

Talented parochial school artists display their creative handiwork



MAKIN' ANIMULES—Papier-mache animules—camels, giraffes, dogs, elephants—received the creative attention of artists Kathy Uzdawinski, left, and Linda Raming during last Saturday's art class at St. Mary's Child Center. Twenty youngsters from several Indianapolis Catholic Schools participated in the program. Kathy is from St. Monica's School, while Linda attends St. Matthew's. Both are seventh graders.



FINISHED PRODUCT—"Marky" Kiefer of St. Catherine's School puts the finishing touches on her animule under the watchful eye of volunteer instructor Mrs. John W. Hobbs. The instructors—professional lay and religious artists and older art students—are members of the Creative Arts Board, a unit of the Archdiocesan School Office's Special Education Department. Sister Rita Ann, S.P., is chairman of the board.



PAPER PUPPETS—These paper puppets are proudly displayed by their creators—John Lauck, left, of St. Mark's School, and Anthony Harrison of Holy Angels. Emphasis in the special art program, now in its second year, is on the creative ability of the participants. No preconceived ideas or models are followed. The youngsters are given a variety of techniques and media to develop according to their individual tastes.



CLEANUP TIME—Bernardine Johnson of Nativity School finds herself at the sink more than once during the two-hour art class. Periodic scrubbing is essential to the industrious—and sometimes messy—art student. There are several openings in the weekly art class, held each Saturday morning from 9:30 to 11:30, during the second semester. Applications may be submitted to Mrs. C. T. Lockhart at the City Center, ME 1-3265. (Staff photos)

Launch Radio Rosary in New Albany area

NEW ALBANY, Ind. — The popular Radio Rosary will be inaugurated here on Monday, February 3, as the result of a campaign conducted and implemented by lay leaders of the New Albany District Council of Cath-

ing the work was Edwin Fackler, chairman. James J. Russell, president of the Archdiocesan Council of Catholic Men, and Larry McFadden, DCCM president.



MR. DAY

ACCORDING to present plans the program will be aired each weekday evening. Monday through Friday, Mr. Day said with the possibility that Saturday may be included in later scheduling. Each organization or affiliate has agreed to finance the program on one day a month. A number of the women's organizations throughout the district, both parochial and interparochial, are joining with the men's groups in sponsoring the individual programs, he said.

Mr. Day stated that the Rosary program will be taped by the station in advance, either in the WOWI studios or at the respective organizational meetings.

DURING FEBRUARY the program will be heard at 6 p.m. Since the station closes its broadcast day at sundown and the Radio Rosary is the last scheduled program, the time will change each month. Pastors have been asked to publicize the time of the broadcast in the parish bulletins.

General intention for the programs will be "Success of the Eucharistical Council," Mr. Day said.

olic Men and its affiliated organizations. The program will be aired over Station WOWI.

The drive was spearheaded by Father B. A. D. in Assembly, Fourth Degree Knights of Columbus, under the guidance of Edgar W. Day, Faithful Navigator of the Fourth Degree and vice-president of the New Albany DCCM. Assist-

St. Meinrad to help staff minor seminary in Peru

ST. MEINRAD, Ind.—Benedictine priests of St. Meinrad Archabbey will help staff a diocesan minor seminary in Peru, South America, Archbishop Boonville Knaebel, O.S.B., announced this week.

There are 41 priests to serve the 40,000 Catholics in the Diocese of Huancayo, Peru, where the seminary is located. Native clergy now teaching in the seminary will be released for parish work when the Benedictines have been sufficiently oriented.

No date was announced for the departure.

More 'dialogue' advocated between laity and bishops

LONDON, Ont. — "Dialogue" between hierarchy and laity is "an essential element of the Church's life," a theologian said here.

Father Gregory Baum, O.S.A., of the Center of Ecumenical Studies at St. Michael's College, Toronto, noted that "the Holy Ghost is given to all Christians."

"In the development of the Church, dogmatically or sociologically, all members have a definite share," he said.

"THE HIERARCHY possesses a charisma to judge the movements generated in various parts of the Church. The hierarchy does not create the development, but puts its stamp of approval on it."

the CRITERION

VOL. II, NO. 17 INDIANAPOLIS, INDIANA, FEBRUARY 2, 1962

TO EXPAND SERVICES

Men of the Archdiocese to back NCCM drive

The Archdiocesan Council of Catholic Men is joining in a national effort to expand the centralized services of the parent organization—the National Council.

Principal benefactor of the enlarged program will be NCCM's Radio and Television Department, which now is unable to take full advantage of available network time and facilities for religious programming.

Sunday, February 11, has been designated nationally as "NCCM Day," when affiliated units will launch a campaign among individual Catholic laymen to share in the concerted effort to raise the necessary funds for implementing the envisioned national program.

A goal of 2,000 "NCCM Associates" has been established by the various District Councils which comprise the Archdiocesan unit. Daniel Higgins of Richmond, ACCM secretary, has been named project chairman by ACCM president James J. Russell of New Albany.

Individuals will be offered two types of association to identify themselves with the apostolic work of the NCCM. Regular Associates may be enrolled for an annual subscription of \$5, while those offering \$100 subscriptions will be recognized as Gold Cross Associates.

The drive for Associates will be conducted along parish lines by the officers of the affiliated ACCM unit. Other ACCM units, such as Catholic fraternal and professional organizations, have also been asked to participate.

Urges emphasis on doctrines vital to non-Catholics

PARIS—The Church's leading expert on Christian unity has pointed out that while the Church can never compromise revealed truth, it can search its doctrines for elements most important to our separated brothers.

Cardinal Augustin Bea, S.J., was addressing an audience that included Cardinal Maurice Feltin, Archbishop of Paris; Archbishop Paolo Bertoli, Apostolic Nuncio to France; and Pastor Marc Boegner, retired president of the Protestant Federation of France.

Cardinal Bea's address was sponsored by the French Center of Catholic Intellectuals, and was the final event of the Chair of Unity Octave in Paris.

WHAT SCHALK FOUND

Inside Yugoslavia: a first-hand report

By ADOLPH SCHALK

(Copyright, 1962)

BELGRADE — "Yugoslav Communism," a Belgrade government official told me, "is what Soviet and world Communism ought to be."

Whatever the truth or dubious merit of this boast, the fact remains that Yugoslavian Communism does differ greatly from that found elsewhere in the world. And there are indications that Soviet and world Communism are being affected, directly or indirectly, by what is happening in Yugoslavia.

How does Yugoslavian Communism differ from that of the Soviet bloc and Red China? Primarily in the following ways:

1. **Church-State Relations.** While Church-State relations are far from ideal and cannot even be regarded as normal, a *modus vivendi*, a kind of co-existence has been reached. Gone are police state tactics. Arrests of priests on flimsy charges, which disappeared. Churches are well attended. Church weddings and baptisms take place openly. Religious publications exist. There is no persecution, though occasional harassments occur on a local scale. While the Church is not openly encouraged, it is tolerated. The condition of the Church can be described as better than mere survival but less than thriving.

2. **Economic Competition.** Businesses and banks are run on a capitalist basis. Small shops on the artisan and retail level are mostly privately owned. Some seventy-five per cent of farms are privately owned. Competition between firms is encouraged. Factories, while State-owned are actually run by workers' councils, which draw up production plans, decide on investments and distribution of profits—and the workers elect their own representatives in the councils. Thus the workers of a particular factory may, through an elected council, decide to use one year's profits

to buy a villa on the Adriatic coast where they and their families may spend low cost vacations. As a result, Yugoslavia has one of the world's highest rates of economic growth.

3. **Peaceful Coexistence.** Yugoslav Communists like all others of course believe in ultimate world domination of Communism. Yet unlike most others they discount war and revolution as a means to achieve this. There is every evidence that this country has no military designs on the United States or the West, which disappeared. Churches are well attended. Church weddings and baptisms take place openly. Religious publications exist. There is no persecution, though occasional harassments occur on a local scale. While the Church is not openly encouraged, it is tolerated. The condition of the Church can be described as better than mere survival but less than thriving.

4. **Its Passion for Independence.** Yugoslavia's overriding interest is in preserving its independence, especially from the Soviet bloc, at all costs. To understand this, one must understand Yugoslavian history. In a downtown office building in Belgrade, an officer of the Yugoslav Institute of Journalism, Mr. Stevan Marjanovic told me, "Stalin could not understand why we would want to break away from the Soviet bloc. Nor can others understand us. We try to realize that for nearly five hundred years we were occupied by the Turks, beginning in 1389. A deep feeling of independence crystallized which became ingrained in our character even to this day. This is the key to understanding our fierce sense of independence."

5. **Comparative Freedom.** There is an emphasis on decentralization. Even villages enjoy a certain amount of autonomy. A worker is free to choose his own trade or occupation, to move from one part of the country to another, to change jobs. Artists, painters, musicians, and to a certain extent, as we shall see, writers, have freedom of expression.

That having been said, let's take a hard look at some of the more realistic aspects of Tito's so-called "different" Communism, that began in 1948 when Yugoslavia broke away from Moscow.

The heavy hand judging this small but unique and fascinatingly varied nation of 19 million persons is the Communist hand of its president-dictator Josip Broz Tito. The government is



MILOVAN DJILAS — He criticized Tito and landed in prison.

still atheistic to its core and it is run by a one-party system.

While a average citizen has considerable freedom to express his views, he dare not criticize Tito or the regime specifically. The press, radio and television have a broad coverage of world affairs. There is no official censorship, but all journalists "know what to write." Some Western newspapers and magazines, like the *New York Times*, *Life*, *Frankfurter Allgemeine*, *Die Welt*, are sold on downtown newsstands. But *Newsweek* was banned recently because of a single sentence that was not phrased to Tito's liking.

THE COUNTRY is full of strange anomalies. Nothing illustrates this better than the paradoxical fate of two books and their authors. Milovan Djilas and Mladen Djokic. The latter, a former captain in the partisan army against the Nazis, wrote a novel called "Prayers for My Brothers." Eloquent, he tells how in the name of the party he committed inhumanities (once killed a girl for stealing a bar of soap).

After the war he sees his youthful ideals which Communism embodied, dashed to the ground and in his disillusionment with Communism, he is inspired. This book, believe it or not, is a best-seller in Yugoslavia and can be purchased in all the bookstores. But the author is celebrated and honored.

A quite different fate befell Djilas, former vice-president of Yugoslavia and as such highest official next to Tito. When in 1955 he wrote a book, "The New Class," criticizing the Communist regime, he was put on trial and sentenced to seven years imprisonment.

After four years and two months he was released on probation. I visited Mr. Djilas in his modest third floor apartment near downtown Belgrade. Over cups of Turkish coffee prepared by his charming and youthful-

(Continued on page 9)

Jail appeal draws 130 cards, letters

Martion County Commissioner John M. Smith reported at press time that "more than 130" cards and letters have been received in a result of his appeal for reaction to the Martion County jail situation in last week's Criterion.

Mr. Smith said he was gratified with the response and urged officers to write in.

"Wherever a return address was given, we plan to send a personal reply," Mr. Smith said.

At the meeting of the County Council and the Commissioners on Tuesday, the two bodies mutually agreed to fight the lawsuit filed by Frank J. Murray, registered lobbyist and president of the Indianapolis Taxpayers' Association, who is opposing the \$5 million bond issue approved for the new jail.

Front and center WELLINGTON, New Zealand — An Anglican vicar here has found a way of persuading his congregation to come up front instead of sitting in the back pews.

A notice posted in the rear of St. Mark's church by the Rev. Matthew Calder reads, "The back seats are reserved for the super-pious and the ultra-holy. Normal Christians sit up front."

AUTOMATION

By CONGRESSMAN ELMER J. HOLLAND of Pennsylvania

There is little doubt but that "automation" has become a household word within the last decade in America.

We have "push-button" kitchens, laundries, garages and appliances in our newer homes . . . and our older homes are being renovated and modernized to include these improvements.

The horizon holds almost unbelievable vistas for the individual with all our labor-saving devices.

However, on our way to that "horizon" we will—and we are—encountering quite a hazardous and rocky road.

AS CHAIRMAN of the special Subcommittee on Unemployment and the Impact of Automation, during the first half of the 87th Congress, I listened to representatives of labor, management, government and educational institutions testifying at our public Hearings on this subject and they described the immediate and future problems for which we must find a solution. We all realize that automation is the promise of the future . . . but . . . we also recognize that it is also a problem of the present.

We do not fear automation . . . nor do we wish to avoid it.

We know that we must have it in order to maintain the strength of the American economy and retain our world leadership.

However, we feel that the fruits of automation should be shared by all, not just a few.

We know the housewife welcomes all "labor-saving" devices in the home . . . and the manager of an industrial plant welcomes "labor-saving" devices in the plant just as readily. The difference, however, is that in the plant, the mill or factory these "labor-saving devices" mean the elimination of jobs.

If jobs are not available . . . the housewife will not be in a position to buy these modern appliances nor can she look forward to enjoying the "fruits of automation" because an unemployed husband cannot supply such benefits for his home.

During our recent Hearings it was brought out that—if we continue to automate at the present rate—we will eliminate approximately 1½ million jobs a year. These are jobs in heavy industry and the service industries—production jobs, office jobs, clerical jobs, cleaning jobs, vending jobs, elevator jobs, and many more. There are both blue and white collar jobs.

LET ME TELL you what has happened in the past ten years—the years of experiment and development in automation. (The

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- IS AUTOMATION IMPERILING YOUR JOB?
- ARE WE BUILDING A MONSTER?
- CAN THE NATION SURVIVE IT?
- OR IS THE WHOLE THING A MYTH?

These and related questions are answered in the accompanying article, by Congressman Elmer J. Holland, of Pennsylvania, chairman of the House Subcommittee on Unemployment and the Impact of Automation.

official term is R and D—Research and Development.) You can then well imagine what the future holds since they are advertising now machines which make other machines.

In the electrical industry . . . production jobs decreased 10% or 80,000 less jobs—but—production (output) increased 21%. Production jobs in the appliance field dropped 50% and in the production of electrical instruments—production jobs dropped 15% or 30,000 jobs—but output increased.

Over 20,000 Illinois packing-house workers have seen their jobs vanish in the meat-packing industry.

In the oil industry there are 10,000 less jobs than there were 10 years ago, production is up. Incidentally, this is one of the most highly automated industries in our nation.

In the auto industry, it is estimated that over 160,000 auto workers will never be recalled to work because of modernized plants.

In the chemical industry—production rose 80%. From 1953 to 1960 . . . yet production workers' jobs shrank by 15,000.

In the steel industry—it now takes 12 men to produce the same amount of steel that it formerly took 20 men to produce. In 1960 the same amount of steel was produced as in 1950 — 4,000,000 less steelworkers in 1960.

During the post-war period, productivity in the soft coal industry rose 96% . . . but employment—jobs for miners—fell by 262,000 jobs.

Railroad productivity rose by 65% during these years . . . but employment fell by 540,000 jobs eliminating 140 jobs.

IN THE OFFICES, it has been estimated, there were 10,000 computer installations during 1961 . . . and each installation affects approximately 140 people. Therefore, it was expected that 1,400,000 workers would be affected last year as a result of these installations. Mr. Howard Connelley, President of the Office Employees International Union, testified that within the next five years he would not be surprised to see at least 4 million office workers replaced by computers.

It is true, of course, that many of the individuals who have been replaced by machines, computers and the like, have not been thrown out of work immediately. Many of our industries have found other jobs for them. However, in most cases the workers have been "down-graded" or forced to work for less money at a lesser job. Upon their retirement or resignation, their job is eliminated and no one is hired to replace them.

This practice is called "silent-firing" and covers—in many cases—the claims made by industry that automation is not replacing men as the loss of employment problem. Nevertheless, jobs are not available

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for the new entrants into our labor market.

During the years between 1950 and 1959, we will have from 1½ to 2½ million—yearly—enter the labor market. These are high school graduates and, while some will go on to college, it is estimated there will be 26 million so-called jobs . . .

IN NEW YORK CITY alone, during the past ten years, 25,000 elevator operators have been replaced by the automatic elevator-levelling machines.

Today there are over 1 million "long-term" unemployed. These are men and women—unskilled or skilled in only one field—and that field has been automated.

We also have 1.5 million young people—between the ages of 17 and 21—who are unemployed, many of whom never have been able to find a job.

All of these groups need additional education and training if they ever hope to secure employment.

This, then, is our immediate problem. In an effort to assist those who are classified as "long-term unemployed"—last August introduced legislation known as the Manpower Development and Training Act of 1961—H.R. 8399.

At the time of this writing, the Holland Bill is in the Rules Committee of the House and is expected to be among the first order of business of that Committee when it meets next August. There has been much interest in this legislation. The Kennedy Administration has endorsed it and it is opposed by the more liberal leaders of industry are also in favor of its passage. However, I must admit that it is opposed by those who come from some highly organized groups within industry such as the United States Chamber of Commerce and the National Association of Manufacturers.

THE HOLLAND Bill provides a program for training our long-term unemployed. Who attend one of the classes, the participant will receive an allotment from the Federal Government equal to the unemployment compensation rate paid by the State in which he resides.

This, of course, will not be in addition to unemployment compensation for those who are attending these classes are no longer eligible for unemployment compensation. (At the present time all 15 States in America prohibit those on unemployment compensation from attending retraining classes as the law in these 39 States explicitly say that "the recipient of unemployment compensation must be able to go to work for less money at a lesser job to do so." There is a move on to correct this as it is now recognized that everyone should have the opportunity to secure additional education in order to improve their capability. However, this correction cannot be made under this particular legislation—it must be a separate Bill presented by the Ways and Means Committee.)

The courses, under the Holland Bill, will be given under vocational school supervision and on-the-job training and will be no longer than 52 weeks in duration. IN ORDER to qualify for such training, the applicant will apply to the State Employment Offices and there he will be given necessary tests to find out his aptitude and ability. He will then be conscripted as to what course he should take. The courses recommended and taught will be in skills which will be needed in the years ahead. In order to assure those taking part in this program that they will not be taught needless skills, the Holland Bill has provided that authority be given to the Secre-

tary of Labor to conduct a nationwide survey on our manpower needs and our manpower resources.

There is little doubt that many of the long-term unemployed are under-educated for our highly automated industrial world, and unless we help them to secure additional educational opportunities, the remainder of their lives will be spent as public assistance rolls at the full expense of the taxpayer.

The cost of the program, under the Holland Bill, has been estimated to be approximately \$240 million for two years. Those who oppose it state we cannot afford to spend this money now.

I would like to point out that our public relief rolls are continually growing and today we are spending over \$2 billion a year—that is State, County and Federal costs. If we can get a program, such as I have suggested, under way . . . I am sure the public assistance rolls can be reduced, little by little. I firmly believe we cannot afford NOT to put this program into effect.

The Department of Labor expects to get about 200,000 retrained and re-employed under this program — thereby letting these people again support their families, educate their children, live as human beings and contribute to the national economy with their purchasing power.

THE SECRETARY of Labor will find out the plans of our industries and our businesses and their need for specified manpower in the next five or ten years. This will be based on an estimate, of course, for we all know that every successful industry or business enterprise has plans for their future. However, their cooperation is needed if we hope to have full employment and an expanding economy here in the Nation.

When the needs of our industrial sector are known, the Secretary of Labor can then specify the courses to be provided and financed by the Federal Government. The industrial States will then be notified and through their Departments of Education such schooling can be offered to the unemployed.

We recognize that even with the passage of the Holland Bill, all our problems will not be solved. However, I believe we can plan without it we will never be able to get many of our long-term unemployed off the relief rolls and enable them to become self-sustaining.

In 1959, a special educational census was conducted and it showed that we had 7.8 million functional illiterates in our Nation—over 25 years of age and 23.5% of the non-white population over 25 years of age. These people will become taxpayers again . . . and . . . cease to be "tax-takers." There will be some who say that under the recent Area Redevelopment Act a retraining program was offered and, up-to-date, it has not proved to be very successful. I would like to call their attention to the fact that the training provided under this Act is only for 16 weeks . . . and in today's world of automation and

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technical skills, not much can be learned in 16 weeks, especially if any academic training is needed as is the case most of the time. Also—only those residing in certified depressed areas can receive this training.

THOSE OPPOSING this Bill—H.R. 8399—state that individual workers, under the free enterprise system, have the responsibility to secure additional education themselves. They also state that industries and businesses should be required to retrain those whose positions have been eliminated.

In answer to the first suggestion . . . unemployed workers cannot afford to pay for additional education . . . even if it is available.

As to having industries and businesses retrain those they dismiss, in the cases of large companies this may be feasible . . . but here I should like to point out that even Westinghouse Electric has just discontinued its apprentice training course. In the case of small companies—the cost would be too great.

RECENTLY, the Wall Street Journal had a feature story—"Job Outlook—Many Firms Will Boost Hiring, but Efficiency Increase Limits Needs." In the story it says: "The nation's factory workers will find more jobs open in the early months of 1962 but probably not enough more to put back to work everyone laid off during the recent recession. . . ." It further states: "The companies which do not need more workers now say they have no trouble finding unskilled or semi-skilled workers to man production lines . . . but . . . for skilled workers, including machinists, draftsmen and especially engineers, the story is often very different. . . ."

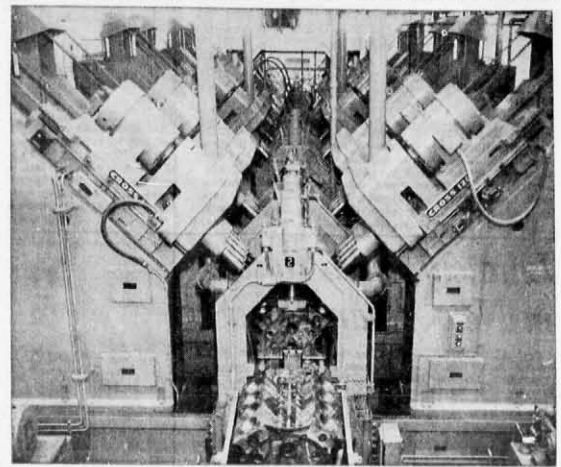
Other concerns are being largely on greater efficiency rather than more workers to boost output." In Houston, Texas, just several weeks ago, it was announced that there was an operation a wholly automated steel mill which produced seamless pipe.

In New York City, a wholly automated train was put into operation in the subway between Times Square and Grand Central Station. This was on a trial basis, but the handwriting is on the wall. Similar trains are now being suggested to solve the mass transit systems in many cities.

At Boeing Airplane Company's plant in Wichita, Kansas, a piece of aluminum is lifted onto a machine bigger than a 3-story house . . . after more than 100 operations it comes out the wing skin of a B-52 plane. Nowhere in the machining process does a human hand touch the aluminum . . . there is a machinist standing by. A computer does the work.

At Ford Machine and Chemical Corporation's plant in Hoopston, Illinois, 80 holes are drilled and tapped in a piece of steel moving through another giant tool. The steel comes out a finished part to a food-processing machine. No human operator is in sight.

In Washington, D.C., a com-



No hands!

Like precision marching units, these giant batteries of drills automatically drill and ream valve guide holes in engine blocks at the Ford Motor Company engine plant in Lima, Ohio. The blocks pass through 16 different operations as they are moved down the 50-foot long machine. Dust extracting tubes in the center remove all cast iron dust from the area.

puter is coming to the rescue of lawyers who must wade through thousands of old cases in search of "precedents." The prospect uses computers to track down information such as law case references and legislative history. The story it says: "The nation's factory workers will find more jobs open in the early months of 1962 but probably not enough more to put back to work everyone laid off during the recent recession. . . ." It further states: "The companies which do not need more workers now say they have no trouble finding unskilled or semi-skilled workers to man production lines . . . but . . . for skilled workers, including machinists, draftsmen and especially engineers, the story is often very different. . . ."

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IN THESE EXAMPLES are just a few of what is ahead of us . . . and what we must prepare for. While the Holland Bill deals only with our long-term unemployed . . . the heads-of-families, so to speak . . . we realize the problem of our young people entering the labor market is one that must be faced and solved, also.

Let me point out that our young people must be encouraged to get as much education as possible. Today, even a high school diploma is seldom enough to secure a position. Last year one of the mills in Pittsburgh hired only young men with one or two years' college education for laboring jobs. Their argument was that in the years ahead—in order to grow with the country and the continual increasing use of technology—at least a basic college education was necessary.

Possibly if our high schools upgraded their curriculum and offered some technical training

and President Kennedy, in his "State of the Union" address stressed the importance of this Act and asked for its immediate enactment.

He said that our unemployed "whose only skill has been replaced by a machine, or moved with a mill, or shut down with a mine" must be given the opportunity to secure retraining if we ever hope to have them return to work.

In recognition of the unemployment problem of our inadequately educated and trained youth, the President also asked that the Youth Employment Opportunities Act be passed this Session.

The word "AUTOMATION" . . . that household term . . . is certainly changing our present way of life. It will be responsible for even greater changes in the years ahead.

We must remember—today's youth . . . tomorrow's leaders. The future of our nation depends upon them. We must give them the best if we want America to remain a world leader.

AS I STATED earlier in this article, the Administration is in favor of the Holland Manpower Development and Training Act

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CORRECTION

Correction, please. I said: "FALLS CITY BEER is the A-OK BEER — it's Pasteurized and Bitter-free, — not FALLS CITY BEER is Pasteurized and Bitter-free — it's A-OK in every way". I wish people would quote me right.

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'SPIRITUAL DEBT'

Christian ingratitude to Jews hit

NEW YORK—A Jesuit theologian scored the historical ingratitude Christians have shown toward the Jews, despite what he called "the incalculable spiritual debt" they owe to Israel.

Father Robert W. Gleason, S.J., chairman of Fordham University's department of theology and religious education, spoke during the New York archdiocese's Church Unity Octave at St. Patrick's cathedral.

Father Gleason told the congregation that he addressed them as a Gentile and as a Jew "by the virtue of natural, racial descent, I am a Gentile," he declared. "By the virtue of supernatural descent, by the Grace of God, I am also a Jew."

HE TRACED the history of the pact God made with Abraham and the people of Israel and underscored the fidelity of the Jews through years of ignominy, disgrace, exile, humiliation, captivity and in the face of extermination as a people.

"For her human fragile, but enduring fidelity, no Christian can ever thank Israel sufficiently," Father Gleason said. "To have entered with joy into Israel's inheritance and to fail in gratitude to her would be ignoble, base, un-Christian, unfaithful."

"Yet," the theologian declared, "Christians, historically, have been ungrateful."

He cited early Christian writers and preachers who called the Jews "a perverted people," and others who did not hesitate to scold their listeners to violence against the Jews.

IN THE FACE of these Christian errors, Father Gleason remarked, "Christians can only reply with a profound sorrow, with a Christian openness to make up to our blood brothers in Christ for the blindness we may have demonstrated."

Still worse, he said, some Christians have made "unholy use" of the New Testament to teach a doctrine of contempt for the Jews. He said he would refer to the "aberrations" of



THE BOY JESUS—The editors are purposely reprinting this drawing, which appeared in last week's Criterion without identifying captions, because it graphically illustrates the ties which we Christians have with Israel and the Jewish Faith. The drawing is one of a series depicting the Holy Family in modern dress. One showed St. Joseph in modern carpenter's clothing; a second, which will be carried in a later issue, shows the Blessed Mother in the garb of a housewife. The drawing above shows Jesus in the clothing worn by a Jewish boy of today at the bar mitzva ceremony, a religious rite held when a child reaches the age of 12 or 13.

Nazi Germany, which no Christian "could endorse for one minute and remain a Christian."

Father Gleason declared it was an even worse crime against the Jews in some Christians have quoted the New Testament as if it taught that the Jews were an accursed people, a people people rejected and abandoned by God.

"Does the word of God teach this?" he asked the congregation. "This is simply theological nonsense. No theologian—and I speak to you as a professional theologian—no theologian, no Scripture scholar can ever discover a word of such vile drift in the Sacred Scripture."

"If Sacred Scripture contained such heinous errors the very voice of nature would cry out that neither you nor I could accept it as the word of God. The Scripture tells us that Israel is elected, her ultimate salvation is assured."

Father Gleason urged the congregation to hasten Israel's return by prayer. "Not the prayer of the Pharisees, rejoicing in your own justice and faith and glory," he warned. "You must pray humbly, aware of your Christian defects, your Christian shortcomings, for Israel, as for that matter, non-theoretical, social prejudice you show to Israel. I can only describe it as Christian spite on the face of our Jewish Saviour."

Council is seen as only prelude to unity efforts

WASHINGTON—The forthcoming ecumenical council will seek to "set our house in order" as a pre-condition for religious unity, Bishop Allen J. Habelbeck of Grand Rapids, Mich., said here.

Bishop Habelbeck, a member of the council's Preparatory Commission on the Lay Apostolate, said His Holiness Pope John XXIII hopes the council will modernize the Church, in those areas where modernization is necessary, "to make it easier for those who have left the Church to return."

But the council itself is not intended to achieve religious unity directly, the Bishop said here. He said press reports of the council have somewhat distorted its purpose by giving the impression that it will seek to re-establish religious unity by its own actions.

Rather, he said, the council will aim to create the prior conditions necessary for such unity.

Bishop Habelbeck opened a banquet during a special three-day leadership meeting sponsored by the National Council of Catholic Bishops.

K.C. to supply bells for Shrine

MIAMI BEACH, Fla.—The cost of providing and installing bells in the campanile of the National Shrine of the Immaculate Conception in Washington, D.C., will be underwritten by the Knights of Columbus.

Supreme Knight Luke E. Hart heard for a three-day general meeting of the K of C national board of directors (Jan. 19-21), estimated cost of the project would be approximately \$250,000.

THE CHURCH AND THE WORLD

Gift to Pontiff—Bias appeals denied—Lay missionaries

THE VATICAN

◆ Pope John XXIII marked the third anniversary of his announcement that he would call an ecumenical council by returning to the Basilica of St. Paul's Outside the Walls, where he first disclosed his plan. He urged those present to pray for the council's success.

◆ L'Osservatore Romano has called on Italy's Catholic-oriented Christian Democracy party to "place the general goal of safeguarding the State . . . above special interests." The Vatican City daily spoke on the eve of the party's national convention in Naples, at which the question of admitting the Socialist party into the government coalition headed by the Christian Democrats threatens to split the party.

◆ Nicaragua's longtime Minister to the Holy See, 85-year-old Francisco Medina y Tamarit, presented his credentials to Pope John as his country's new ambassador. The Nicaraguan mission to the Holy See was raised from a legation to an embassy on June 28.

◆ A bust of Cardinal John Henry Newman has been presented to Pope John by Cardinal Ante Cicognani on behalf of the National Newman Club Federation of the United States. The NCCF commissioned the bust as part of its Cardinal Newman Memorial project to stimulate interest in the Cardinal's cause of beatification. Los Angeles artist Carl Romanello sculptured the bust.

◆ The Panel Secretary of State, Cardinal Cicognani, has consecrated Archbishop Mario Brini, the new Apostolic Delegate for Indonesia. With offices in Saigon, the Apostolic Delegate for Indochina waters over the condition of the Church in the three nations of Vietnam, Laos and Cambodia.

AT HOME

◆ WASHINGTON—Federal aid for church construction was propelled a step forward when the House Rules Committee approved for floor action a \$1.5 billion bill for that purpose. The bill (H.R. 9800), which contains no provision for scholarship aid, was reported out of the Rules Committee (Jan. 25) and is expected to pass the House in its present form. It would provide \$300 million a year for five years to aid public and private colleges in financing construction of academic facilities through grants or loans.

The postal rate increase bill passed by the House of Representatives contained intact reduced second- and third-class rates for religious nonprofit publications. The same favored status to profit-making religious publications was defeated in the House (Jan. 23).

◆ Catholic volunteers and organizations throughout the country are participating in USO's 21st anniversary observances scheduled for February 4. The National Catholic Community Service, a USO member-agency, is one of six welfare agencies representing the major faiths which founded the USO as a cooperative effort at the outbreak of World War II. NCCS operates USO units in all parts of the country near major military installations and also provides professional staffs for USO clubs overseas.

◆ NEW YORK—The New York City Board of Higher Education has dismissed appeals by two Queens College Catholic faculty members who charged that discrimination had barred their promotion to full professorships. The board said in dismissing the appeals that it would not evaluate the factors influencing the college's promotion policies, and that to attempt to do so would undermine the position of the faculty and administrative staff.

◆ BUFFALO, N.Y.—Auxiliary Bishop Edward E. Swanson, executive director of Catholic Relief Services, said here that if Americans don't aid poverty-stricken areas of the world, the communists will step in and push their philosophy. "We can't hope to establish a peaceful state of the world," said Bishop Swanson, "while two thirds of the people on earth go to bed starving every night."

◆ NEWARK, N.J.—Superior Court here has upheld the validity of an 87-year-old New Jersey law which limits the sale of contraceptives. A Newark firm challenged the law after prosecutors in 12 counties seized vending machines dispensing contraceptives. Judge Alexander P. Waugh said the law permits the sale of contraceptives provided the existence of sufficient cause for distribution.

◆ MANCHESTER, N.H.—An appeal for volunteers to join two organizations, the Lay Missionaries, was issued here by Bishop Ernest J. Primeau of Manchester. In a pastoral letter the Bishop said that a score of laymen in the diocese already had made application to join the Extension Lay Volunteers of the Catholic Church Extension Society and the Papal Volunteers for Latin America (PAVLA), but that many more are needed.

◆ CHICAGO—A priest from South Vietnam said here that

southeast Asia will fall to the communists unless the U.S. assists for years any country in that area willing to fight for its freedom. Father Raymond J. Jaehger, who directs a news agency in South Vietnam, said: "The communists are trying to take all of southeast Asia without alarming the people of the U.S. to the point that they will put up strong resistance."

ABROAD

◆ OTTAWA—Prime Minister John Diefenbaker announced in the House of Commons the government would increase Federal aid to universities. He said that the government now will pay a grant of two dollars per capita, an increase of 50 cents. The universities had asked for an increase for one dollar, basing their request on what had been estimated by them as an absolute minimum requirement.

◆ New immigration regulations announced in the House of Commons will be of particular benefit to African and Asian nationals of the Middle East. These persons will now be considered for admission to Canada if they have had education, training and skills to fit into Canadian social and economic life and if they are deemed suitable on other counts. "This means," the statement declared, "that any suitably qualified person, from any part of the world, can be considered for immigration to Canada entirely on his own merit, without regard to his race, color, national origin or the country from which he comes."

◆ WARSAW—Four new bishops of Poland have been named by Pope John XXIII, according to Cardinal Stefan Wyszyński, Primate of Poland. The appointments are for a fourth auxiliary to the Cardinal in his capacity as Archbishop of Warsaw, and for two auxiliaries for the western part of Poland which was formerly held by Germany. The fourth was named to the Diocese of Plock, whose bishop died in November.

◆ QUITO, Ecuador—Anti-communism here is being fueled by the tens of thousands have been attracted to this capital and other major cities demanding a government crackdown on the left to curb terrorism. The demonstrators not only demanded that the government deal firmly with communist terrorists but that it improve relations with Red Russia Cuba.

◆ MANILA—President Diosdado Macapagal of the Philippines in his first state of the nation address at the opening of Congress here called for "reforms that will contribute to a moral renaissance." The first of the President's 11 recommendations to Congress for legislative action was "the establishment and financing of a moral commission composed of outstanding and upright leaders in government, religion, education and the professions."

◆ LONDON—Sir Roy Welensky, Prime Minister of the Federation of Rhodesia and Nyasaland, has declared that although he does not see eye-to-eye with the Catholic Bishops in his country, he does not consider it correct to say that there is actual friction with them. The conflict in opinions result from divergent viewpoints concerning attempts to increase federation powers. The Prime Minister said he was ready to meet with the bishops to discuss this and other issues.

◆ Courses in Catholic theology at English universities have been suggested by the Catholic Education Council, in testimony presented to a government committee looking into the state of higher education in Britain. The council said such courses would help the universities "fulfill their functions as centers for all kinds of intellectual activities."

◆ BERGAMO, Italy—A "John XXIII Room" will soon be opened at the Bergamo public library to commemorate the saint's famous citizen. Pope John XXIII was born in the village of Sotto il Monte, five miles from Bergamo, and studied in its Bergamo seminary until he was sent

to Rome. Later he served as the secretary of the Bishop of Bergamo for 10 years.

◆ LOURDES—About 100 pilgrimage directors from France and abroad met here on the centenary of the official Church approval of the Lourdes apparitions to study ways of keeping the spiritual side of pilgrimages foremost. The pilgrimage directors met here at the invitation of Bishop Pierre Marie Theas of Tarbes and Lourdes.

◆ HELSINKI, Finland—The communist rulers of Soviet Lithuania have announced an organization of 17,000 militant atheists to eradicate religion once and for all in that traditionally Catholic country, according to U.S. broadcasts heard here. The announcement followed a number of broadcasts indicating that religion is still a dominant factor in Lithuanian life.

◆ ROTTENBURG, Germany—The Diocese of Rottenburg has protested to the state legislature of Baden-Wuerttemberg against a decision to raise the quota of non-Catholics in Catholic normal schools supported by the State. The legislature's education committee had decided to double the proportion of non-Catholic students in such schools from 10 to 20 per cent. "An increase of students from other confessions to 20 per cent would endanger the confessional nature of one of our professional schools," the diocese said.

◆ ROME—Sixteen cardinals, diplomats accredited to the Holy See and hundreds of high Church and Italian government officials attended a Mass offered for the 19 Holy Ghost missionaries massacred by Congolese troops in Kasanga on New Year's Day. The Mass was celebrated in the Church of San Andrea della Valle.

◆ LISBON—The Bishops of Portugal asserted that the problem of improving religious education in this country is one of life or death. A statement issued at the end of a three-day conference stated that many Portuguese young people are not only lacking in heroic ideals, but are infected with anti-Christian ideas. The solution, they said, is to reform the curriculum of a doctrine in elementary and secondary schools, and to establish a university-level institution for religious studies.

◆ LIMA—The hierarchy of Peru has announced that the country's first foreign mission seminary will open in the near future. Cardinal Richard Cushing, Archbishop of Boston, has promised

one million dollars to construct the physical plant.

◆ ALGIERS—In the face of an upsurge of murders by Algerian terrorists seeking to keep Algeria French, the Archbishop of Algiers has urged Christians to pray to God "to save our honor as Christians." Archbishop Leon Etienne appealed to all to pray for an end to violence and for protection from "contamination by evil."

◆ MANZINI, Swaziland—The Apostolic Delegate in South Africa, Archbishop Joseph M. Gough, told South Africa's 24th Catholic Action Congress here

that the Church urgently needs African leaders. Others at the congress pointed out that the twin dangers of communism and exaggerated nationalism threatening Africa, must be faced by highly principled leaders.

NAMES IN THE NEWS

◆ Father William T. Craddock, C.S.C., has been named assistant provincial and Father John J. Reedy, C.S.C., editor of the Ave Maria magazine, has been appointed provincial secretary of the Indiana Province of Holy Cross Fathers. Father Reedy will continue to serve as editor of the magazine.

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Read this beginning chapter in the current issue of LOOK of Father Gannon's inspiring three-part biography.

TODAY...GET LOOK

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.

Lombardi rebuke

We have always felt that the Italians have carried on the necessary business of church administration with an ease and aplomb no other nationality could have matched.

They have a keen instinctive ability to ride law firmly with a loose rein.

They have temperaments like their wines: not so good as the best in Germany, Italy or Spain, but for everyday consumption rather easier to take than the rest.

They are practical-minded like North Americans. They can muddle through with the best of the English, but somehow they manage to leave the impression they are more stubborn about the Spaniards and more fanatical about logic than the French—though they definitely are not.

They have a sympathetic appreciation of the South American's dependence upon "manna"—only they call it "domani."

In a word, they are not overly efficient, and that has probably been the real secret of their success. For the Church is not a bank or a factory; it ought not be overly efficient; no government should be, least of all that of the Church.

For these and sundry other reasons, we were as unhappy as the Vatican newspaper, *Osservatore Romano*, at the severe criticisms of the Roman Curia made in the book by Father Riccardo Lombardi, S.J. But we were almost as unhappy over the severity with which *Osservatore Romano* seemed to attack Father Lombardi.

It was altogether proper for the Vatican newspaper to come to the defense of the Roman Curia, but it was regrettable that this defense should leave the impression that Rome will not listen to criticism of church administration and will reprimand anyone who dares to make suggestions for the coming Ecumenical Council. This is unfortunately the impression that has been created by the Vatican newspaper's criticism.

It is a false impression, for the Church still welcomes discussion of the matters to be treated in the Council. The Holy Father in his talk to the participants in the recent meetings of the Central Commission of the Ecumenical Council urged that those who write on the subject do so with candor and respect for truth. He did not discourage discussion. And, significantly, Father Lombardi's book was not suppressed.

There must have been much of value in Father Lombardi's book. He is a man who knows the conditions of the Church in almost every nation. Perhaps he has good reasons for suggesting changes in the Roman Curia.

Looking back over our evaluation of the Italians as church administrators, we find that we liked them because they are a nice blend of all that is good in European temperament and culture. But Europe is something new today. North and South America are developing cultures of their own. The Church in Africa, in India and in Asia, the Churches of the Orient. Rites must be helped to feel that the Church is truly Catholic.

The decisions ultimately are to be made by the Bishops in union with the Pope in the General Council. Under the guidance of the Holy Spirit, they will accept what conforms with the truths of faith and reject what is contrary as they give expression to the desires and beliefs of the Churches they head.

They can not, however, count upon inspirations at the last moment from the Holy Spirit, for that is not the way Christ normally leads His Church. The discussions preceding the first Vatican Council—some of them acrimonious—helped clarify the thinking of the Bishops on the meaning of papal infallibility. Discussions today—more charitable, it is to be hoped—may help the Bishops of the world prepare for their participation in the coming council.

This coming council, therefore, might be impoverished if the Lombardi incident were to silence those who have important things to say.

UN statistics

Extremists of the Right or the Left have similar views on many things. One of them is the desire to break up the United Nations Organization. A favorite argument is about the cost in money of keeping it going, and there is currently a sharp controversy about the share this country should take in the proposed bond issue.

Happily, not all of our citizens share this myopic vision of an institution intended to develop the ideal of the settlement of international differences by peaceful methods. It is a pleasure to notice the recent remarks of Methodist Bishop John Wesley Lord, of Washington, D.C.

"Among all the half-truths being written and spoken of faint-hearted and small-scaled individuals concerning the cost of this institution to the United States," he said, "let us remember that this last hope for the creation of a greater humanity has an annual budget lower than the cost of a single battleship and our country's share is less than the cost of a single destroyer."

To this we add another statistic. The \$100 millions worth of money which we spend on the purchase of UN bonds represent a shade over a twentieth part (5 per cent) of our annual tax collection on the consumption of tobacco.

For men only

A Leadership Training Institute, for the preparation of parish leaders, is being organized in Indianapolis by the Archdiocesan Council of Catholic Men. A three-part course of instruction is being given, one day each, this week and the next two.

Laymen have done very well by the Church in the work of collecting money to build and maintain its essential institutions, but, with all that respect to the importance of this, we hope we may suggest it is not the only area or the most important area in which laymen may function. One indication of this appears in the titles of the different courses to be given in the Leadership Training Institute: The Lay Apostolate, Leadership in the Lay Apostolate, Catholics and Education, Apostolic Formation, Catholics and Racial Justice, Catholics and Communism.

We cannot too highly recommend this project of the Indianapolis Council of Catholic Men to our readers in the other districts of the Archdiocese. We urge them not to wait until "nature takes its course" but to write immediately and find out all about it. A postcard to the Archdiocesan Council of Catholic Men, 124 West Georgia Street, Indianapolis 25, is all that is needed.

Doctors' I-HOPE

When a man consults a lawyer or a physician or a clergyman, a relationship of a special kind is established, based on the special trust which the exercise of these professions requires. The man, by placing himself in the hands of the professional, must open his mind to a greater extent than he would ordinarily. He must also dispose himself culturally susceptible to suggestions made to him under these conditions.

This is particularly true of the medical profession. A patient must trust his doctor. The relationship is damaged if the patient feels he should be wary of what his doctor might say to him in the consulting room.

With this in mind, we are alarmed to read a circular letter "for the dissemination of informational materials" on socio-medical legislation, issued to physicians by I-HOPE.

● **QUESTION BOX**

Question posed on use of rhythm

By MSGR. J. D. CONWAY

Q. The multiple members of my family have arrived with abnormal rapidity. In a normal state of affairs babies would be spaced and limited by the natural process of nursing. If babies were nursed for one year they would not arrive annually. It may be correct to say that if they were nursed normally for two years they would only arrive every third year. But this is hard to judge since no evidence is furnished by the American custom not to nurse.

A. If it is true that lactation inhibits ovulation it would seem that any couple would have a "serious reason to practice rhythm if the mother does not nurse her child—just to approximate the natural order of things.

A. I am not inclined to argue with you; but I have heard rumors that rhythm is a bit unpopular during post-partum months. On the other hand—again from rumors—it may be as effective as lactation.

Q. What is the difference between the Poor Clares Nuns and the Carmelites? Which is stricter?

A. In the United States we have a number of widely differing orders and congregations of women who use the name Carmelite.

There are the O. Carm.—Calced Carmelites—strictly cloistered nuns of the ancient observance who are relatively new in the United States, but are now established in Pennsylvania, North Dakota and North Carolina. They wear shoes (calced).

O. Carm.—Carmelite Sisters who do mission, catechetical and welfare work in several of our dioceses, but have their motherhouse in Port of Spain, Trinidad, B.W.I.

The Carmelite Sisters of the Third Order of St. Teresa, who teach school in California.

D.C.—Carmelite Sisters of the Divine Heart of Jesus, who came to this country from Holland in 1912 and are now established in a dozen dioceses, with orphanages, homes for the aged, day nurseries and the like.

O. Carm.—Carmelite Sisters for the Aged and Infirm, who have their motherhouse on the Hudson and have 23 homes for the aged in various dioceses, including Washington, Chicago, New York, Detroit and Denver.

C.S.T.—Carmelite Sisters of St. Therese of the Infant Jesus—a native foundation of Oklahoma.

O. Carm.—Congregation of our Lady of Mt. Carmel—which came from New Orleans from France, not long after the Louisiana Purchase.

Institute of the Sisters of our Lady of Mt. Carmel, which came to this country from Italy about 15 years ago.

C.A.Ch.—Carmelite Sisters of Charity, in California.

But for most of us the name Carmelite designates the Discalced Carmelite Nuns (D.C.), all strictly cloistered, with at least 60 monasteries, practically from Maine to California—though actually the nearest one to Maine is in Boston.

These Discalced Carmelites trace their foundation, for all practical purposes, from the great reform of St. Teresa of Avila. They spend much of their day in prayer; Mass, the Divine Office, meditation and multiple devotions. Their work is mainly household duties, though they often make hosts for Mass, sew, write, paint and study. Their penances are multiple and their fasting severe.

The Poor Clares owe their origin to St. Francis and St. Clare of Assisi; this makes them much older than the Carmelites. It seems a bit academic to compare the severity of these Sisters and the Carmelites. Both are strictly cloistered; both spend most of their day in prayer; both emphasize penance and fasting. On paper, at least, it does seem that the Poor Clares put greater stress on silence and on fasting. Christmas is the only day of the year which they seem to relax their penances from on Christmas they are not allowed meat. (This reminds me of the Trappist Father who recently told me, with great joy, that in his monastery they celebrated Thanksgiving by having cranberries.)

In the United States there are 20 monasteries of Poor Clares. They seem to represent the branches: the Urbanists, who generally refer to themselves as Franciscan Poor Clares Nuns, and use the letters O.S.C., Order of St. Clare; the Poor Clares of the Reform of St. Colette, who apparently prefer the letters P.C.C.; and the Gauchier Branch of the Poor Clares, whom my hasty research does not know. The Urbanists take their name from Pope Urban IV, who made one of several revisions of their rule, back in the Thirteenth century. The Colette reform came from St. Colette of Corbie who instituted a rigorous reform of the order under Benedict XIII, one of the Avignon popes of the Great Western Schism—now generally considered an anti-pope.

Q. I have been wondering about that letter which the Virgin Mary gave to one of the children of Fatima. It was supposed to have been opened and read during 1961. Are the contents of that letter going to be made public?

A. I really believe the letter was written by Fatima—now a holy Sister—many years after the Fatima apparitions. I think maybe premons for the Second Vatican Council have distracted Church authorities from its momentous message.

The initials stand for the Indiana Health Organization for Political Education, recently set up here to extend the activities of AMPAC, the American Medical Political Action Committee.

The letter alludes to socio-medical legislation before Congress: implicitly as contrary to the principles of American freedom, explicitly as "schemes which would put a federal boss in control of this country's health services."

With evident approval, it draws attention to an arrangement in Colorado whereby every physician is compulsorily assessed \$50.00 "to do the political action job." In a paragraph headed "Importance of 'Grass Roots,'" it asserts, with equally evident approval, that "Eight disciplined people in every precinct can control the country."

Our alarm is not aroused by these considerations but by their another I-HOPE recommendation to physicians: that they should use their relationship with their patients to disseminate I-HOPE "informational materials."

We know that members of the medical profession, no less than anyone else, are perfectly entitled to further political causes in public and among their friends, but to do so in the special circumstances of complete trust required in the consulting room is an altogether different matter. Indeed, and to put it bluntly, it cannot be approved as anything else but an abuse of professional privilege.

The doctor-patient relationship is a delicate one, supremely important in the great work of healing the sick and alleviating individual misery. We firmly believe that I-HOPE and AMPAC are wrong in expecting conscientious physicians to fool around with this relationship by using it to influence patients' political opinions.

Notwithstanding disagreement with the AMA on certain matters of socio-medical legislation, we have still our faith in the professional integrity of the medical profession.

● **STRAY LEAVES**

Should vernacular replace the Latin?

By MICHAEL BOWLES

"It seems clear that, whether we regard the reasons as good or bad, there is no strongly held opinion in the English-speaking world against the performance of the Mass in the 'original' language; or, indeed, vocal music of any kind. People have been conditioned to accept that they must try to make up for not understanding the language by studying the outlines of operatic singing, or the performance of an otherwise 'learning' what it is all about."

This was the last paragraph of this column last week. It is repeated as the starting-point for this week in which I propose to make consideration of that widely discussed question of the use of Latin in our liturgy.

One of the most frequently heard arguments against the use of Latin is that "nobody understands it." If the Church's liturgy made use of the different languages in the different countries, the congregations would understand better what is being done; they would have a closer personal association with the Church's ceremonies; their devotion would be increased thereby. The language of the liturgy ought therefore, he changed, it is said.

It is interesting to compare this with the attitude towards the performance of vocal music in French or German or Italian or English or whatever the language originally used by the composer. Of course, the understanding of an opera story may be very much helped by the details of the action and spectacle upon the stage.

We might remember, however, that these aids are not available in a recital of art-songs in which recitals also and make no complaints about being unable to understand the lyrics. Even if we could derive satisfaction from what they hear. In order to increase that satisfaction, they are willing to make efforts to find out "what songs are about."

Should not the people be expected to make at least the same effort in respect to the prayers and liturgy in the Mass? After all, the general situation is not anything like as complicated as in opera performances and song recitals; there is not the same immensely varied range of subjects to be considered.

The Mass in its essentials is the same every day and in every country, and the details of the administration of the Sacraments do not vary either. From infancy, every Catholic child is made progressively more and more familiar with the details and meanings of everything to do with the Church's ceremonies, the significance of every item of vestments, sacraments, of sacramentals in general.

In addition, and as soon as they are equal to it, they may learn to use the missal which always gives a vernacular translation of the Latin text. Should not Latin, therefore, continue to be the language of the Church on all liturgical occasions heretofore?

The analogy is good but it might reasonably be argued that it is not good enough. Those who derive satisfaction from recitals of vocal music in "foreign" languages—or any language—have no more than a few small sections of a section which may be considered to have a somewhat better education and to be more cultured than the average.

The Church must care for the whole people, the rich and the poor, the literate and the illiterate, the educated and the ignorant, the cultured and the uncultured, under the wisdom of Providence, are not granted equally to every human being and there are very many who, however willing to make the effort, are unable to do so. Should not the vernacular be used therefore in the different countries as if the latter includes everyone without exception?

Like any other question of similarly great importance, the implications are many and far-reaching, and the answer will be very difficult to determine. I shall return to the question which the Church must always look for in its decisions.

But, as usual, life is long as far as the Church is concerned. There is plenty of time.

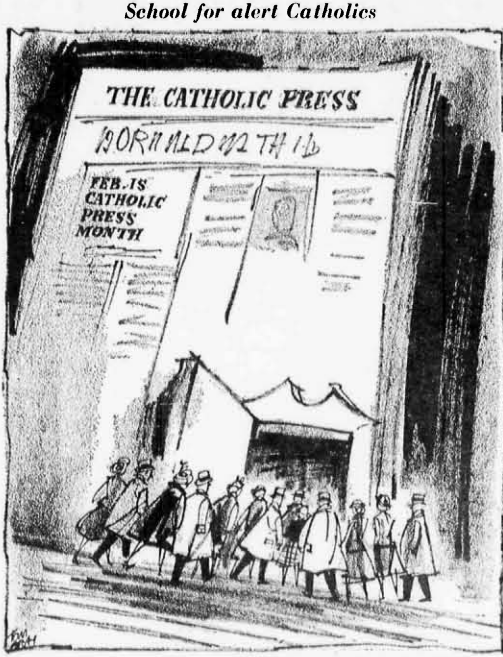
More about this next week. In the meantime, it would be most interesting to have readers' comments.

(Question Box Continued)

Q. My brother married a Protestant girl. She had been previously married to a Protestant boy, and was divorced from him before she married my brother. My brother and she both want to have their marriage blessed and at present are going to a Catholic church and are sending their children to a parochial school. The children have been baptized and are in confirmation. How can the first marriage be declared invalid?

A. I really have no idea.

I am not trying to be funny. I would have to make a careful investigation into many details of this case before I could give even a tentative answer to your question. Since I am not in position to make this investigation, I would advise you to have your brother talk his problem over with his pastor, or some other priest, who can then refer the case to the Chancery Office if there seems to be any hope for a favorable solution of it.



● **OPINIONS**

REMC official raps reader's charges

To the Editor: This is to comment on the letter from J. Earl Owens which you published in *The Criterion* last week. The whole thing came as a very great shock to us. Our dealings with Mr. Owens in this entire project were extremely favorable. I was told by the people who handled it, Mr. Owens is a complete stranger to our organization.

The only part of Mr. Owens' letter that applies to the Jackson County REMC is the fourth paragraph. However, without knowing differently you would assume the balance of the letter to apply to this REMC. We have had no contact with Mr. Owens, therefore we could not propose an extension to serve his cabin. Neither do we know anything about Jim and Harley Lawrence or any service they may have received.

For your information we invested over \$2,000 to construct the REMC. Also, as destined and built it should take care of all future requirements. We believe Mr. Owens should retract his letter.

John N. Hamer, Manager
Jackson County REMC
Brownstown, Ind.

Editor's note: We understand a comment is forthcoming about that part of Mr. Owens' letter which referred to Merion County REMC but it has not yet been received in this office.

The jail story

To the Editor: Thanks for Mr. Fred Fries' report on the Marion County Jail, by our age itself for apologizing to *Criterion* readers for bringing this civil issue to our attention. Marion County tells us in *Water & Magistral*: "Today the Church is confronted with the immense task of giving a human and Christian face to modern civilization. This is a labor urged on the Church and indeed is almost begged for by our age itself for apologizing to *Criterion* readers for bringing this civil issue to our attention. Marion County Catholics and all of us, for that matter, have our share of responsibility to bear for the situation described by Mr. Fries. How many men jammed into

those overcrowded cell blocks are Catholics? Even if there is only one, he is a member—with your Catholic readers—of Christ's Mystical Body. We suffer these injustices along with him. Even more important, Christ suffers with this man. "Saul, Saul, why do you persecute me?" Furthermore, each and every man in that jail, whatever he believes, is called to be a son of God. It is implausible that a man's sense of reverence and awe will be much stirred in such conditions.

Continue to inform us about what you call "moral problems." However, I find more solace in calling such an affair a Dechristianized Social Situation: Dechristianized because it excludes Christ; Social because it will take many men to Christianize it; Situation because it exists here and now—in this moment.

I will be watching your paper to find out if Marion County Catholics start giving a "Christian tone to modern civilization" by the simple expedient of writing letters as suggested by Mr. Fries.

Robert J. Dunn, S.J.
West Baden, Ind.

Asks jail action

To the Editor: I thought you would be interested in a copy of the attached letter which I mailed to your County Commissioners.

Fred Schoettle
Board of Commissioners
Marion County Court House
Indianapolis, Indiana
Gentlemen: Indianapolis is my birthplace. All my life Indianapolis has been my home. For better than thirty years I have been a property owner in Indianapolis. I always have and still want every penny of my tax dollar to be spent wisely and used efficiently.

Having conducted Sunday morning services in the Marion County Jail on a number of occasions, I am familiar with the housing and housekeeping problems recently brought to the attention of our citizens by the annual newspapers. On a comparative basis many Indiana farmers afford better facilities to the animals they are preparing for market than we do to our fellow citizens who must necessarily be placed in jail due to some infraction of the law.

Along with Sheriff O'Neal I do not believe in coddling prisoners but as human beings, improper though some of their actions may

be, they are entitled to decent and humane treatment. Not having studied the figures I have no way of knowing whether proper facilities should cost four million, five million or six million dollars. You are my legal representative to see I get full value for my tax dollar. Please put a stop to past inaction and procrastination and get on with the job of providing proper facilities for our unfortunate fellow citizens who land in jail. I will send in the money we save if our inaction makes it impossible for us to live with ourselves."

Sincerely yours,
Fred J. Schoettle
Indianapolis

Race prejudice

To the Editor: I would like to publish this open letter to Mr. Carl Rowan, Deputy Assistant Secretary of State, Washington, D.C. Dear Mr. Rowan: After reading about the very embarrassing and unfair treatment you have received within the past two weeks, I, a Negro teenager, cannot stand by and let the situation pass without acknowledging to you my sincerest sympathy. The actions of those now prejudiced whites were highly disgraced and very discouraging for private citizens who are trying to stamp out racial discrimination.

Mr. Rowan, being one of the country's top officials, you have a twofold obligation. First, you must serve your country well and, secondly, you must strive to help your race to better itself.

President Kennedy has faith in you and he has demonstrated this by appointing you to such an important position. Speaking on behalf of the majority of colored teens, and particularly of Indianapolis, I can truthfully say that we, too, are confident of what you can accomplish for us—your very own people.

Try to make this nation a decent place in which to live, the Negro teenager of today, as well as of future generations so that we won't have to be afraid of roach-nests merely because our skin is not "white."

We know you won't disappoint us, Mr. Rowan. Prove to us that the Negro teens of America, that you are capable of carrying out the job which the President has placed on your shoulders. Prove to us, if to no one else, that you are the man we can look up to and respect as our model. We wish you every success, Mr. Rowan, and we will pray for your intentions.

Grace Hill
Saint Mary Academy
Indianapolis

FAMILY CLINIC

Husband is 14-carat 'mess'

By JOHN L. THOMAS, S.J.

How can a wife get her husband to do as much as a four-year-old? We've been married for almost a year—he was 38 and I was 27 at the time, so we're not child-

little comparative knowledge of other families, so that we grow up believing that our ways are both natural and normal.

There is an additional factor in the setting of people to do the new, for such change assumes not only that the new is better but that the old is something interior or defective.

Second, something every woman knows or eventually learns if she wishes to be successful in marriage or at work is that men dislike taking orders from women.

Third, following a pattern they learned as boys, many husbands take for granted that they are supposed to protect at their wives' demands regarding neatness, cleanliness, and so on.

• THE YARDSTICK

Solution is proposed to union shop dispute

By MSGR. GEORGE HIGGINS

At a press conference in Dallas, during the recent inter-American congress of the Congregational Christian Doctrine, Cardinal Coggian, Papal Secretary of State and for-

ized compulsory membership in any union whatever, not even in the Christian unions, which alone have had her positive approval.

FATHER COGGIAN leaves the impression that only a few clerics identified with compulsory unions disagreed with his interpretation of Catholic teachings on the union shop.

organized workers into bona fide unions?

IF FATHER COGGIAN and the other members of the board of directors of the National Right To Work Committee were to act upon this suggestion, I dare say that by the end of this decade at the latest the subject of the union shop would be of no more than academic interest.

WHAT OF THE DAY

'Sensible' foreign aid

By REV. JOHN DORAN

I hope, when the big pressure for foreign aid is put on again this year, that the Congress remembers a few of the facts of life about charity.

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organized workers into bona fide unions?

Reformed churches urged to develop Catholic dialogue

ATLANTIC CITY, N.J.—Delegates to the North American area council of the World Presbyterian Alliance, were told here that churches of the Reformed faith must initiate or develop discussions with the Roman Catholic Church.

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organized workers into bona fide unions?

It would be of small service to the world for us to run our economic position at the very time at which we are bound by history to be the one force capable of containing Communism. We need to remain strong, and we cannot remain strong if we cease the dollar to topple.

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organized workers into bona fide unions?

We need to remember that our sole resource is at its lowest point since 1939, and that the claims against it are at the highest point since they have ever reached.

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Sympathetic and discerning theological study of the meaning of the recent developments in the ecumenical movement is a responsibility we must take seriously.

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organized workers into bona fide unions?

Father Placed Jordan, O.S.B., a correspondent for the N.C.W.C. News Service, said in a lecture at the University of British Columbia that Catholics and Protestants have much in common.

At a press conference in Dallas, during the recent inter-American congress of the Congregational Christian Doctrine, Cardinal Coggian, Papal Secretary of State and for-

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organized workers into bona fide unions?

The Standard reported said 29 churches, 22 of which are in Africa, now belong to the World Alliance. Five churches were admitted to membership in 1961.

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CONFIRMS PRISONERS

ANGOLA, La.—Bishop Robert Emmet Tracy of Baton Rouge, La., confirmed 17 prisoners, including a man on death row, in the state penitentiary here.

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organized workers into bona fide unions?

Priests sentenced in Red Lithuania

BERLIN—The Supreme Court of Soviet Lithuania has sentenced 20 Lithuanian priests to prison terms on charges of subversion, currency fraud and other crimes.

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SISTERS FOR TOMORROW

VALIATHOVALA, an All-Catholic Village with nearly 3,000 souls. There are seven SISTERS in VALIATHOVALA now; many more are needed.

At a press conference in Dallas, during the recent inter-American congress of the Congregational Christian Doctrine, Cardinal Coggian, Papal Secretary of State and for-

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organized workers into bona fide unions?

TO DO IN '62

THE NEW YEAR IS ALREADY ONE MONTH OLD. Will you ask yourself, come December, what you did this year to bring Christ to the world?

At a press conference in Dallas, during the recent inter-American congress of the Congregational Christian Doctrine, Cardinal Coggian, Papal Secretary of State and for-

ized compulsory membership in any union whatever, not even in the Christian unions, which alone have had her positive approval.

organized workers into bona fide unions?

HAVE YOU REMEMBERED the missions in your will? It's the sure way of working wonders for souls even after you are gone.

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THE CRITERION

Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis 6, Ind.

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organized workers into bona fide unions?



MARIAN ASSOCIATES PLAN DRIVE—Leaders in the Marian College Associates, an organization which supports and contributes to the school's scholarship, student loan and athletic activities...

'Sensible' foreign aid

I hope, when the big pressure for foreign aid is put on again this year, that the Congress remembers a few of the facts of life about charity.

INDIA: SEVEN SISTERS IN BAMBOO. WHO'D THINK IT POSSIBLE IN 1962... OUR SISTERS IN VALIATHOVALA, southern INDIA, HATE TO SEE THE SUN GO DOWN... because without the sun they have no way to keep warm.

SUGGESTS FORMULA TO PROMOTE UNITY. VANCOUVER, B.C.—A more "maternal" Catholicism is needed to smooth the path to Christian unity, a priest-journalist said here.

TO DO IN '62. THE NEW YEAR IS ALREADY ONE MONTH OLD. Will you ask yourself, come December, what you did this year to bring Christ to the world?

SISTERS FOR TOMORROW. VALIATHOVALA, an All-Catholic Village with nearly 3,000 souls. There are seven SISTERS in VALIATHOVALA now; many more are needed.

NEAR EAST MISSIONS. FRANCIS CARDINAL SPELLMAN, President. MARY, JAMES T. RYAN, MARI' SOCIETY. CATHOLIC NEAR EAST WELFARE ASSOCIATION.

USHER Funeral Service. 'The Finest Possible' At Lowest Possible Cost. USHER MORTUARY. 2313 W. Washington St. MEloose 2-9352.

INDIANA CHURCH SUPPLY CO. 100 S. Pennsylvania St. 98-7479. DO SOMETHING ABOUT IT. Does your throat feel raw and irritated because you have a cold?

NEW! Only Sunday Missal that takes full advantage of all changes ordered by Pope John XXIII to make your participation in the Mass fuller, easier!

THE Fulton J. Sheen SUNDAY MISSAL. The most complete Sunday Mass ever published... includes every Mass that can be said on Sunday.

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INVEST for LIFE and ETERNITY through our Mission Contract. You will have an assured income from your money, and your good deed will assist a noble cause now and after your death.

REV. FATHER RALPH, S.V.D. CATHOLIC UNIVERSITIES. 316 N. MICHIGAN CHICAGO 1. Write today for information to Name Address City Zone State.

THE FAITH EXPLAINED

The greatest sacrament

By REV. LEO J. TRESE

As we undertake to discuss the sacrament of the Holy Eucharist, we are somewhat in the position of the traveler who returns to revisit a well-known land.

We shall encounter many remembered sights—in this case truths—which we have seen before. Yet in these remembered truths we can expect to perceive facets of interest previously missed.

We also can expect to discover other truths—which had entirely escaped our observation on former visits to this familiar and beloved land, this topic of greatest of all the sacraments.

MOTHER AND TEACHER

A mandate to Catholics

We cannot conclude our encyclical without recalling another sublime truth and reality, namely that we are living members of the Mystical Body of Christ, which is His Church.

"For as the body is one and hath many members; and all the members of the body, whereas they are many, yet are one body; so also is Christ."

We invite with paternal urgency all our sons belonging to the clergy or the laity to be deeply conscious of this dignity and nobility due to the fact

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

that they are grafted onto Christ as shoots on a vine: "I am the vine and you are the branches." And they are thus called to live by His very life.

Hence, when one carries on one's proper activity, even if it be of temporal nature, in union with Jesus the Divine Redeemer, every work becomes a sacrament of His work and penetrated with Redemptive power: "He that abideth in me, and I in him, the same beareth much fruit."

IT THUS becomes a work which contributes to one's personal supernatural perfection and helps to extend to others the fruits of the Redemption and to leave with the term of the

Private devotion

Private devotions, although good in themselves whenever approved by lawful Church authorities, are nevertheless not to be given equal status with the official liturgy of the Church.

What the Supreme Pontiffs wish to achieve is not only a better understanding of the public and official worship of the Church, but also a more active participation of the laity in the liturgy itself.—Most Rev. Karl J. Alter, Archbishop of Cincinnati.

Have you ever desired to visit

- Japan
Formosa
Hong Kong
Philippines
Hawaii

Members of the 1962 Oriental Mission Pilgrimage will visit these exciting places during July. The group will be personally led by Msgr. Victor L. Gossens, Archdiocesan Director of the Society for the Propagation of the Faith, and Father Raymond T. Bosler, editor of The Criterion.

To receive a free, descriptive brochure of the itinerary and other Pilgrimage details, send this coupon to: The Criterion, 124 W. Georgia St., P.O. Box 174, Indianapolis 6, Indiana.

Name
Address
City

out Baptism we cannot get to heaven.

Yet, despite all the wonderful things that Baptism and the other five sacraments accomplish in the soul, they still are but instruments of God for the giving of grace; while in the Holy Eucharist we have not merely an instrument for the giving of grace, we have the actual Giver of grace Himself, Jesus Christ our Lord, truly and personally present.

THE SACRAMENT of Christ's Body and Blood has had many names in the course of Christian history. Such names as Bread of Angels, Lord's Supper, and Sacrament of the Altar are familiar to us. But the name which has endured from the very beginning,

the name which the Church officially gives to this sacrament, is that of Holy Eucharist.

This name is taken from the account of the institution of the Holy Eucharist in the Gospels and the Bible. All four of the sacred writers—Matthew (26:26-28), Mark (14:22-24), Luke (22:19-20) and Paul I Corinthians 11:23-26—describe the Last Supper, and tell us that Jesus, as He took the bread and wine into His hands, "gave thanks." And so from the Greek word "eucharistia" which means "a giving of thanks" we have the name of our sacrament: the Holy Eucharist.

The catechism points out that the Holy Eucharist is both a sacrifice and a sacrament, and that it is the Holy Eucharist which is the Mass, that divine action

in which Jesus, through the agency of the human priest, changes the bread and wine into His own Body and Blood and continues through Him to do the offering which He made to God on Calvary—the offering of Himself for mankind. It is at the consecration of the Mass that the sacrament of the Holy Eucharist comes into being (or is "consecrated," as the theologians say); it is then that Jesus becomes present under the appearance of bread and wine.

As long as the appearances of bread and wine remain, Jesus remains present and the sacrament of the Holy Eucharist continues to exist. The act by which we receive the Holy Eucharist is called Holy Communion.

We might say that the Mass is the "real" Holy Eucharist and Holy Communion is the receiving of the Holy Eucharist. In between the two, the sacrament of the Holy Eucharist continues to exist (as in the tabernacle) whether we receive it or not.

IN UNDERTAKING to deepen our knowledge of this sacrament, we could not do better than to begin where Christ began: with that day in the town of Capernaum when Jesus made that great promise that He would give His own Flesh and Blood to be the food of our souls.

Jesus had laid the foundation for His mission—since being restored to order, all nations may firmly enjoy prosperity, happiness and peace. (The end)

The Liturgical Week

By REV. ROBERT W. HOVDA

■ FEBRUARY 4—Fifth Sunday after Epiphany. It is quite commonly true that in the sequence of Biblical readings at Mass, the function of the Gospel reading is to give us the light, the stunning insight into God's love, His mercy, His saving action, while the Epistle is a moral application—tells us what to do about it.

This Epiphany Mass is a perfect example. The good news of Christ in the Gospel is indeed that of His coming to earth, terrible with the marks of sin, beautiful with the marks of goodness, and somehow the former cannot be separated from the latter until He comes again in glory. As a consequence, the Epistle stresses the Church as a community of sinners, but also our forgiveness of one another. For it is in love that the Church of God is most especially manifested, that His Epiphany continues.

■ MONDAY, February 5.—St. Agatha, Virgin, Martyr. God's love for the human person is particularly evident in the lessons of this Mass of St. Agatha. For, even in this liturgy celebrated in honor of a virgin martyr, Jesus is singular and individual gift, that there are many ways of being "in" the Church, and that the disciples in the Gospel are absolutists.

Listening to His teaching on the unity and permanence of marriage, they learn to understand that "it is not expedient to marry." He quickly corrects them. Only some of His members are called to this celibate life. And the Epistle warns us that the things we think are base or foolish in this world may not be so, that the Christian should not be proud because of his particular calling but should take his pride in the Lord.

■ TUESDAY, February 6.—St. Titus, Bishop, Confessor. As the dignity of the Bishop and president of our public worship, the chief preacher of the Word of God, so he is also the leader of the apostles by the means of which our Lord Jesus Christ addresses the world to which he came (Gospel). But the bishop cannot celebrate the liturgy without the "Amen" and the participation of the Church. Neither can he exercise his pastoral office of Christ in its fullness

without the cooperation and commitment of all Christ's members.

■ WEDNESDAY, February 7.—St. Romuald, Abbot. The Christian notion of "vocation" is the notion of a response to God's call by an individual human being, a response to a call which is greater than he can realize is of God. This realization is based on prayer, on an analysis of our abilities and potentials, and on a realistic appraisal of the kind of life and work in which we can find satisfaction and happiness and peace.

For he who hears God's voice, as the Epistle for the Mass of an abbot.

■ THURSDAY, February 8.—St. John of Matha, Confessor. No honorable work or way of life is excluded from the Christian panorama of vocations. Today's lessons give us the only absolute criteria: a continual watchfulness and submission before Christ and the exclusion of merely selfish and mercenary motives. The theme of the "just man" runs throughout the Mass. And justice means doing what we believe to be the will of God. This is the way we love Him, whatever our vocation, way of life, or work.

■ FRIDAY, February 9.—St. Cyril of Alexandria, Bishop, Confessor, Doctor. It is through the great variety of human vocations, human tasks, human ways of life, that the Light (Gospel) which is Christ is made present everywhere in the world to which he wishes to manifest himself. This is part of the importance of our Christian public worship. It is the variety of human vocations, human tasks, human ways of life, that we expose and re-expose ourselves to the Light, so that we may carry it out. And this is possible only if every Catholic congregation comes to know the Mass, to enter into it, to understand its lessons, to participate in its prayers, its songs, its psalms.

■ SATURDAY, February 10.—St. Scholastica, Virgin. The ancient figure of the Church as the bride of Christ is the dominant theme of today's Mass. In it we see the dignity of the Christian life and of all Christian vocations. He came not to subjugate us as earthly natives nor to dominate us as heavenly beings, but to share with us as sharers in His life, as the beloved, as the bride. It is in this unity, shabby, wrinkled Church, as the Church, that we know this dignity. That is why the Mass, whether weekly or daily, is our Eucharist, our thanksgiving.

Informed Catholicism

"Informed Catholicism" calls for study. The study of the Catholic religion is the study of a religion that is at one and the same time a body of dogma and the way of life which is the inevitable logical sequence of that dogma, understood and accepted. Moreover, since by nature we are social beings, our way of life is both personal and social. Therefore, serious striving for "Informed Catholicism" must take into account both the moral code of the individual and the social complex of which he is a part. The informed Catholic must not only intellectually know how to apply it to his life, understands the values in the civilization in which he lives and undertakes, as far as possible, to influence those values in the cause of right and justice.—Most Rev. Richard J. Cushing, Archbishop of Boston.

In most Protestant churches today the Lord's Supper or the communion service is held to be merely a memorial rite commemorating the Lord's death with the bread still remaining bread and the wine still remaining wine.

In trying to escape from the doctrine of the Real Presence, Protestant theologians have tried to explain away Christ's words as not being meant in a real sense, but only in a spiritual sense, or figuratively.

But there can be no "watering down" of Christ's words without doing violence to their very evident meaning. Jesus' words could have been more emphatic: "My flesh is food indeed, and my blood is drink indeed." There just was no way to put it more plainly. In the original Greek in which St. John wrote his gospel, the Greek word which in verse 55 is translated as "eat" is really closer, in its original meaning, to the English words "crunch" or "munch."

TRYING to explain Christ's words as being only a figure of speech, runs into another snag. Among the Jews, to whom Jesus was speaking, the only figurative phrase "to eat someone's flesh" was used figuratively was when it meant to hate that person, to persecute him venomously. Similarly "to drink someone's blood" meant to visit severe punishments upon him. Neither of these meanings—the only figurative meanings known to the Jews—would make sense in this discourse of Christ.

Another further proof that Jesus really meant that he said—that it would be His real Flesh and Blood in the Holy Eucharist—is the fact that some of Christ's disciples deserted Him because they found the idea of eating Him too repulsive.

They did not have enough faith to see that if Jesus gave His Flesh and Blood as their only food and drink, He would do it in a way that would not be repugnant to human nature. So they left Him, and no longer went about with Him.

Jesus never would have let these disciples go if their defection was simply the result of a misunderstanding. Again and

again at other times He took the trouble to clarify His words when He told Nicodemus (John 3:3) that a man must be born again, into his mother's womb. Jesus was very patiently set Nicodemus straight on the matter of Baptism.

Here however at Capernaum Jesus did not call His uttering words to explain that they had misunderstood Him. He could not call them back. They had understood Him aright. It was their faith that was wanting, and sadly Jesus had to watch them go.

That is why we say that the doctrine of the Real Presence is inescapably contained in Christ's words of promise. Otherwise words have lost their meaning and Jesus speaks in hopeless riddles.

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Adorn your bridal chamber, O Son, and receive Christ the King.

THE LIFE OF OUR LORD

Sunrise on Friday

By F. J. SHEED

At sunrise our Lord's captors brought Him before the Sanhedrin. For what purpose? Not for trial, certainly. Had this been a trial at which He was sentenced to death, the Evangelist—the three Jewish ones at least—would hardly have made so little of it. Mark mentions that it happened, but does not define it. It is only Luke, the Gentile, who gives anything at all of the proceedings—two questions asked and answered, and the answers taken as decisive.

In fact there was not even the semblance of a trial. And we can hardly be surprised that He had not dared to arrest Him in daylight (Mark XIV:2); still less would they have dared to try Him for the sentence of Him and of Him themselves. There was too much possibility of immediate riot and abiding outrage. They thought Him a mortal peril, and they wanted Him dead. But the occupying Power must slay Him.

Before the leaders could hand Him over to death at the hands of the Romans, the whole Sanhedrin must be convinced that He deserved to die. That some of them were, we have already seen. Pharisees because of teachings contrary to those they held sacred. Sadducees because He threatened their position, both with the Jews and with the Romans, and with their own people (Luke XX:16). But men of the calibre of Gamaliel, for example, who had been shown the evidence that reports at second or third hand, and better reasons than self-interest, for sending a fellow Jew to death.

There would be similarities between the two meetings—the night meeting of Christ's death, the morning meeting of the full Sanhedrin at which the evidence was tried to bring answers from the Prisoner which would settle His guilt would have been asked. Only those who had drawn such answers would be asked again at the second. There was one question in particular (read it now: Matthew XXV:12; Mark XIV:61). It only He could be a substantial presence of Jesus in the Holy Eucharist, a doctrine which had been firmly believed by all Christians for fifteen hundred years.

Luther did admit some sort of presence of Christ, at least at the moment of receiving Holy Communion. But as other Protestant churches sprang up in the fields fertilized by Luther, more and more they refused to accept belief in the Real Presence.

It was after the healing of the paralytic at the pool by the Sheep Gate. Our Lord had said that He works continuously, as His Father does; that as the Father raises up the dead and gives life, so does the Son. Whatever the Son sees the Father doing, He Himself does in exactly the same way. All should honor the Son as they honor the Father; to fail in honor to the Father, it was a claim to be God. And as His hearers knew nothing of the Blessed Trinity, they could only see it as an assertion of two Gods.

That was blasphemous, indeed, and by Jewish law merited death. Some members of the Sanhedrin might have been there when He said these things, all must have studied reports of the most shocking words ever uttered by a Jew. On the night before, He had claimed as His own the title to which all these other claims were attached. And now in the Sanhedrin itself He repeated the claim.

He was saying Yes, evidently. And Yes was blasphemous. But why? The phrase "sons of God" had been used in the Old Testament concerning those God favored—the angels, the Jewish people, the judges of Israel. But in the Old Testament no single individual had actually been called "a son of God"—least of all by himself! Yet Christ had gone beyond even that: barely tolerable. Him and by Jewish law merited death. Some members of the Sanhedrin might have been there when He said these things, all must have studied reports of the most shocking words ever uttered by a Jew.

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'THE INNOCENTS'

The latest horror movie from England is a gem

By JAMES W. ARNOLD

If anyone is in the mood for a real horror film, he should gather up his courage and see "The Innocents," British filmmaker Jack Clayton's splendidly terrifying trans-

fusion. Instead, there is something really frightening: supernatural evil, a flickering insight into hell. Those who do not enjoy confronting reality will find little consolation in "The Innocents."

The James story is at least implicitly religious, and closer to supernatural combat than most movies. It is about a young woman fighting a pair of evil spirits for the already gravely corrupted souls of two children.

The subject is taken seriously, and the ending is both happy (one child at least temporarily sane, the other dead).

CATHOLICS may be disappointed that the heroine, a nunster's sensible, almost too-Victorian and somewhat meek on her own, without seeking much help from the powers of supernatural good. But if that makes better drama, it might not make better drama.

To Catholics, at any rate, who pray each Sunday for help against "evil spirits who roam through the world seeking the ruin of souls," this film will be more than just another ghost story.

The movie also importantly clarifies the devil's public image. Modern men seem eager to examine the world and the flesh, but find if another matter to look the devil in the eye. In drama, even he such a genius as Shakespeare, the devil is played mostly for laughs.

After awhile, one comes to think of Lucifer as he is in the theater: gentle, witty, polite, much less boring than some moralists. "The Innocents" helps correct that impression, because its damned souls are tortured and hunted with a hunter's hunger to destroy.

THE FILM leans heavily for its power on the hopelessness and terror of the heroine's situation: virtually alone on a vast English country estate, struggling to fend innuendos against possession by the ghosts of Peter Quint, with his "white face of damnation," and his sinister mistress, Miss Jessel, "dark as midnight in her black dress, her haggard beauty and her unutterable woe."

Deborah Kerr, pretty, lady-like and sensitive as ever, plays the embattled governess with Oscar-winning intensity occa-

sionally bordering on hysteria: overall, an intelligent, first-rate job.

Most other achievements must be credited to young (41) producer-director Clayton ("Red at the Top"), who rescued the James novel from the property file and filmed it in England exactly as he wanted it.

He assigned the script to arty playwrights William Archibald ("The Cantlevers Terrace" now on Broadway) and T. P. Murnaghan, about as big as Los Angeles, with sprawling lawns, rose gardens, lakes, etc., as the script notes ironically, "a heaven for children."

Among some of Clayton's marvels:—selection and handling of the cast, especially child actors Pamela Franklin and Martin Stephens, who manage to be nervous, attractive, and disturbingly white at the same time, with an off-key laugh, a sly glance, a teen-ager smile, conveying the loquacity of the sublimely, almost chummy Miss Jenkins is berated as the sturdy housekeeper who provides contact with normality, and Michael Redgrave is superbly artful as the frankly profligate uncle for whom children are as welcome as closing time at the palladium.

—The photography (by Freddie Francis) which seems forever probing into the actors' souls, providing the mansion's gloomy, atmospheric, and menacing atmosphere among the shrubs, ponds and decaying monuments. A handful of sequences (the boy wildly riding the pony, a Quaker taught him and reciting an eerie poem, Miss Kerr-cum-candles pursuing ghosts) obsesses down the hallways, the game-cracking climax amid the terrace statues) are set pieces of technical perfection.

—The handling of the ghosts, who are always disturbingly solid. Skeletons and bedclothes are cruelly unsettling, but circulation is stopped far more effectively by middle or distance shots of faint figures, standing alone in a field or on a tower, simply staring and waiting.

—The brilliant use, to convey mood, of sound; the chirping of birds, the girl's constant melancholy song, the buzzing of a bee in a haunted schoolroom, the appropriate crowing of morning wind, the screech of children's laughter, the scratch of chalk on a slate, the thunderous boom of the door as Miss Kerr shuts herself up alone in the house to face her wicked adversaries.

—Finally, the conception of the crucial scenes. In one, actress Kerr and the female ghost have a spiritual tug of war for the girl in a lonely boathouse amid a brewing thunderstorm; in another, Miss Kerr and young Stephens debate Good and Evil in a greenhouse full of covering plants and shadows and impending doom.

In sum: "The Innocents" is theological melodrama for those with strong hearts and a taste for excellence in the macabre. (Legion of Decency A-3)

Radio and Television

CHAPEL DOOR (TV)—Monday thru Friday, Feb. 5-9, "Sister Says," a catechism class for children, will feature Sister Mercedes Ann, S.P., of St. Ann's School, Mans Hill. (WBST-TV, Channel 8, Indianapolis, 7:30 a.m.)

HOOR OF ST. FRANCIS (TV)—Sunday, Feb. 4, "I Remember Harry," a piece of contemporary fiction about a man who did success go to his soul. End of series. (WFBB-TV, Channel 6, Indianapolis)

SACRED HEART PROGRAM (TV)—Sunday, Feb. 4, Father William J. J. Driscoll, of Baltimore, presents the second talk in a series entitled "Christ-Like Suffering."

LOOK UP AND LIVE (CBS-TV)—Sunday, Feb. 4, Three films depicting life in the monastery and the role of a priest's ordination will begin a five-part series today. The first program is a filmed visit to St. Albert's Monastery in Oakland, California.

CATHOLIC HOUR (NBC-Radio)—Sunday, Feb. 4, The February network series will feature Father Joseph E. Manion, C.S.S.R., who will speak on the religious vocation and its meaning in today's world. (Some stations may be carrying Dom Hubert van Zeller, O.S.B., on a delayed basis. He was the January speaker.)

CATHOLIC HOUR (TV)—Sunday, Feb. 4, "Fire Watch," a script based on Thomas Merton's "The Sign of Jonas," is the third in the current series "Lamp of the Soul." The dramas are from the pen of playwright Father Dominic Rove, O.P.

Books of the Hour

The hand of friendship

MADISON, Wis.—First and second graders of St. Raphael's School here are attending classes in the youth center of Grace Episcopal church while their new school building is under construction.

Msgr. Edward M. Kinney, cathedral rector, saluted the "unusual generosity" of the Episcopal church in making its facilities available to the parochial school students.

The Rev. Paul Hoontra is rector of Grace Episcopal church. Children in the third through eighth grades of the parochial school are attending classes in the Episcopal cathedral basement and auxiliary while their new building is under construction.

Negro Baptist leader asks adoption of Pope's ideals

HOT SPRINGS, Ark.—A Negro Baptist official who recently had a private audience with His Holiness Pope John XXIII said here that worldwide diffusion of the Pope's ideals would usher in "a new day of friendship" among Catholics and non-Catholics.

Dr. J. H. Jackson, president of the board of directors of the National (Negro) Baptist Convention, U.S.A., Inc., also called personally for a spirit of religious tolerance among members of different religions.

THE BAPTIST official, who had a private audience with Pope John in Vatican City on December 20, 1961, said: "If the Pope is blessed with the sufficient lifespan and his ideals continue to grow both in the Roman Catholic Church and outside of it, I believe that a new day of friendship and good will shall dawn among Catholics and non-Catholics around the world, and any form of religious persecution will be a thing of the past."

Dr. Jackson also said that "those who espouse the way of racial and religious prejudice are not following the spirit of Pope John XXIII as I understand him."

"Let us commit ourselves," he said, "to a program of good will and tolerance as we come face to face with other religious groups who differ from us in theology and in the interpretation of life."

"Let us discourage those who would carry on a campaign of hatred or prejudice against members of the Roman Catholic Church or any other church. Let us strive to maintain a friendly attitude toward our Roman Catholic brethren, and let us lead others in this great campaign of tolerance."

Dr. Jackson was among the first Protestant ministers in the U.S. to support publicly President Kennedy's right to run for the presidency.

Books of the Hour

Mauriac falls short

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

Francis Mauriac's "Cain, Where is Your Brother?" (Coward-McCann, \$3.75) seems to be a good example of the sort of book that gets published because there are those who feel that anything by a certain author will be worthwhile — either because he is a certain Catholic prominent in politics, or a Catholic expert in a particular subject field.

Writing is almost the life's breath of the dedicated literary man, but it is just possible that not everything he commits to paper is really worth placing before the world.

"The book's jacket speaks of it as 'an intense meditation on the inner values of our society,' and some of the essays fit that description—but much of the book is the highly personal reflection of an often indignantly opinionated man, annotated by patriotism (one must almost say national-ism) to a degree that goes far to vitiate some of his most deeply spiritual passages."

What are some of these personal and deeply felt opinions? That war is always and everywhere "evil, and therefore not of God," even when it is just that the Germans as a race are evil and untrustworthy. That a Frenchman can neither forgive nor forget the activities of those who followed the line of the Vichy government.

That the "pre-condition" for the salvation of Europe is the spiritual brotherhood of French and English. That the Frenchman who says, "I am a European first of all," means "I have chosen to be a traitor." That Marshal Petain "for his admirers as well as for his opponents, will remain a tragic figure wandering eternally halfway between treason and sacrifice." (A moment's theological reflection might have shown that Mauriac that, in the matter of worldly reputation, no one is going to wander about "eternally"; there will be a final determination, one way or the other at the Last Judgment.)

These political and, as it seems to me, preferably ephemeral reflections (there is, by the way, a brief one on the greatness of General De Gaulle) alternate with essays of a much more permanent value, whether on the urgency of some of the Sundays of the year, or on the vocation of the Catholic writer. But these are few, and it does not seem that they are worth the price of the book, nor that they contribute to (Continued on page 9)

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Faculty additions, curriculum shifts listed at Woods

ST. MARY OF THE WOODS, Ind.—Dean Sister Mary Joseph, S.P., has announced the appointment of Father Norman Weyand, S.J., as a visiting professor on the faculty of St. Mary-of-the-Woods College, in connection with curriculum changes for the second semester.

A professor at West Baden University, West Baden Springs, Ind., Father Weyand will continue to teach a course in the English novel.

Sister Mary Ruth, professor of biology, and Mr. Newton Brannan, professor of physics, will combine physics and biology for a joint course in radiobiology. Equipment for this course has been made possible by the St. (800) Atomic Energy Commission grant, recently awarded to the college.

Other curriculum changes will include a course in Social Institutions, a three-hour class supplementing introductory sociology, to be taught by Father Joseph Kempf, professor of sociology.

Father William Stinesman, professor of psychology, will offer a new three-hour course in Perception and Learning.

A new one-hour credit course in humanities will be open to seniors next semester. This course is designed for the enrichment of students in the fine arts college.

Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Evansville, Madison, and New Albany.

SAFECO Boatowners Policy pulls you out of troubles like this... HIGH AND DRY? SAFECO Boatowners Policy pulls you out of troubles like this... A. J. "Andy" Auda. Fire - Homeowners - Auto - Life - Boats. Bus.: FL 9-5300 - Res.: FL 7-7611. 4602 E. 10th St. at Drexel, Indpls.

famous Churches of the World. The Cathedral of Mexico City. Located in the oldest city of the Western Hemisphere, the Cathedral of Mexico City is one of the largest and most imposing churches of the Americas. Construction begun in 1573. Completed 1700 years later. Exterior length: 476 feet. Exterior width: 203 feet. Includes the Gothic, vaulted ceiling of the sacristy and several of the side chapels. The visitor sees an early Renaissance nave and aisles and Churrigueraesque (Baroque-like) style developed in Spain by Jose Churriguera altars and fittings. The high altar is Neoclassic. The building adjoining the cathedral is the Sagrario Metropolitano. It has elaborate carvings and is one of the most exuberant Churrigueraesque structures in Mexico.

AROUND THE ARCHDIOCESE

Dessert card party set in Clarksville, Feb. 14

CLARKSVILLE, Ind.—A dessert card party, sponsored by Our Lady of Providence Guild, is scheduled Wednesday, February 14, playing begins at 8 p.m. in the school cafeteria. Door prizes and table prizes will be given. The proceeds will benefit the school. The affair is open to the public.

The newly installed officers of St. Anthony's Altar Society are: Mrs. Rudolf Koranchar, president; Mrs. Norman Lambert, vice president; Mrs. Edward Good man, secretary; Mrs. Francis Raymond, treasurer; and Mrs. Edward Simkora, financial secretary.

NEW ALBANY

The New Albany Deanery Council of Catholic Women recently installed new drapes in the Catholic Chapel at Silvercrest Tuberculosis Hospital. The deanery has requested that each parish and Catholic organization in the deanery donate toward the cost of drapes.

SHELBYVILLE

Mrs. Henry Thomas is the newly elected president of St. Ann's Altar Society at St. Vincent Church. Other officers include Mrs. Thomas Wheeler Jr., vice

president; Mrs. Herman Gillis, secretary-treasurer; Urban Walker, Walter Schweigman and Jack Hewitt have been elected trustees.

COLUMBUS

Approximately twenty members will be initiated into the Father Baron Circle No. 2, Daughters of Isabella, at 2 p.m. on Sunday, February 4. The initiation will be held at the Knights of Columbus Home.

Plans for a rummage sale are being handled by Mrs. John Broderick, Mrs. Irvin Hamlin, Mrs. Emmet Foley and Mrs. Robert Reichle.

BRADFORD

Robert Gettelinger is the newly elected president of St. Michael's Holy Name Society. Other officers include Porter Bass, vice president; George Geswein, secretary; and John Precited, treasurer.



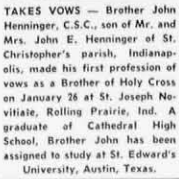
Farmer shares sweet corn methods

COLORADO SPRINGS, Colo.—A farmer here is aiding the cause of international friendship by carrying his sweet corn technique to Columbia.

Tony Venetucci of St. Mary's parish, well known in the Pike's Peak region for his success in growing sweet corn, has left for Bogota, Colombia.

There he will be the guest of Father Titos Astrauskas, an old friend, whose brother operates the farm on which Venetucci will carry out a series of experiments with raising varieties of sweet corn.

Venetucci is undertaking the Colombia trip at his own expense. He said he hopes to promote better public relations for the U.S. in Latin America and to benefit South American farmers with modern farming know-how—especially in raising excellent sweet corn.



Parish credit union set to pay 3.5% dividend

JEFFERSONVILLE, Ind.—Share holders of Cor Jesu Federal Credit Union, organized last year at Sacred Heart Church, will receive a 3.5 per cent dividend on savings, it was announced at the group's meeting held in the church cafeteria recently.

William Schofield, credit union treasurer, released a statement of income and earnings for 1961 and reported membership rose from 52 to 218 during the year, with total savings of \$9,300 and forty-seven loans made during the year.

THREE NEW directors were elected to serve three year terms. They are Robert Hartlage, Francis W. Sample and John F. Foltz. C. J. Burkhardt was elected

president at a board of directors' meeting following the membership meeting. Other officers were: Sample, vice president; Schofield, treasurer; R. J. Zoelner, secretary. Other member directors are Arthur Cotttingham and the officers.

Richard Voigt, retiring director and membership chairman, and Gerald Kraft, outgoing president, are filling vacancies on the supervisory audit committee, headed by Hartlage.

THE GROUP'S credit committee, headed by Forrest Hunter, who was re-elected, also includes Robert Boylan and James Elliott, Mrs. C. J. Burkhardt and Mrs. James Elliott are accounting clerks.

Officers of the Cor Jesu Credit Union are in Sacred Heart Church School, and are open for business from 9 to 12 Saturdays mornings and from 6:30 p.m. to 9:30 p.m. on Monday.

Valentine dance slated at Woods

ST. MARY OF THE WOODS, Ind.—The music of "Scarlet Rhythms" will fill the Le Fer Ballroom at St. Mary of the Woods College on Feb. 10. Couples will dance from 9 to 12:00 to the music of the Rick Sutherland orchestra at the annual Valentine dance sponsored by the Student Government Association.

Students holding positions on the S.G.A. executive board are serving as chairman for the various dance committees. Among them are Jan Gajen of Indianapolis, and Sandra Agnew, of New Albany.

DANCING

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Episcopal bishop backs school aid under 'conditions'

PROVIDENCE, R.I.—Episcopalians are not opposed in principle to the use of public funds for private schools provided certain conditions are met, according to the Protestant Episcopal Bishop of Rhode Island.

Bishop John Seville Higgins' statement came only a few days after the Rhode Island Churchman, published by the Episcopal diocese, noted editorially that "the beginnings of a parochial school system are to be found in our own communion."

The conditions for state aid laid down by the Bishop include a finding that the granting of such aid is constitutional and that it is desired by a majority of the people.

"They also state that public aid should be available "on a reciprocal basis" and that schools which receive it should be "properly and regularly supervised" by both state and local authorities. Bishop Higgins made his first public comment on the issue following a recent request by the school board of the Catholic Diocese of Providence for textbooks for parochial school students.

It opens the way to requests by Episcopal church-related private and parish day schools for similar state aid.

NEW CATHOLIC CENTER

STATE COLLEGE, Pa.—A Catholic center has been established to serve Catholic students and faculty at Pennsylvania State University here. The center will be conducted by Benedictine Fathers of St. Vincent Archabbey, Latrobe, Pa. More than 4,000 of the 18,000 students at the university are Catholics.

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FARMER'S VIEW Who's a peasant?

By DANA C. JENNINGS

"Kings may go and kings may fade, a breath can break them as a breath has made, but a stout peasantry, its country's pride, once destroyed can never be supplied."

That was Oliver Goldsmith's commentary on the de-population of the countryside by the glittering attractions of the new industrial cities of his time as expressed in his poem "The Deserted Village." By "peasant" he was referring to the stout countryman of his day, the tiller of the soil, the partner with God who made life possible for his industrial brothers. In the strict sense of the word the independent, upright, straight-thinking, God-fearing farm family of today is the "peasant" of today.

I'm not trying to insult anyone with the use of the word. We have come to read an erroneous meaning into it. We think peasant means poor, illiterate, uneducated, unskilled. Actually, peasant should mean a free countryman of non-royal lineage.

Goldsmith, some two centuries ago, realized that which too many of our fellows today do not realize: that a nation's strength lies in its country families, that a nation's wealth is measured in the abundance brought forth from the fertile bosom of Mother Earth. He might not have been able to quote statistics, but he sensed that most of any nation's new wealth comes from the soil and that "a stout peasantry" working in partnership with the Creator brings forth this new wealth to enrich the nation. (Unfortunately then as now the primary producer of new wealth was allowed to share in a minuscule portion of it). Be proud to be a peasant—although he an educated, cultured, devout, and industrious one—and pray God that with a little time and cooperation among us "peasants" we will soon be prosperous peasants.

THE CRITERION will carry a list of parish and country families, with those who have reported ones for the current issue. The following groups submitted data for the week.

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Ask tariff reductions to help U.S. farmers

MILWAUKEE — The National Catholic Rural Life Conference has called for a reduction of tariffs among free nations of the world.

The conference's 25-member executive committee issued a statement here approaching trade issues from the standpoint of their effect upon farmers.

"The American farmer, said the statement, is vitally concerned with foreign trade policy. In recent years our farmers derived 13 per cent of their cash receipts for foreign markets. American farmers have little to fear from foreign trade, because they are vastly more efficient than the farmers of other nations."

THE POLICY statement recommended: "That private organizations intensify their educational and promotional efforts to stimulate greater overseas demand for U.S. farm products.

"That the Trade Agreement Act (which permits the President to negotiate trade agreements item by item) be replaced with new legislation which will move the U.S. more quickly toward freer trade and enable the President to negotiate more expeditiously with the European Common Market nations and the emerging nations.

"That the Food for Peace Program be expanded as a means

of helping emerging nations attain that degree of productivity which will make them active participants in world trade."

The NCRLE statement said that "unless we accept imports, other nations will not have dollars with which to purchase our exports."

"CONVERSELY," the statement continued, "the U.S. cannot indefinitely maintain overseas military operations and foreign aid programs unless it enjoys a favorable balance of trade."

It also stated that "unwarranted trade restrictions encourage uneconomic production of goods which could be produced cheaper in other nations," resulting in "higher prices for consumers."

The statement warned that the communist threat is among the new developments that vitally affect international trade.

"The danger of militant communism to the free nations," said the statement, "makes it more important that they cooperate more closely and avoid trade policies that might be injurious to one another. The productivity and prosperity of the free industrial nations helps hold communism in check."

Members of the NCRLE executive committee present at the meeting here included Bishop Joseph M. Marling of Jefferson City, Mo.; NCRLE president, Bishop Leo A. Pursley of Fort Wayne-South Bend, episcopal adviser, and Father Edward O'Rourke, Des Moines, Iowa, executive director. The conference has its headquarters in Des Moines.

Priests, ministers join in prayers for church unity

MONTREAL—Some 150 priests and ministers of various faiths met at the University of Montreal to offer prayers for Christian unity.

Among the churches represented were the Catholic, Anglican, Presbyterian and United Lutheran. Father Russell Breen, chaplain of the McGill University Newman Club, delivered a brief address.

Father Breen said later that it is the intention of the clergymen to make the meeting an annual event.

Asked if the meetings would be open in the future to laymen, he said this is a possibility, but added that "before this is done it is important that there be some meeting of minds on the questions of doctrine."

"Otherwise it just becomes an exchange of ignorance," he stated.

Father Breen also said that there should be developed among the laity a real sense of the urgency for Christian unity and a profound awareness of the harm being done to the Christian cause by religious divisions.

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St. Jude Hospital dedication slated
MEMPHIS, Tenn. — St. Jude Research Hospital, a long-time charity of actor Danny Thomas and a group of volunteer workers, will be officially dedicated here February 4. It is the only hospital in the world devoted exclusively to research on crippling diseases of children.

Indianapolis Parish Shopping List

Grid of 24 parish shopping lists including Assumption, Holy Angels, Immaculate Heart, Little Flower, St. Catherine, etc. Each entry lists the parish name, address, phone, and various services offered like groceries, meat, bakery, etc.

Real Estate advertisement for St. John of Arc featuring a photo of Joseph M. Arous and listing services like home buying, selling, and insurance.

Holy Name advertisement with a large 'Q' and 'A' format, discussing transportation, utilities, and home building.

Read Our Classifieds Regularly advertisement with a list of services like mattress recovery, business services, and carpentry.

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Grid of 24 advertisements for various home maintenance and service businesses, including plumbers, electricians, painters, and roofers.

Pontiff urges prudence in writing on Council

VATICAN CITY—His Holiness Pope John XXIII has called on commentators on the forthcoming ecumenical council to speak with "prudence and objectivity."

The Pope spoke at the final meeting of the third session of the Central Preparatory Commission for the council.

Pope John stressed that it is the bishops who will be responsible for the decisions reached

by the council. He pointed out that publications by clerics and laymen on the council "have only a personal value."

THE PONTIFF'S words were almost identical with those used by the Vatican City daily in its recent criticism of a new book by Father Riccardo Lombardi, S.J., founder of the Movement for a Better World.

The noted Italian preacher called for a "reform of the Church" in an editorial in the "Council." The Jesuit priest called on the prelates who will take part in the council to make sweeping reforms in the Church's administrative staff, the Roman curia, including the establishment of a "world senate" of Catholic laymen. He was also critical of the curia's efficiency. The book was widely commented on in the Italian press.

L'OSSEVATORE Roma in a note in an editorial (Jan. 11) said that "certain judgments which the author hazards . . . are rash and unjust." It cited the words spoken by Pope John at the close of the central commission's first session last June. The Pope commented on various proposals before the council commission and declared:

"But in dealing with grave and serious things, we have the duty to present them with prudence and simplicity."

The Vatican City newspaper added that Father Lombardi's book "advances thoughts, observations and criticisms which have only private and personal value."

A few days later, Father Lombardi said he was in complete accord with the criticism of his book made by the editorial and added that he was completely submissive to Church authorities. He admitted that his proposals for the council have only a personal value.

IN HIS SPEECH to the central commission, Pope John declared:

"In the copious bibliography published up to now, we like to recognize with paternal pleasure that almost all works, even those from outside the Church, understand what the council is, what it seeks and at what it aims."

"So that individual contributions may be truly useful, it is desired that the various works—particularly those by authors of a certain reputation—may be written with prudence and objectivity so that they may not be a cause of perplexity and confusion."

Episcopal bishop cites unity signs

CHICAGO—The Rt. Rev. Gerald Francis Burrill, Episcopal Bishop of Chicago, declared here there have been greater developments on the road to Christian unity recently than there have been for centuries.

Bishop Burrill spoke at the annual dinner meeting of the Catholic Union of Chicago, an Episcopalian group, at the Lake Shore Club.

He cited the recent meeting of the World Council of Churches in New Delhi, India, at which the influence of the Orthodox church increasingly was felt, and the calling of the ecumenical council during 1962 by His Holiness Pope John XXIII as outstanding developments in closer Christian unity.

Theme announced for CFM program

NOTRE DAME, Ind. — The theme of the Christian Family Movement's program for 1962-63 will be taken from the encyclical Mater et Magistra of His Holiness Pope John XXIII.

The movement's coordinating committee announced at a meeting here that the program will focus attention on Pope John's call to the laity to act in the world as Christians.

The Foundation for International Cooperation, set up by the coordinating committee a year ago, reported that it sponsored a study of African students in Catholic colleges in the U.S. and helped find employment for 500 foreign students.

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CONTESTANTS—Above, shown with their pastor, Father Joseph Grothaus (and several of the mothers) are nine of the 14 contestants who will compete for honors in the "Baby Contest" to be held at Holy Angels parish, Indianapolis, on February 11. The youngsters are, front: Regina Harrington, Taina Ladenna and Madonna Patton, Stephen Lynn Scusey and Robin Harding. Back row: Elmer Easton, Jr., Vance Harvell, Salvador Dominguez and Ronald Treadwell. Other contestants not in the photo include: John Hirt, William Webster III, Norman Childs, Robert Tinder and Timmy Peacock.

THEOLOGIAN'S VIEW

Protestant impressed with papal authority

NEW YORK — A Protestant theologian told a church unity meeting here that Protestants will have to give serious consideration to the claims of papal authority.

The Rev. Ralph D. Hyslop, professor of ecumenical studies and director of the program of advanced religious studies at Union Theological Seminary here, was one of four panelists at an inter-faith discussion on church unity at the Protestant Episcopal Church of the Heavenly Rest.

Three hundred persons attended the forum, which was sponsored by the metropolitan branch of the American Church Union, the Anglo-Catholic wing of the Protestant Episcopal Church.

THE OTHER panelists were Father Gustave Weigel, S.J., professor of ecclesiology at Woodstock (Old) College, a Jesuit seminary; Veselin Kesich, a lay theologian of the Serbian Orthodox Church and associate professor of New Testament and early Christian literature at St. Vladimir's Orthodox Theological Seminary in New York; and the Rev. Edward B. Hardy, Anglo-Catholic clergyman and professor of church history at the Berkeley Divinity School in New Haven, Conn.

Prof. Hyslop, a minister of the United Church of Christ (Congregational) affirmed his belief in the "undiminished authority of the Christian congregation," but added that synods and councils were "the ordinance of Christ for the well-being of churches, and for the establishment of truth and peace therein."

He said that Christian reunion must be seen not as an aspiration, but as "an absolute necessity" that the world may know Him whom God sent as His Saviour.

TURNING to the doctrine of papal authority, Prof. Hyslop said: "Let me confess to a doubt which I feel always in the mind of the Roman Catholic Church. It rises out of a very real and deep questioning of the superiority of the conciliar principle (the superiority of Church councils to papal authority) as contrasted with that of papal monarchy."

"I am not led to this questioning by the evident ability of the papal principle to maintain the unity of that Church from which we are separated. It is not to believe, it was corruption which in the past caused this separation, the divisions a few eadly wrought by a man outwitted by advantages which it conveys to those who hold it."

"I am more nearly persuaded of its validity by that argument which the Roman Catholic Church itself offers most powerfully, namely, that it is a principle not of human but of divine ordination."

"If indeed Christ gave to Peter and to his successors that kingly authority which is surely His to give, that the head of the Church upon earth might have the power to maintain the truth in spite of all error . . . then it is not safe to resist the loving summons of the Vicar of Christ. May I add that the embodiment of a doctrine in a person is at this moment in history, as past persuasive in the person of John XXIII."

Kesich noted that in the thought of Eastern Orthodoxy, only the Church is infallible. "Councils, bishops and popes can err," he said, and only the truth of the dogma expressed at a

council determines the infallibility of the council.

Eastern Orthodox recognizes only seven ecumenical councils. Kesich noted, while Roman Catholics recognize as many as 20.

"These first councils are not the private property of Eastern Orthodoxy," he said, but also of Roman Catholics and some Protestants. "They are a common ground, the voice of the undivided Church, the voice of an unbroken apostolic tradition."

The problem of Church reunion is viewed by Eastern Orthodoxy as one of return, not to a Byzantine past, but to the fullness of Revelation," Kesich declared.

"Anything else would be simply compromise" and "when Eastern Orthodoxy has been put on the path of heresy, it has been done in the name of compromise."

The Orthodox theologian expressed the hope that the Second Vatican Council will clarify the role of bishops in the Roman Catholic Church. Pope John has frequently stressed his role as the Bishop of Rome, he said, adding that in the Orthodox view all bishops are equal, but we feel that in the Roman Church some bishops are more equal than others."

FATHER WEIGEL said that church councils of the past had reflected the influence of emperors, nations and popes, but cautioned his audience to remember that council always "bring forth the mind of the Holy Ghost."

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Poles voice suggestions on Council

BERLIN—The Bishops of Poland have indicated that they plan to take part in the coming Second Vatican Council.

In a joint pastoral letter on the council, they also said they look to it to deal with such matters as "the provisions of Church law, liturgy, the form of divine services, the language of the services, church institutions, the diocese and its tasks, the social teaching of the Church, culture, technical matters, art, the tasks of lay Catholics in the Church."

POLAND'S leading Catholic newspaper, meanwhile, Catholicism has published an article contending that the Central Preparatory Commission for the ecumenical council will become a permanent body and will meet annually under the presidency of the Pope as a "council in miniature."

Father A. Bardecki, in an article entitled "The Bishops in the Contemporary Church," suggested that one of the reforms that will result from the ecumenical council will be a broadening of the role of the bishops of the

world in the central administration of the Church; that they should have more responsibility for the organizations of the Church in their respective regions.

The "Tygodnik Powszechny" article indicated that a clearer emphasis on this principle of joint action by the bishops in the administration of the Church might eventually facilitate an understanding with the Orthodox Churches, which have always held that principle to be very important.

"THE WHOLE episcopate, not the Apostolic See alone, is responsible for the Universal Church," Father Bardecki said. He said that in addition, great cultural and economic differences in various regions of the world tend to require that regional con-

Governor signs bus ride measure

MADISON, Wis. — Wisconsin's Gov. Gaylord Nelson has signed a bill providing tax-paid school bus transportation for private as well as public school pupils.

The law, scheduled to go into effect July 1, states that such transportation will be provided for pupils who live more than two miles from their schools.

In signing the bill, the Governor said any question regarding its constitutionality "will require a final determination sometime in the near future."

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