. Nix's committee hopes to give a report on the study to the American Medical Association next June.

The results of the gall bladder study are preliminary, Dr. Nix said, but interesting. Of 261 nuns who had operated on for gall bladder, only one died. This, he attributed, he said, to their general health condition and the medical care they receive.

The religious death rate would have been "at least two per cent," Dr. Nix said.

The study also shows that the average age of nuns who had gall bladder operations (cholecystomies) was "approximately 10 years older than lay women with similar conditions. Also, the nuns were found to have more and smaller stones."

The preliminary study of this gall bladder research, Dr. Nix said, "showed no evidence of pancreatitis, malignancy or cirrhosis," and "this is interpreted as due to the absence of fat in the diet."

Dr. Nix's committee and the committee of the religious institutions are planning further studies and are also involved in the study of the relationship of environmental factors to the type and frequency of cancer as a cause of death in women. This study was made possible by

a grant of \$37,000 from the American Cancer Society.

"The superiors of religious communities for women realize," he said, "that information gained in the investigation of nun deaths for the year 1963 will be of immense research value in determining environmental causes of cancer and have agreed to cooperate in this project as their contribution to all humanity and to their fellow women of America," Dr. Nix said.

This research effort on the cause of death of nuns is a group effort, he said, embracing the services of the record librarians of 825 Catholic hospitals, the infirmarians, nurses and community physicians of more than 500 religious communities for women, and the physicians and dentist members of more than 100 Catholic Physicians' Guilds in the U.S.

Dr. Nix and his committee are assisted in their study by Dr. Richard Yoder and Dr. James Sweeney of the Tulane university biomedical computing center in New Orleans. The million-dollar exploring system is sponsored by the National Institutes of Health.

These reports on deaths of nuns, Dr. Nix said, tell what was the cause of death. He said the average age of the nuns at death was 73.46 years.

"We've never seen a nun death due to a perforated ulcer bleeding to death," he said. "The main factor in this, he added, is believed to be that they don't smoke."

Dr. Nix's committee pioneered in encouraging the communities of Sisters to keep health records, acquire adequate medical care and medical insurance and provide proper rest and recreation.

The Sisters, he said, realize the value of health foundations and see that their goal "is to have good health so they can extend and improve their apostolic missions."

The 178,000 nuns in the United States who have so selflessly dedicated themselves to providing educational, medical and institutional care, have joined hands with science and medicine in a great humanitarian research effort.

"A nun," Dr. Nix said, "may save your life."



BENEFIT CARD PARTY—The alumni of Sacred Heart Central High School, Indianapolis, will sponsor a benefit Card Party on Sunday, April 21, at 2:30 p.m. in the high school cafeteria. Proceeds will benefit the Sisters of St. Joseph retirement home in St. Louis. The Sisters will serve refreshments at the Card Party. Shown above, from left, are: Mrs. Arthur Beck, co-chairman; Mrs. Lee Mitchell, publicity chairman; Sister M. Placide, C.S.J., principal; and Mrs. Carl Amee, co-chairman. (Staff photo)

OVER THE TOP
SAN FRANCISCO — The San Francisco archdiocese's drive to raise \$15 million for a new cathedral and other institutions has gone over the top, according to Archbishop Joseph T. McGucken.

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Archbishop's Spring Schedule

Unless otherwise indicated, the following appointments are Confirmation:

- Sunday, April 21—Indianapolis, St. Luke, 2 p.m.; St. Monica, 4 p.m.; Immaculate Heart, 7:30 p.m.
- Monday, April 22—Greenfield, St. Michael, 7:30 p.m.
- Tuesday, April 23—Franklin, St. Rose of Lima, 7:30 p.m.
- Wednesday, April 24—Indianapolis, Holy Name, 7:30 p.m.
- Thursday, April 25—Indianapolis, Holy Spirit, 7:30 p.m.
- Friday, April 26—Indianapolis, Our Lady of Lourdes, 7:30 p.m.
- Saturday, April 27—Indianapolis, Marott Hotel, Banquet—D of I, 7 p.m.
- Sunday, April 28—Indianapolis, Marydale School, Blessing of new gym, 1:30 p.m.; NCCW Board Meeting, 3 p.m.; NCCW Board Dinner, 8 p.m.
- Monday, April 29—Indianapolis, Indiana Roof, NCCW Luncheon, 12 noon; I.A.C., Universal Notre Dame Night Dinner, 7 p.m.
- Tuesday, April 30—Indianapolis, St. Mary Church, Mass—Lawyers' Guild, 5:30 p.m.
- Wednesday, May 1—Indianapolis, Christ the King, 7:30 p.m.
- Thursday, May 2—Indianapolis, St. Matthew, 7:30 p.m.
- Friday, May 3—Indianapolis, St. Francis de Sales, 7:30 p.m.
- Sunday, May 5—St. Meinrad Archabbey, Ordinations, 4:30 p.m.
- Monday, May 6—Indianapolis, St. Mark, 7:30 p.m.
- Tuesday, May 7—Indianapolis, St. Philip Neri, 7:30 p.m.
- Wednesday, May 8—Indianapolis, St. Therese, 7:30 p.m.
- Thursday, May 9—Indianapolis, St. Simon, 7:30 p.m.
- Friday, May 10—Indianapolis, St. Thomas, 7:30 p.m.
- Sunday, May 12—Indianapolis, St. Joe of Arc, 2 p.m.; St. Pius X, 4 p.m.; St. Lawrence, 7:30 p.m.
- Monday, May 13—Indianapolis, St. Roch, 7:30 p.m.
- Tuesday, May 14—Indianapolis, Sacred Heart, 7 p.m.
- Wednesday, May 15—Indianapolis, Cathedral, Serra Servers' Award, 7:30 p.m.
- Thursday, May 16—Indianapolis, St. Andrew, 7:30 p.m.
- Friday, May 17—Indianapolis, St. Bridget, 7:30 p.m.
- Sunday, May 19—Indianapolis, Confirmation of Children, 3 p.m.
- Wednesday, May 22—Ollenburg, Immaculate Conception Academy, Graduation, 9 a.m.
- Sunday, May 26—Indianapolis, Catholic Physicians' Guild, Breakfast, Marott Hotel, 9:30 a.m.
- Monday, May 27—Indianapolis, Ladywood School, Graduation, 10 a.m.; Clarksville, Providence High School, Graduation, 8 p.m.
- Tuesday, May 28—New Albany, Blessing of Providence Retirement Home, 9 a.m.
- Wednesday, May 29—Indianapolis, Sacred Heart High School, Graduation, 8 p.m.
- Thursday, May 30—Beech Grove, Our Lady of Grace in Vestiture and Profession, 9 a.m.
- Friday, May 31—Beech Grove, Our Lady of Grace Academy, Graduation, 8 p.m.
- Saturday, June 1—Indianapolis, Secunia High School, Graduation, 8 p.m.
- Sunday, June 2—Terre Haute, Schulte High School, Graduation, 8 p.m.
- Monday, June 3—St. Mary-of-the-Woods, Graduation, 10 a.m.; Indianapolis, Cathedral High School, Graduation, 7:30 p.m.
- Tuesday, June 4—Indianapolis, St. Annes Academy, Graduation, 8 p.m.
- Wednesday, June 5—Indianapolis, St. Mary Academy, Graduation, 8 p.m.
- Thursday, June 6—West Baden College—Tonsure.
- Friday, June 7—West Baden, Ordinations.
- Saturday, June 8—West Baden, Ordinations.
- Sunday, June 9—West Baden, Ordinations.
- Monday, June 10—Indianapolis, Ordination Class of '58 Jubilee at St. Philip Neri, 11 a.m.
- Saturday, June 15—Indianapolis, Carmel Veiling Ceremony, 9:30 a.m.
- Sunday, June 16—Indianapolis, Cathedral, Confirmation of Adults, 3 p.m.

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Parley will explore problems of youth

WASHINGTON — Six men in a group from a suggestion made by President Kennedy, a special forum dealing with the problems of youth, particularly school dropouts, will be a feature of the 1963 National Council of Catholic Men convention in Atlantic City, N.J., from April 24 to 28.

The suggestion came from President Kennedy on March 15 when members of the NCCM were received at the White House by Chief Executive.

The special forum, "A Challenge from the President of the United States," will be held on April 25. In the opening presentation Assistant Secretary of Labor James J. Reynolds will outline the significance of the problems and underscore the concern of the President.

A second session of the forum dealing with "Problems of Unemployed Youth" will feature a talk by Arthur W. Mulley, director of the Bureau of Labor Statistics, Department of Labor, about programs on a community-wide basis now under way in this country. He will spotlight a program now in effect in Newark, N.J., as a model for dealing with the problem of unemployed youth.

New Jersey's Gov. Richard J. Hughes has proclaimed the period from April 22 to 28 as "National Council of Catholic Men Week" throughout New Jersey. The Governor and Auxiliary Bishop John J. Doherty of Newark, president of Seton Hall University, South Orange, N.J., will be the principal speakers at the convention banquet on April 27. The Bishop

will present awards to four laymen for outstanding achievements in their intellectual and scholarship field. Convention sessions will be held in the Dennis and Shelburne hotels and in the Atlantic City Convention Hall. More than 200 experts in various fields will discuss problems confronting the Church and laymen at five workshops, 20 seminars and 17 forums during the convention. William F. Johnson of Paterson, N.J., NCCM president, said. DEDICATED to the Fathers of the Second Vatican Council, the convention is expected to attract some 3,500 laymen from all sections of the country. Theme of the convention is "The Layman in the Age of Christian Renewal." A religious highlight of the convention will be a "Triduum of Mass" in the Convention Hall at noon on April 27 offered by Archbishop Celestine J. Damiano, also will preside at the convention assembly on April 26. Martin H. Work, NCCM executive director, announced that the National Catholic Pharmacists Guild, latest national organization to affiliate with the NCCM, will be represented at the convention. Heading the delegates from the pharmacists organization will be its president, Timothy P. Keating of New Bedford, Mass.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS
TEA AND BABY CONTEST HOLY ANGELS CHURCH — 740 West 28th Sunday, April 21 — 3-4 P.M. Benefit: Athletic Fund
10th ANNUAL CARD PARTY ST. BERNADETTE CHURCH — 4848 Fletcher Sunday, April 21 — 2:30 - 8 P.M. All Games Played — Prizes
CARD PARTY St. Anthony's Home and School Association Sunday, April 21 — 2 P.M. and 7:30 P.M. Door and Table Prizes
ANNUAL PILLOW CASE CARD PARTY ST. CATHERINE'S CHURCH Church Hall — Shelby and Taber Sunday, April 21 — 2:15 P.M. All Games Played — Prizes
These announcements are available without charge. To take your card list, phone or bring the notice to the Bulletin of next 2 weeks before the beginning of the following month.
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