

# Aid needy, Pope urges children

NEW YORK—Pope Paul VI urged the nation's 5,800,000 students in Catholic schools "to make, in the spirit of Lent, your little sacrifices to bring aid and comfort to those in distress" throughout the world.

The exhortation came in the traditional Ash Wednesday (Feb. 23) message of the Pope inaugurating the school children's phase of the 18th annual U.S. Bishops' Relief Fund Appeal. The Pope's message was broadcast by the nation's major radio networks.

Pope Paul reminded the American Catholic elementary and high school students that they "enjoy a standard of living unknown before in history." He added: "But, this is not the case with all children everywhere."

"THE POPE worries about the little ones who go to bed at night hungry, or who have not sufficient clothes to protect them against the bitter cold of the winter, or who have no parents, or no homes at all, or still worse, who have no country to call their own," the Pontiff said. "The Holy Father's heart is further burdened with concern for those children who have recently suffered from the ravages of example, floods, earthquakes, hurricanes and wars."

The Bishops' Relief Fund is the chief financial support of Catholic Relief Services—National Catholic Welfare Conference overseas aid agency of U.S. Catholics. The general campaign for the 1961 fund appeal will be conducted nationwide from March 1 to 8, culminating with the customary Lenten Sunday collection on March 8. The campaign goal is \$5 million. In recent years the students in Catholic schools have raised \$1 million annually for the fund through sacrifices and contributions during Lent.

THE CAMPAIGN last year enabled CRS—NCWC, world's largest relief voluntary relief agency, to maintain a program valued at \$176 million which provided food, clothing, medicines and other necessities to some 40 million persons in more than 70 countries.

Pope Paul in his message paid tribute to the farflung program maintained by the Bishops' through the generosity of American Catholics.

## Prayer poll

PRINCETON, N.J.—Sixty-three per cent of adults questioned in a Gallup Poll said they pray frequently and another 25% reported they pray occasionally. The survey disclosed that 5% seldom or never pray, while another 6% said they seldom pray.

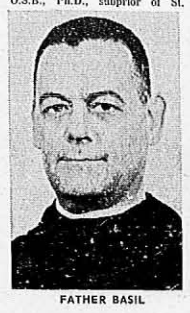
The survey also disclosed 48% said they attend church regularly; 27% seldom; and 25% do not attend.

# Liturgical Day set at Providence High

CLARKSVILLE, Ind.—An estimated 500 persons are expected to attend the first Liturgical Day in Southern Indiana, to be held at Our Lady of Providence High School here on Saturday, Feb. 22. Invitations have been extended to 35 schools and parishes in the Indiana-Kentucky area for the one-day conference, sponsored by the Providence religion department.

HIGHLIGHTING the program, which will emphasize the meaningfulness of the liturgy, will be lectures by three theologians.

- Sister Alexa, S.P., Ph.D., associate professor of religion at St. Mary-of-the-Woods College, will speak on "Old Testament Roots of Christian Liturgy."
- Very Rev. Basil Mattingly, O.S.B., Ph.D., superior of St.



FATHER BASIL



AD ALTARE DEI-MEDALISTS—Archbishop Schulte conferred the Al Altare Dei Medal on 90 Boy Scouts from the Archdiocese in ceremonies at SS. Peter and Paul Cathedral on Scout Sunday, Feb. 9. The two Scouts above are David Reuter, left, and Joseph Hill. Both are members of Troop 233, St. Michael's parish, Greentield.

# Propagation of the Faith drive opens

Archbishop Schulte this week urged Catholics to give generous support to the annual membership campaign for the Society for the Propagation of the Faith.

The Archbishop's appeal is contained in a letter to be read in all churches on Sunday, Feb. 16.

The letter emphasizes the obligation of every Catholic to support the mission apostolate by prayer and almsgiving.

"The vigorous preaching of the Gospel," the Archbishop points out, "must be continued unceasingly everywhere if men are to have their chance to enter the Church."

"We cannot insist too strongly," Archbishop Schulte writes, "on the importance of your membership in the Society for the Propagation of the Faith."

There are four classes of membership in the Society. Individual Annual: enrolls one person, living or deceased, for one year for \$10. Family Annual: enrolls an entire family—father, mother and children—for one year for \$10. Individual Perpetual: enrolls one person, living or deceased, forever for \$50. Family Perpetual: enrolls an entire family (father, mother, and children, living or deceased) forever for \$100.

# Meinrad Archabey and chairman of the philosophy and religion department at St. Meinrad College, will discuss "The Mystical Body and Personal Commitment in the Modern World."

• Father John D. Davis, S.T.D., associate professor of theology at Bellarmine College, Louisville, will speak on "Modern Liturgy and the Mind of the Church."

MASS WILL BE celebrated by Father Anthony Etienne, a member of the Providence faculty, who will also deliver the homily. Father Albert Ajamie, director of the Archdiocesan Liturgical Commission, will direct the congregational participation.

Registration for the conference begins at 9 a.m., concluding with community prayer at 2:30 p.m.



SISTER ALEXA

# Pope and Patriarch exchange greetings

ISTANBUL—Pope Paul VI has sent a letter to Orthodox Patriarch Athenagoras of Constantinople (Istanbul) expressing his esteem and affection for the Orthodox leader.

The letter was presented to the Patriarch by Archbishop Francesco Lardone, Apostolic Internuncio to Turkey. It recalled the meetings of the Pope and the Patriarch during the Pontiff's pilgrimage to the Holy Land in January.

After reading the message to the Orthodox Holy Synod here, the Patriarch praised the significance of the Jerusalem meetings for the whole of Christianity and spoke of the "illustrious and luminous" personality of the Pope.

Later, the Patriarch declared that Pope Paul is a great pope and said he hopes to see him again in Rome.

THE PATRIARCH, spoke at an Orthodox ceremony to pray for Christian unity. The ceremony in the Patriarch's Church of St. George was attended by a number of Catholic priests and laymen. In their name, Father Paszy, S.L., head of the Jesuit community in Istanbul, delivered a tribute to the Patriarch.

Patriarch Athenagoras invited those present to recite the Our Father in Greek and Latin.

The Orthodox leader said in his sermon, referring to his meeting with the Pope:

"We forget the evil of the past and we turn toward the future, the near future, the present year being happily in Jerusalem.

"It has already begun. This united, we can work better for the good of humanity and even for the good of our country. The fruit of our recent meeting with the Pope must lead soon to concerted undertakings that may lead toward the desired goal. And your presence here today is already a first fruit of Jerusalem."

"Yes, it is a great and important thing that we find ourselves united in this church to pray to God and to the Mother of God on the vigil of the feast of St. John Chrysostom, whom we both venerate."

The ceremony was concluded by liturgical chants. But before leaving the church, the Patriarch said: "Pope John was a great pope. Paul VI is another great pope."

Named Papal Chamberlains, with the title of Very Reverend Monsignor, were: Msgr. Joseph D. Brokhage, S.T.D., pastor of Holy Rosary parish and rector of the Latin School of Indianapolis; Msgr. Charles Boster, M.A., secretary of the Matrimonial Tribunal; and Msgr. Charles Reuter, J.C.R., pastor of St. Pius X parish and Archdiocesan Vicar for Religion.

The sermon for the conferral ceremony will be preached by Msgr. Clement Boster, pastor of St. Joan of Arc parish, Indianapolis. The Latin School Choir will sing.



FATHER DAVIS

# Civil Rights measure up for Senate action

By RUSSELL SHAW

WASHINGTON — The House of Representatives presented the nation with an early Lincoln's birthday gift—passage of the biggest civil rights bill in history by an overwhelming vote of 290-130.

The comprehensive measure, designed to obtain equal treatment for all Americans in voting, jobs, education, public accommodations, and Federally assisted programs, now goes to the Senate. It faces a hard fight there, including the likelihood of a southern filibuster.

The Senate is not expected to begin debate on the bill before the end of February.

The bill bars discrimination on grounds of religion and national origin as well as race. It has been endorsed by many religious organizations and spokesmen.

Last July 21 a joint statement supporting it was submitted to congressional committees handling the legislation by the social action and race action departments of the National Catholic Welfare Conference, the National Council of Churches and the Synagogue Council of America.

HOUSE PASSAGE of the bill came just 12 months after the historic National Conference on Religion and Race, held in January, 1961, in Chicago. Attended by Catholics, Protestants and Jews, that meeting is credited with having mobilized religious support of the civil rights movement to a degree never before realized.

President Johnson hailed the bill's passage by the House as "an historic step forward for the cause of human dignity in America." Leaders of civil rights organizations also praised the House action.

But critics of the legislation voiced warnings that it opens the door to infringement on states' rights and individual liberties.

Final House approval came Feb. 10 after nine days of debate on some 140 amendments. For the most part, those that would have substantially changed the measure were defeated by heavy margins. Most amendments approved were of a technical nature.

One amendment of substance, however, forbids job discrimination on grounds of sex as well as race, religion and national origin.

SEVERAL amendments relating to religion were adopted. One forbids the Civil Rights Commission to investigate membership policies or internal operations of religious organizations, as well as fraternal groups, college societies and fraternities, and private clubs. Another would permit a church-related school to hire employees on the basis of religion.

Under other amendments, an employer could refuse to hire an atheist or a person who belonged to the Communist party or any communist-front group on the Attorney General's list.

The bill is divided into 10 titles or sections. These are its main provisions:

Voting: Discriminatory literacy (Continued on page 9)



VOL. IV, NO. 19 INDIANAPOLIS, INDIANA, FEBRUARY 14, 1964

# Rev. Thomas G. Fields Limited aid dies at the age of 58

A Solemn Pontifical Funeral Mass will be offered by Archbishop Schulte at 11 a.m. Saturday, Feb. 15, for Father Thomas G. Fields, pastor of St. Patrick's parish, Indianapolis, who died Wednesday in St. Francis Hospital. He was 58.



FATHER FIELDS

Office of the Dead will be recited by the clergy at 10:30 a.m. Saturday in St. Patrick's Church. Vespers from the Office of the Dead will be recited at 3 p.m. on Friday, after which the body will lie in state in the church.

SERVING as archpriest of the Funeral Mass will be Father Ralph Doyle, pastor of St. John's parish, Logansport. Father Anthony McLoughlin and Father Gerald Burkert will serve as deacon and subdeacon, respectively.

Deacons of honor will be Father Dennis Spalding and Father Louis Gootee, Masters of ceremonies will be Father Kenny C. Sweeney and Father Paul Hutsmann.

The sermon will be delivered by Father Bernard L. Strange.

Burial will be in the priests' circle of Calvary Cemetery.

A NATIVE of Bramble, Ind., (near Logansport), Father Fields was ordained in 1930 after studies at St. Meinrad Seminary.

His assignments as assistant pastor included: Sacred Heart, Evansville; St. Charles Borromeo, Bloomington; St. Augustine, Jeffersonville; and St. Joan of Arc, Indianapolis.

In 1939, he was named as administrator of St. Peter's, Linton. Three years later he entered the military service to serve as a chaplain until 1946. He was then appointed pastor of St. Mary's parish, St. Mary-of-the-Woods Village, a post he held until being named pastor of St. Patrick's in 1949.

His assignments as assistant pastor included: Sacred Heart, Evansville; St. Charles Borromeo, Bloomington; St. Augustine, Jeffersonville; and St. Joan of Arc, Indianapolis.

Subsequent speakers and discussion leaders will include:

Feb. 26—Father Patrick Smith, instructor at Marian College, "The Bible, Source of Renewal." (Continued on page 9)

# Lenten Forum scheduled at Chatard High School

A Northside Lenten Forum, sponsored by Christ the King parish in cooperation with Chatard High School, will feature a series of five lectures and discussions on the Wednesdays of Lent.

The "Council and Renewal" is the theme of the Forum, which will begin at 8:30 p.m., Wednesday, Feb. 19, in the high school cafeteria.

Father Raymond T. Bosler, pastor of St. Thomas Aquinas

parish and editor of The Criterion, will be the first evening speaker. His topic will be "Catholic II, A First-Hand Report." Discussion leader will be Msgr. Charles Ross, pastor of St. Pius X parish.

Subsequent speakers and discussion leaders will include:

Feb. 26—Father Patrick Smith, instructor at Marian College, "The Bible, Source of Renewal." (Continued on page 9)



POSTER BOY FOR HEMOPHILIA WEEK—Four-year-old David Powell, a victim of the bleeder's disease hemophilia, has been chosen 1964 poster boy to promote the fund campaign of the Indiana National Hemophilia Foundation. He is shown above with his parents, Mr. and Mrs. Edward Powell, members of St. Mark's parish, Indianapolis, and Indianapolis Mayor John J. Barton. Mayor Barton has proclaimed February 15 to 22 as Hemophilia Week in Indianapolis. The week-long observance will be concluded with a dinner-meeting on Saturday, Feb. 22, at the Indiana State Teachers Association Center. (Staff photo)

# Official



THE ANNUAL collection for the Negro and Indian missions in the United States will be taken up in all churches of the Archdiocese on Sunday, Feb. 16, the first Sunday of Lent.

The Chancery Office

INTERVIEW WITH BISHOP WRIGHT

The role of the laity

By RHEA FELKNOR
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(Second of three articles)

Q. In one of your speeches a few months ago, Bishop Wright, you told some Catholic laymen to sort of take it easy. You said they had to do a little interior growing, too, along with their apostolic action. I know the Sisters have been working these past few years to see to it that their

(Bishop John J. Wright of Pittsburgh is one of the two American prelates on the Theology Commission for the Second Vatican Council. It is his commission which is now studying a Schema on the Laity, proposed for introduction at the Third Session of the Second Vatican Council this fall. This is the second of three interviews with the Bishop.)

Intellectual and professional reform keep pace with their spiritual growth. I'm wondering if perhaps the reverse emphasis is needed for the laymen—a sort of Laity Formation Program to insure that spiritual formation keeps pace with the intellectual and professional growth of a man.

A. If you're driving at the need for the development of an educated Catholic lay spirituality, then you couldn't be on more important ground.

Q. What do you mean by lay spirituality?
A. A spirituality proportioned to the needs, work and interests of the devout layman living in modern society.

Q. There's not too much literature on this—at least, literature directed to the man living outside a monastery.

A. You're right. There is a rich literature of spiritual direction—the science of the saints — for priests, nuns and religious—even for bishops. There is a relatively little for laymen. I know a sort of spiritual classic that might have been written for the laity either the appeal of the value that many of the great classics of ascetical theology or devotion have for those under religious vows.

And yet, Catholicism involves a way of life for us all, and that way of life is an interior thing. It expresses itself exteriorly—in the liturgy, in the things we do, and the things we say. But it is an interior life. It is a life of grace, a life of identity with our Lord and Savior Jesus Christ on the hidden level of the spirit. But such a life takes different forms. There is a specifically priestly spiritual life; its motivations, its consolations are specifically priestly. There is a way of life specific to religious, to nuns or brothers. It, too, has motivations of a particular kind, beyond the general motivation that all Christians have to serve God and save their souls. It has particular consolations and particular means to seek its particular kind of perfection.

Q. But what about the layman?
A. Well, the laity do not represent, as contrasted with clergy

and religious, a faceless, formless, anonymous ocean, all alike and impersonal. Among the laity there are many and richly varied categories of Christians—varied because of their widely differing categories of vocations.

Q. What do you mean by differing categories of vocations?
A. When St. Paul wrote about the diversity of offices but the same spirit at work in and motivating all, he was not speaking of an ecclesiastical structure. He was not speaking of hierarchy and laity and religious so much as of the differing kinds of vocations by which His people serve God and save their souls. Among the laity are intellectuals, workers, soldiers, statesmen, politicians—there are all manner of different vocations, different patterns of life. These different vocations constitute the grounds of our differences with the clergy and Christ, but all of them are called to be coordinated in accomplishing the purposes of Christ and building up His Kingdom.

Q. Each is a different vocation, but working toward the same end.
A. And each calls for its specific spirituality over and above the general spirituality of the Christian life. Each presupposes a specific theological insight into what the Sacraments do for each—insights as to what the special graces flowing from the Incarnation offer to each. We've always had a certain understanding of this, as, for example, when we spoke of the duties of a person's state in life.

Q. But the lay state, in that framework of reference, always seemed to be one single vocation.
A. That's not so. It shouldn't be that way at all. A king has a specific vocation, a call from God, and specific graces attached to it. A clown has too, if it's his profession to be a clown and not just his mental state. The lawyer has a specific vocation, a call from God, and specific graces attached to it. A healthy lawyer, so has every trade. The healthy lawyer, so has every trade. The healthy lawyer, so has every trade.

Q. Who is going to do the spelling out?
A. The Church does, and that is why it is so urgent that the Council be clear on this question. The saints do, and the theologians, Good preachers do; so do many other good souls, religious and lay, who share by writing or example the wisdom that comes from their meditation and experience. Certain programs in the Church especially help one to perceive the principles and their application in the case of his own state of life. High among these is the lay retreat movement.

Q. Why?
A. Retreat houses should be schools of spirituality. Sometimes they prove less than ideal, but I have great hopes for what they can do, particularly in specialized retreats.

Q. What do you mean by specialized retreats?
A. Retreats for vocational groups. Retreats in which doctors come to understand what it is to be—beyond a mere technician or a mere member of a learned profession—God's healer in the world. Retreats where writers learn the tremendous power of human words to be the means of bringing people to the Word Eternal. And so, too, with artists, poets, playwrights, craftsmen, scientists, every vocation of men and therefore of Christians.

Q. A specific spirituality for each?
A. The specific spirituality of every type of person should be encouraged, worked on and brought to perfection. I think that this is going on increasingly all over the world. At least, wherever I go I find evidence of it.

Q. You are making an equation, then, between a man's spiritual life and his professional life. His professional life is the place in the world where he lives his spiritual life?
A. Yes. And in his family, if he is married. It comes back to Pius X's definition of Catholic Action—the Christian life lived, wherever it is lived.

Q. Would a retreat once a year be enough to do all this? To teach the layman of his own spirituality, isn't he going to need

more guidance than he will get in two or three days of a retreat?
A. Indeed he is. He is going to need more spiritual direction than could come out of any retreat once a year or confession once a month. And yet, spiritual direction is something that has almost disappeared from Modern Catholicism—even the Catholicism of those who go to Catholic schools or practice faithfully the observances of the Faith.

Q. I doubt if many laymen know what spiritual direction is.
A. One goes to confession to get absolution. One makes an annual retreat to get refreshed spiritually. But spiritual direction should be a constant thing, a continuing thing.

Q. It is something that is pretty hard to find.
A. A great need of our century is for a religious order or a generation of priests whose major function would be simply and solely spiritual direction. Just as once upon a time great orders came into existence to ransom captives or to provide Christian education, to teach the classics in a Christian context, so now there is needed a community whose purpose would be nothing but spiritual direction. Our generation craves good confessors, as Heywood Brown recognized; but our devout crave positive spiritual direction that goes far beyond sacramental absolution.

Q. That sort of thing, at work on the continuing, week-to-week

basis you mentioned, is not here yet. What happens in the meantime?
A. I suppose at the moment it is a thing each Christian must provide for partially by himself—by careful, prayerful, systematic spiritual reading.

Q. Some spiritual reading could be a real snare and delusion for the layman.
A. No doubt. But spiritual reading must be a part of a set program, nevertheless.

Q. What would you recommend—reading on a daily basis?
A. Yes. Systematically, as religious rules once required of monks.

Q. Many people will say they haven't the time.
A. I know a man who, for as far back as I've known him—and I've known him since I was in high school—has quite simply forced all other commitments of his life to yield to the fact that he must spend 15 minutes a day reading the Sacred Scriptures. There's no telling how many scores of times he has read the Sacred Scriptures through. He does so for 15 minutes a day if it's the last thing he does.

Q. And it doesn't interfere with his other responsibilities to his family and to his job?
A. How could it? It isn't that he says, "This is more important than the love I have for my wife, it's the last thing he does, work this is more important than the Church." Not at all. This is

simply an integral part of his life, and that's that. We understand this in other things. We spend 15 minutes a day, much more, brushing our teeth, taking our pills, reading newspapers. Why can't we understand it in spiritual things? Spiritual formation, spiritual reading, daily examination of conscience. We look upon these things as monastic,

and in the fact that we do live the root of the problem of a laity which, however it may be organized, is less than Christ needs, and expects in terms of organic vitality in His total work in history.

Next: THE AIMLESS SPIRITUALITY OF TODAY'S LAITY.

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EUROPEAN SKETCHBOOK
Modern Athens

By REV. CHARLES FRAZEE

When anyone thinks of Athens, they think of its ancient glories and rightly so. However you are in the downtown area it is impossible to see in the distance the white marble columns of the Parthenon, the body of the Acropolis.



bor of Piraeus handled the shipping of the entire Aegean Sea. The white marble walls, again Pericles' idea, stretched from Athens to Piraeus so as to guarantee access to the sea even in times of war. The houses were situated beneath the expanding promontories and houses which now unite the port to the city.

At the moment, the Athenians are excited about two things: the tense situation in Cyprus which could result in a half million and a half people, it contains one-eighth of the total Greek population within its limits.

THE SITE OF the town, a small plain tilted toward the sea and surrounded by mountains helps to explain the long life it has enjoyed. Trade routes from all over central Greece converged here. Ten miles away, the harbor of Piraeus handled the shipping of the entire Aegean Sea.

The peculiarly bright atmosphere in the city is the result of having so few factories in the lack of industry, of course, is not altogether a blessing. The standard of living in Greece is very low when compared with that of western Europe—there simply are not enough jobs for people either in the city or on the farms.

THE PROSPECTS for industrialization are not too bright. Greece lacks cheap natural fuels; no coal or oil, and its mountains are peculiarly bare of metallic ores. As a result, Greece must trade to live.

The only solution the Athenians see for this problem is for the Turks to leave Cyprus. The discussion center on the means, not on the ultimate goal, "Cyprus is Greek."

AS FAR AS THE elections are concerned, the issues here are much more debatable. Every man in Greece has a passion for a leader that rivals his ancestor's flair for the same. Each has a solution for the country's problems and election day has all the promise of a political scientist's dream.

To demonstrate their patriotism on election day the parties encourage their followers to vote as often as they can. Even the dead make it to the polls in a display of concern for the democratic system. No matter who wins, the sidewalk cafe crowd is sure that the CIA was really responsible.

Life in Athens is still unspoiled by some of the modern conveniences we have in America, like the eight-hour work day. As in most Mediterranean countries, the afternoon from one to five is spent at home giving everyone ample time for lunch and siesta.

The source of this wonderful custom is lost in antiquity but it is supposed to have something to do with the weather being too hot at that time. This source reasonable enough until you notice how the

(Continued on page 5)

more guidance than he will get in two or three days of a retreat?
A. Indeed he is. He is going to need more spiritual direction than could come out of any retreat once a year or confession once a month. And yet, spiritual direction is something that has almost disappeared from Modern Catholicism—even the Catholicism of those who go to Catholic schools or practice faithfully the observances of the Faith.

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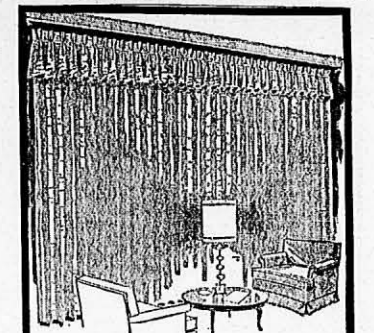
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# New Albany's Catholic library moves to new quarters



**PRESS MONTH OBSERVANCE**—The St. Thomas Aquinas Library in New Albany recently moved from its long-time location on Spring St. to new quarters on the ground-floor of the Providence Retirement Home. As a special feature of Catholic Press Month, Father John Loftus, Bellarmine College dean, addressed the librarians. Shown with Father Loftus above are the library's current officers. Seated is Edith Tupper, president. Others, left to right, are: Anna Weimann, recording secretary; Gertrude Kleer, vice-president; Bill Richart, corresponding secretary; and Jim Gohmann, treasurer.



**PREPARE PROGRAM**—Library officials traditionally invite the various parish women's organizations in the deanery to hold their February meeting at the library. Shown above working on a presentation on "How to Enjoy Reading" are, left to right: Margaret Richard, Shirley Lerner and Louise Haberfeld. The St. Thomas Aquinas Library has 34 active librarians who are on duty from two to eight hours a week.



**ANNUAL MEMBERSHIP DRIVE**—Each year during February the Library holds its annual membership drive. Three thousand letters are mailed to Catholics in the New Albany area in order to raise the funds needed to support the project. General memberships are \$1.00 a year and Sustaining memberships \$10. The library facilities are open to all parishes in the deanery. Librarians attend Corporate Communion Mass and hold a breakfast in connection with their monthly meetings. Preparing for the membership drive mailing are, left to right, Mary Capper, Louise Livingston, Mary Russell and Jane Ulebach.

## THE CHURCH AND THE WORLD

### Lenten visits — Cardinal raps Polish Reds

#### The Vatican

◆ Pope Paul VI will visit five new churches in the populous outskirts of Rome during the first five Sundays of Lent. During Holy Week he will take part in traditional rites at three major basilicas, concluding with the celebration of Mass on Easter in St. Peter's.

◆ The Pope has asked the Italian volunteer organization which supports sick people to Lourdes and back to pray at the French Marian shrine for the success of the ecumenical council and the cause of Christian unity.

◆ The Holy Father told students at Rome's major seminary that they must never let their devotion to Our Lady flag and must be aware of "the relationship between the Madonna and our individual souls." In praying to Our Lady, the Pope said, Christians

"celebrate in her the mysteries of the Lord and venerate her greatness and her privileges, praise her beauty, admire her goodness and study her virtues and example."

◆ A telegram in the name of Pope Paul has been sent to Archbishop Andre Perrault, W.F. of Kabgayi, Rwanda, deploring the outbreak of intertribal violence in his country and expressing hopes for peace. The Pope also provided that relief supplies be sent there. The Rwanda tribal warfare occurred first at Christmas time and again in mid-January, costing about 6,000 to 8,000 lives and leaving thousands homeless.

◆ Pope Paul offered Mass (Feb. 10) for the soul of Pope Pius XI on the 25th anniversary of his death. During the early morning Mass in the grotto of St. Peter's basilica near the tomb of Pius XI, the Pope distributed Communion to lay people.

◆ Msgr. Angelo Felici, 41, for 19 years an official of the Papal Secretariat of State, has been named Undersecretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs. A native of Segni, Italy, near Rome, Msgr. Felici was one of the few Catholics permitted to accompany Pope Paul on his January pilgrimage to the Holy Land. He will now work in the Congregation's other Undersecretary, Msgr. Agostino Casaroli.

#### Abroad

◆ BERLIN—The Lutheran Bishops of Germany concluded a meeting here by voting, with "urgent hope" that the Roman Catholic Church will make basic changes in its regulations concerning mixed marriages. The Bishops declared that mixed marriages create human and religious problems. They held that the Catholic Church law which declares invalid those mixed marriages contracted outside the Catholic Church only makes for greater separation of the Church on the part of those involved.

◆ DE W. A. Vissers' 1 Hoof, general secretary of the World Council of Churches, hailed in a television interview here the "excellent" relations between the WCC and the Vatican Secretariat for Promoting Christian Unity. In the secretariat, he said, non-Catholics now have a "partner" with whom they can discuss many ecumenical questions.

to introduce English into the liturgy anytime they want after February 16. Father Clifford Howell, S.J., in a letter to the Catholic Herald, nationally circulated weekly, said there was an initial misunderstanding concerning Pope Paul's January 25 decree on implementing the ecumenical council's liturgy constitution. He said that it was erroneous to interpret the Pope's decree as barring the introduction of English and other vernacular languages prior to the revision of the official prayer books.

◆ A move is being made in London to get the British government to investigate allegations of widespread anti-Catholic bigotry in Northern Ireland. During discussion the matter was compared to apartheid in South Africa. Discrimination has been charged in the composition of public authorities and corporations and in their practices, in housing, employment and other spheres in Northern Ireland.

◆ NAIROBI, Kenya — Catholic and Protestant leaders have issued a joint statement supporting the educational policy of this newly independent African nation but warned that "an educational system without religion can bring only disaster." Meanwhile, Kenya's Education Minister Joseph Olenke praised the missions' education efforts at a meeting of Christian leaders, but told them "the churches can no longer be regarded as the chosen agencies of the state for education."

◆ KAMPALA, Uganda — Three more priests—two Italian missionaries and a Sudanese—have been arrested and released on bail in the neighboring Sudan, whose government continues its harassment of the Church. The arrests are the latest development in a government campaign against the Church in southern Sudan which has resulted in the closing of all its 359 mission schools there, the expulsion from the country of 163 missionaries, including 113 Catholics, and passage of a law in 1962 that makes virtually all mission work illegal.

◆ MANILA—President Diosdado Macapagal told Catholic educators here he will use the full weight of his office to secure legislation exempting private schools from all taxes. In return, he urged all Catholic educators to work for the moral regeneration and social betterment of the people, the just tribute to the foreign missionary educators who "came to our shores and adapt themselves to our temperament and needs," referring to them as a "spiritual peace corps."

◆ BOGOTA, Colombia — The president of the Latin American Bishops veto plan for Catholic party

SAYGON, Vietnam—The Bishops of South Vietnam have said no to Catholics who desire some form of "Catholic political party."

In a report on their annual meeting held here January 20 to 22, the Bishops said: "The Church is above and outside purely political contests. . . . We never forbids or urges anyone to join or set up political parties as long as moral or religious issues are not at stake."

At the same time, the Bishops urged Catholics to be very active as citizens in every field—cultural, social, political and military.

◆ LONDON—One of Britain's top liturgical scholars declared here that the bishops have the power

because of action by then-Msgr. Giovanni Battista Montini, now Pope Paul VI, a nephew of the present Pontiff has written. In a *Look* magazine article, the nephew, Giovanni Battista Montini, wrote that Pope Paul, then serving as Vatican substitute secretary of state, met with the German envoy to the Holy See to thwart a scheme to carry the

Pope off to an unspecified place in Germany where he would be unable to continue his pontificate.

◆ WASHINGTON—Assistance to urban hospitals is a key provision of the health insurance President Johnson has sent to Congress. Unable to qualify for participation in Federal aid provided in legislation enacted to

date, in-town hospitals have seen their patient-load steadily increase, while the ability of the patients to meet rising costs generally declined. Aid to city hospitals would come under an extension of the Hill-Burton Act providing matching Federal funds to public and nonprofit institutions. The law is scheduled to expire June 30 of this year.

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Bishops' Council (CELAM) has pledged all possible aid to the various national bishops' conferences in helping put into effect the liturgical reforms decreed by the Second Vatican Council, Bishop Manuel Larrain of Talca, Chile, CELAM president, wrote to the heads of the national hierarchies outlining the work being done by CELAM to help implement the council's liturgy constitution, and offering aid to local hierarchies.

◆ MONTREAL — A reported threat by the government of Haiti to expel all Jesuit missionaries from the country has been labeled "very serious" by the Canadian provincial who directs the mission. Father John d'Auteuil Richard, S.J., provincial of the Jesuit province of Upper Canada, said here that he had received no official word of the alleged threat, but that he does not dismiss it lightly.

◆ WASHINGTON — A Catholic spokesman told Congress here there is no conflict between the Peace Corps and private overseas agency programs, but that each stimulates the other. This was the testimony of Msgr. Joseph Greenhill, director of socio-economic development for Catholic Relief Services, to the House Foreign Affairs Committee. "It is the conviction of our agency that the Peace Corps is doing a good job," he said.

◆ GARRISON, N.Y.—Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America said here that the United States is the best place for dialogue between churches. In an interview with the *Lamp* magazine, the prelate said that "here we can conduct the dialogue free of the nationalist pressures which would first have to be overcome abroad." The Archbishop saw two major "tensions" in the way of friendlier contacts between Greek Orthodox and Catholics — historical considerations and proselytism.

◆ NEW YORK—Pope Pius XII was saved from being kidnapped by Hitler during World War II

**Will this \$60 MILLION get into the hopper?**

The Hoosier Energy generating plant will pour 60 million dollars into southern Indiana during its first 10 years of operation—providing that REMCs can successfully defend their right to generate electricity in this state. As of now, private power companies are using every conceivable legal device to slow up—or prevent—the plant's construction.

Who stands to win or lose in these legal maneuverings? If the private power companies win, they will have stopped REMCs from generating electric power here in Indiana. That's all!

The real loser—or winner—will be the economy of Southern Indiana . . . and the families whose incomes depend upon it.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint...

Job sharing

Critics of President Johnson's efforts to discourage excessive overtime work tend to take one of two positions:

(1) The classic laissez-faire position that the government has no business butting into the matter.

(2) The more sympathetic position that Mr. Johnson is trying to exercise 1933 economic persuasions in a 1964 world.

The feelings of the first group are too well-catalogued to merit attention. Summed up, they simply are that one is not his brother's keeper.

The second group is right in its analysis, although wrong in its critical implication, for the fact is that 1933 economic persuasions in job sharing are being to be needed in the better of 1964, at least for a short time.

In today's America more people are gainfully employed at better wages than ever before.

The jobless rate stubbornly hovers near the six per cent mark, much too far above the national goal of four per cent. The blame rests with automation, with the coming-of-age of yesterday's "war babies," with the school dropout problem, and with a variety of other factors contributing to poverty or near-poverty amid affluence.

Having studied Labor Department figures on overtime, Mr. Johnson has concluded that the country needs a return—however temporary—to the share-the-work spirit which prevailed in New Deal days.

These figures show that a selective ban on overtime in jobs covered only by the Fair Labor Standards Act would produce the equivalent of 919,000 new full-time jobs.

Beyond that Mr. Johnson and Labor Secretary Wirtz have proposed that Congress extend the coverage of the FLSA to include 735,000 poorly paid restaurant, hotel and laundry workers and make its body of regulations available to 1,800,000 transport and seasonal workers not now covered.

Nothing yet has been said by the Administration—although it should be—about another, formidable aspect of the problem. That is the working wife.

Working women now are a third of the country's labor force. Most need the jobs, and many are indispensable.

But there is another angle—or should we say curve?—to this:

Today, in a poverty-ridden nation, 20 per cent of its families earn more than \$10,000 a year. And two-thirds of these relatively opulent families have working wives.

Among these two-thirds there surely are wives who not only are faulting the unwritten rules of a job-hungry society, but who are neglecting their primary roles as homemakers for frivolous luxuries.

We are for the opulent or affluent society. And we believe it is nearer realization than doomsayers would have us believe. But we stand, first, for social sharing—which includes job sharing—and for the solid Christian values of family living.

We share President Johnson's concern for the jobless rate, and we believe he is right in seeing a discouragement of excessive overtime as one means of reducing the rate.

We hold this to be but an expedient in an America and a world whose promises of abundance never have been more exciting. But the failure to exercise a drab expenditure of moral worth has been the death of many a dazzling prospect.

Why the tears?

The wet-eyed press, along with the usual assortment of horn-blowing super-patriots in Congress, has been in a dither because the United States didn't walk away from the Winter Olympics in Innsbruck dangling gold medals.

"We wur robbed by them dirty Communist pros." That is their plaint.

The fact is, the United States did fairly well for a nation not too much given to Alpine sports.

Furthermore, its athletes suffered under the usual blue-nosed amateur code imposed by Avery Brundage. These were not Russia's top-ranking were not full-time, professional athletes in any sense of the word.

It is true that Russia won the most medals. But non-Communist countries provided strong competition. And some of Russia's top-ranking were not full-time, professional athletes in any sense of the word.

The United States team was under a restriction unknown to competitors from other countries, free or Communist. The other nations always have picked up the expense tab for their amateur athletes, and proudly so.

But here, no. It's anti-free enterprise, or something.

Now the big winner from the Radical Right is that such nations as Russia should be excluded from the fabulous Olympic Festival in Tokyo next summer because the age-old Games have become a "battleground in the cold war." Those uttering such nonsense should be shoved down the Innsbruck bobsled run without benefit of bobsled.

The Games are what they always have been. We suggest that our Tokyo-bound teams be given generous government expense-money support and that Avery Brundage be retired to pasture.

The Beatles

Fret not, parents. Despite 17 press agents in the entourage of the Beatles, the yeh-yeh-yeh top will pass. A Beatle who survived the marathon dance craze, Bonnie Baker, Ish Kabibble, two Sinatras and one Elvis Presley is durable. Given haircuts, the loose-jointed emissaries from Liverpool would look just like nice kids next door, which they probably are at heart.

Dwell, then, on the loftier thought that these animated dust mops may do for us what 1776 did not. They may do what no one else has done in that lingering twinge of inferiority toward things British—the spurious "U" accent, the faint awe of royalty, the snob appeal of the imported May-fair secretary in the Indianapolis law office.

Britannia today rules the waves of teen-age goofiness. Welcome to the colonies, Beatles.

Slickered?

In a technical decision along rural-versus-urban party lines, it appears at this time that the Indiana Supreme Court has kept the Indiana General Assembly in the hayseed league.

The effect of the decision is to reapportion the Legislature in such a way that a rural-controlled Senate could have the final say in a state 70 per cent urban.

Reapportionment has been a much-evaded issue in Indiana since 1921. In 1963 Governor Welch vetoed a slick "compromise" act which would have redistricted the House on a population basis and the Senate on a largely geographic basis.

QUESTION BOX

Why is the Church against 'the pill'?

By MSGR. J. D. CONWAY

Q. Can you tell me what the basis is for the Catholic Church's stand against birth control pills? Will the Church never consider any other method of birth control than rhythm, which has proven time and time again to be unsatisfactory. There were seven roads to Rome you know. This is the Catholic layman's biggest problem. Since the Church knows this why does she not work with medical science to find a method satisfactory to both the layman and the Church?

A. I believe you are correct that most Church authorities are aware of the seriousness of the birth control problem, and even Pope Pius XII expressed hope that a morally acceptable solution would be found. He thus gave pontifical encouragement to medical science to find such solution.

The opposition of Catholic moralists to the popular "birth control pills" now in use is not that they directly produce artificial, though temporary, sterility in the woman who takes them, creating a pseudo-pregnancy which inhibits the formation of an ovum. In consequence they are deemed another form of artificial birth control.

Research has come close in recent years to finding a pill which would simply regulate the time of ovulation with reliable accuracy. This would make rhythm simple, and reasonably easy. One prominent Catholic paper has given much publicity to a pill of this kind quoting medical authorities regarding its safety and reliability and prominent moralists as to its feasibility. I do not mention its name because I am confident your doctor will know about it if it is as safe and reliable as it is supposed to be. Some similar drugs have been withdrawn from the market because of their damaging side-effects. In this particular case I believe most doctors are awaiting better proof of reliability.

A. As I understand it, private revelations are not an article of faith. However, I don't want to be so rash as to reject them; so more or less superstitiously I wear a scapular. When I asked questions that I might understand more about it, I was ignored and given the run-around. It seems to me that if I don't get the kids at Confirmation and don't sign them up then, but an adult is something they don't know how to cope with. Questions certainly are not welcomed.

I also say a daily rosary, but I read somewhere that one decade is sufficient. If I don't get any more said before falling asleep I don't worry about it. However, that prayer is so monotonous that I am sure I don't meet the requirements of saying it devoutly. But there again I am afraid to stop saying. I asked my priest if I couldn't say the short divine office instead, but he said no, it had to be the rosary. However, he is a rosary promoter; so you will pardon me if I kind of doubt his word. But not to worry. I keep on going to get some devotion into my monotonous recitations. I have tried various rosary meditations but haven't found them much help. Couldn't I please say the divine office instead? Or a litany? Couldn't I vary it some and try to get back the feeling of prayer?

A. You are correct that private revelations have no direct bearing on your faith and mine. We believe them to be outside the realm of the authentic and credible. The fact that the Church builds a shrine at the scene of private revelations, or endorses devotions arising from those revelations, still leaves us free to wonder a bit about the revelation itself, if we have good honest reason for doing so.

There are about 18 popularly accepted scapulars in use in the Church. The ones most emulated in our private revelations are the brown scapular of Our Lady of Mt. Carmel. Historical evidence makes the authenticity of the revelation to St. Simon Stock more than dubious. Dogmatic study of their content does not recommend them. However, the wearing of these scapulars with piety and with confidence in Our Lady's protection is a venerable, sound and widely popular Catholic practice, to be encouraged even by enrolling an immature, captive group. We get the children at first Holy Communion; they are more docile than at Confirmation.

Besides there are spiritual benefits granted by the Church for wearing these and most other scapulars, after being properly enrolled in them. So wear your scapulars as long as love and devotion inspire you, but never wear them from fear or superstition.

About your rosary problem I am hesitant to comment. The subject has come up frequently in this column recently, and while many letters thank me for reducing scruples and compulsive "devotions," others accuse me of open opposition to this most popular Catholic devotion.

May it suffice for me to encourage you to substitute for it the divine office of the Blessed Virgin Mary, or any litany which helps you to pray in a meaningful, devout manner. Prayer is conversation with God; it is not meaningless jabber, but honest talk. Devotions is the important thing; but honest talk, "devotions" are useless without true love and reasonable attention.

Q. I have friends who are living in a mixed marriage. The husband, a non-Catholic, decided to join the Mass. Does this prevent the Catholic wife from receiving the sacraments? Does she have to receive any dispensation?

A. No. She may receive the sacraments as before and should find nothing to trouble her conscience.

The burden of this week's ruling is that his veto came too late and that the controversial redistricting scheme now is law.

The only compromise in the vetoed act was that urban voters would be compromised in representation. It takes both houses of the Assembly to pass a law, and a rural Senate can keep things just as they are. That is why Welsh vetoed the act.

Proponents of this scheme advanced a specious argument likening the Assembly to the U.S. Congress. It is, of course, no such thing. The 13 original states created the United States. The state of Indiana created its own counties, and, furthermore, adopted a new constitution in 1851 mandating reapportionment of both houses on a strict

basis of population only.

Moreover, United States senators are elected at large from their states, thus giving urban voters their full say. This is not true in a state comprising many rural counties.

All this "federal" scheme does is to sustain a minority rural bloc's dominance over the urban majority.

This whole business here in Indiana is cynical discrimination, an unconstitutional maneuver to cheat city people of their right to fair representation.

The country politicians obviously think they have slickered the urban majority once again. If the issue is not fought to a successful conclusion in higher courts.

YOUR WORLD AND MINE

Small nation gets new importance

By DR. GARY MACDON

The Netherlands is one of the smallest and the most densely populated countries of Europe. It has twelve million inhabitants in an area one quarter the size of New York State, twice as many as 50 years ago and almost five times as many as 130 years ago. Lacking important raw materials and energy sources, it created a high living standards for its people by trade with its widespread and fabulously rich colonial empire, of which Indonesia was the pearl.



The dissolution of this empire in 1945 upset the entire economic balance. A permanently depressed and unutilized man-made oil shale slush in the Common Market area, a major threat to the emerging prosperity of Western Europe.

For Catholicism in Europe, in particular, the blow would have been a harsh one. The expansion of the Church not only in numbers but in dynamism has been fabulous in what was once a strictly Protestant country.

Almost forty per cent of the people are now Catholics, and they exercise great prestige and influence in all aspects of public life and culture. They also are outstanding for their good relations with other Christians at home and for the contribution to mission and social work of the Church in many parts of the world.

When faced with disaster, The Netherlands refused to accept the apparently inevitable. Instead, with characteristic stolidity, it began a vast program of industrialization, the success of which now seems guaranteed by a stroke of luck little short of miraculous. High deposits of natural gas have been discovered. Estimates of the sizes are still tentative, but they are far bigger than any previously found in Europe, are almost certainly equal to those of the Sahara, and are proved to be several times greater than those of Texas.

In any case, it is now projected that the exploitation of a subsidiary of the Shell and Esso companies will produce twice the estimated needs of the country's industry. Half the annual gas production can consequently be exported to Great Britain, Belgium, France and West Germany. Oil has also been found in the same region, and exploration on a vast scale has begun in the Sahara. The coal era has also indicated the possibility of oil deposits equal to all the energy consumed by Western Europe in the past century.

The neighbors of The Netherlands in Western Europe are watching with some concern the possible short-term disturbance resulting from the energy resources already definitely established and the additional possibilities that may become realities in 1964. They compel a new evaluation of the entire coal policy of Western Europe and perhaps the closing of many marginal mines and elimination of associated high-cost steel production. This in turn will require retraining of the miners and relocation of their families and themselves to avoid social unrest and human suffering.

However, for the long term, the good fortune of The Netherlands is regarded as the good fortune of all Western Europe. The initial economic surge of the region was based on availability of low-cost energy in the form of coal deposits, especially in England and West Germany. The coal era has all but passed and the nuclear era is perhaps still fifty years away. For a moment the oil discoveries in the Sahara seemed to promise supplies that could be counted on in any emergency. But that was an illusion, for control of the Sahara has passed from France to the Arab world.

Europe will, of course, continue to be an energy-importing area. It will take all from the United States, Latin America, the Middle East and the Sahara, and probably also gas from the Sahara for the Mediterranean basin.

What the developments in The Netherlands portend is that the internal energy resources will be of a magnitude to prevent political blackmail or economic strangulation. Western Europe will again have a freedom of movement which it last briefly when forced to give up control of the colonies on whose resources it had grown to depend.

(Question Box Continued)

Q. Will you please clear up a point and give your reason. In a church in the Diocese the B.V.M. statue is on the left side altar and the Sacred Heart statue on the right side altar. A new pastor has changed this. Now the S.H. statue is on the left side altar and the B.V.M. statue on the right side altar.

A. What is the problem? New pastors always change things.

Your church would be complete if it had no side altars and no statues. So these superfluous items may be placed wherever room can be found for them.

Q. How long will it be before we are able to use English for parts of the Mass?

A. I wish I knew. Some authorities indicate a few months; others say several years. I am sure there is much work to be done and many decisions to be made, but let us pray for speed while remaining patient.



OPINIONS

Moon shot editorial evokes comment

To the Editor: Your position that the U.S. should go full speed ahead toward the Moon meets with my complete support. However, I feel that full speed ahead in other governmental projects deserves equal support.

We Americans have the ability to push toward meeting all our needs. It will take time and effort, but we can do so. But no worthy project need suffer at the expense of another.

The real point is that some people are simply against anything which calls for the expenditure of tax money. There will always be plenty of cronies around to drown out that jingo.

Also, even if we poured twice as much money into some projects, they wouldn't necessarily go any faster. America's need to day is highly trained, highly skilled and deeply dedicated manpower.

Also, talents are divided: most scientists probably wouldn't make very good social workers or psychiatrists. Each group needs to push about with its goal and, where necessary, there must be governmental support. It's a pseudo argument to say that we have to make a choice between going to the Moon or working toward alleviating social ills. We need to do both.

By the way, you seem to have a bias against "professional champions of the needy." I thought that is what it meant to be a Christian: I profess the belief that I have a responsibility to those in need. What's wrong with being a professional anyway?

Rev. Donald Schmittlin, Director of Catholic Charities, Archdiocese of Indianapolis.

'Politics'

To the Editor: I note that you have practically eliminated the Letters to the Editors, a department which has existed to the staff to remind them that politics is not the prime purpose of the paper. If they were to suggest you pass this column to the staff to remind them that politics is not the prime purpose of the paper. If they were to suggest you pass this column to the staff to remind them that politics is not the prime purpose of the paper.

If you want to even up that check about "Everyone can't get into a department political column might try something along these lines—"Everyone can't have an absence publishing Government employees who can get \$500 stores for you for a Christmas present or sell \$200 of advertising for your TV station."

One of the peculiarities of the

clerical mind is the preference for Do-Gooders over Good Doers.

You can look around you and see a lot of laymen who are doing the Church's work by using their time, talents and money in connection with schools for delinquent boys, and retarded children, the Catholic School system, hospitals, retirement homes, Catholic organizations, and a host of other activities which help people to help themselves and exemplify the true spirit of Christian charity. These are the Good Doers.

The Do-Gooders want to use other people's money, hire other people to do the work and talk about what ought to be done instead of doing something themselves. They are second raters.

The latter group is generally made up of politicians who hope to buy votes in the process and who have made a mess out of every subsidy and so-called welfare program they have undertaken by stifling initiative and rewarding the lazy, the semi-alcoholics and the parents of illegitimate children.

This is not Christian charity but a perversion of it. Aid to children, to the indigent and to the indigent sick is a legitimate governmental function where private facilities are unavailable.

It is also a perversion of intellectual honesty to hold up the Do-Gooders as paragons and dis-

count the Good Doers who are the backbone of the Christian community.

Maybe the seminary educational system could be improved to correct this tendency to believe the "Government" can cure all of our ills.

Edward J. Dowd, Indianapolis

Travogue

To the Editor:

This fan letter won't go back and list so many of the fine features and occasional articles that I enjoy each week, sometimes save, and always point out to other members of the family. Wish I could do that. This letter is just to say that Father Frazier's fresh writing on his travels makes very good reading. Hope there will always, or almost always, be something in The Criterion on this line—have often said that next to religion, geography is the most important subject in grade school.

Writing this letter seems to bring on a suggestion: Maybe somebody with a little dough will establish a fund to keep scholars named for them on the move here and there and add in some way to our useful knowledge.

Margaret R. Norris, North Vernon, Ind.



"GOOD BOY, JOHN! YOU'RE THE FIRST ONE IN SCHOOL TODAY."



"I FORGOT MY PET WHITE RAT YESTERDAY!"

By MSGR. GEORGE HIGGINS

A recent cartoon in one of our more sophisticated weeklies—it could have been The New Yorker—pictured a multi-storied office building under construction on New York's elegant Park Avenue. The usual contractor's billboard in front of the construction site read, more or less, as follows:

"We are sorry for any inconvenience that this building project may cause to motorists or pedestrians. Please be patient with us. This ultra-modern 75-story office building will be completed within 90 days. Thirty days later it will be demolished to make room for a new hotel—the biggest and the best in Gotham."

This was the cartoonist's way of spoofing Manhattan's ancient practice of nonchalantly replacing its landmarks every generation or so with bigger and better (well, anyhow, more dazzling and more modernistic) skyscrapers—a city-slicker practice which makes it uncommonly difficult for all of us poor prebendaries from Washington and other sleepy little villages in the hinterlands to find our way around the Big City.

How in the world, for example, will we ever again be able to get our bearings in Babylon now that the insatiable wreckers, having demolished everything else in sight, are tearing down Penn Station, which we had thought to be as durable as the pyramids and which, over the years, has been a kind of North Star, so to speak, on the compass of landlubbering adventurers lost in the uncharted and perilous lanes of that strange and wonderful place known as midtown New York?

WHAT OF THE DAY

'Old errors never die'

By REV. JOHN DORAN

I can't help feeling a sense of sympathy for the new man who sits on that must be a most uncomfortable chair at the President's desk. The old army refrain, which General MacArthur etched upon our brains, must come back to President Johnson in new word: "Old errors never die, they don't even fade away."

As he looks at the troubled spots of the world, and they are many, we can see that in so many places our own mistakes of the last twenty years have aggravated the situation. (It is a peace-loving man, I would not mention any mistakes of the late President's regime, because each time I do I get letters practically accusing me of being a renegade priest because I doubt the infallibility of President Kennedy.) However, in the interest of truth and fairness, we can certainly

see from the vantage point of time that all four of the last Presidents left troubles to their successors.

The ever-festering problem of Berlin and a divided Germany goes back to the impossible division of that nation and isolation of that capital in an attempt to keep on good terms with our Russian ally. The Congo reminds us of our foolishness in letting the United Nations' invasion into the internal affairs of nations, when it decreed that Katanga must remain within the arbitrary lines of the old Belgian Congo, and imposed its will by force and the use of our money.

Our anger at De Gaulle loses some of its force when we remember that he is simply recognizing the actuality which we set up, when we forced our war-time ally Chiang Kai-shek to accept those "lovely agrarians" of North China who turned out to be the Communists who forced him off the mainland and established their China. The ghost of the Dien brothers hover over Vietnam, making us wonder if our part,

THE YARDSTICK

A durable modern fallacy

All joking aside, however, it is really true that New York has embarked upon an endless building spree? Or, to put the question in terms of labor relations, is it true that construction workers—plumbers, bricklayers, carpenters, electricians, etc.—are likely to have, for the indefinite future, more work than they can possibly handle? Finally, is it true that construction workers are making more money than they are entitled to?

The available evidence suggests that the answer to all of these questions is "no." Appearances to the contrary notwithstanding, there is a real danger that the construction industry in New York City is heading for a slump. As a matter of fact, the leading contractors and union officials in the industry are so concerned about this danger that they have established a joint committee to try to head it off in time to avert a crisis.

Joint labor-management campaigns to spur building activity in

New York are not new. But the present committee is aimed at a unusual target—politics and bureaucracy.

The committee is going to push very hard for a widespread program of public works involving billions of dollars. It will also make a major effort toward cutting through bureaucracy and politics so as to make private investment more attractive.

This joint labor-employer campaign to spur activity in the building industry is of more than local significance, for it is safe to assume that if there is a danger of a building slump in New York there is an even greater danger in many other cities throughout the United States.

If this fact were better known to the general public, there might be less complaining about wage rates in the construction industry. The public, by and large, is inclined to think that wage rates in the industry are currently much too high.

The record will show, however, that the annual income of con-

struction workers, on the average, is not excessive, public opinion to the contrary notwithstanding. According to Dr. Herman P. Miller, Special Assistant, Bureau of the Census, the annual income of a New York City electrician, for example, is "good but not fantastic—slightly less than that of a New York elementary school teacher." And other craftsmen, Dr. Miller reminds us, do not even do as well as electricians.

Dr. Miller's objective study of wages in the construction industry is to be found in Chapter IX of his new book, "Rich Man, Poor Man: The Distribution of Income in the United States" (Thomas Y. Crowell Company, New York, \$4.50). His conclusions, based on a careful analysis of census data and other reliable statistics, flatly contradict the all too common view that construction workers are earning exorbitant incomes.

In Dr. Miller's opinion, this is "one of the most durable of modern fallacies." What really counts, he says, in the case of construction workers is not their hourly wage rate, but their annual income, for "this is what they eat and pay the rent on." And what is their annual income on the average? In 1959, Dr. Miller reports, the national average for all men classified as craftsmen or foremen was \$3,200—or exactly \$100 per week. And the spread around this average, he points out, was not very great, with most occupations clustering around the \$3,000-\$3,600 mark.

Given the fact that construction workers are highly skilled mechanics and are required to put in a long apprenticeship before they can qualify as journeymen, that really isn't very much money and, in any event, it is considerably less than most of us, I am sure, would have guessed as the national average for the industry as a whole.

This last motion is necessary to prevent choking.

When the hands of the clock on the wall point to eight, it is time to leave. The proprietor returns to his shop and closes it for the day.

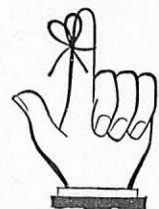
At home, dinner is waiting, mother and the kids—and one more blessing of Athens—no T. V.

Some Day Service Between Indianapolis, Anderson, Muncie, Hartford City, Ellettsville, Ft. Wayne and Auburn. Renner's Express, Inc. "Pick-up Today-Delivery Today" ME 5-9312 1350 S. West St.

Week-End RETREATS For Men. Fri. 9 P.M. to Sun. 6 P.M. ALVERNA Retreat House 8140 Spring Hill Rd. For Reservations Call: CL 5-1340

THINK! What have I done to help... Catholic Salvage Bureau. Contributions are Tax Deductible. Phone Today! ME. 2-3155

Press Month reminder



REMEMBER... ALERT CATHOLICS READ



Pope praises ideal of a united Europe

VATICAN CITY — Pope Paul VI has praised the "great ideal" of a united Europe. He has also defended the Church's right to judge politics according to the moral law.

Two council bodies meet

ZURICH, Switzerland — Two subcommittees of the Second Vatican Council met here during the first week of February—one to consider the place of the laity in the Church, and the other dealing with the draft document on the Church's approach to such contemporary problems as world peace, human rights and family life.

Retreat preacher

VATICAN CITY—Father Bernard Harring, CSSR, German theologian and ecumenical council expert, will be the preacher at the retreat which Pope Paul VI and the cardinals of the Roman curia will make during the week beginning Feb. 16. Father Harring teaches at the Academy of St. Alphonsus, a Romanist theological institute in Rome.

Fr. Frazee

(Continued from page 2) modern Athenian plows through a snowstorm in winter with the same determination as he exhibits in August.

At five o'clock everything comes back to life for a three hour stint. By now, however, everyone is a bit groggy and it is hard to put one's heart into it. Trademen are listless, policemen lean against traffic-lights, taxi-cab drivers resign themselves to letting a few pedestrians survive to continue the species.

THE ATHENIAN who owns his own shop is at a distinct advantage now, for he can usually find a moment free to get out the back door and visit the local "Kaphenium". Here his friends will already have gathered in an all male society where loud important discussion and thick smoke fill the air.

Nothing in America compares favorably to the atmosphere of an Athenian Kaphenium. In size and decoration it resembles a small town pool room without pool. Instead there are lots of small tables on this iron legs, where the groups of exhausted proprietors sit around sipping thick sweet coffee from very small cups and washing it down with water as quickly as possible.

INDIA: FOR HELPING BABIES. The superior of St. Joseph's Convent in the town of MANJAPPA writes about the orphan in her care. The 26 Sisters live in a modest house with an orphanage for the children...

OUT OF PUFF? Getting rid of the cigarette habit isn't going to be easy. It will take plenty of will power... Maybe you've found that out already. Our suggestion? Give to the missions and get back that extra something needed to stick to your resolve...

STATIONS OF THE CROSS Lent for many is a time for making the Stations of the Cross. Recently, in a very dramatic manner, Our Holy Father made the Way of the Cross in the Holy Land itself...

Near East Missions. FRANCIS CAROLINA SPELMAN, President. Mgr. Joseph T. Ryan, Nat'l Sec'y. CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. nt 46th St. New York 17, N. Y.

The Criterion Official Newspaper of the Archdiocese of Indianapolis. 124 W. Georgia, P.O. Box 174 Indianapolis 4, Ind. ME 5-5431. 2313 W. WASH. ST. ME. 2-9352. USHER Funeral Home, Inc. Anna C. Usher Wm. A. Usher Frank E. Johns

MURPHY'S LAUNDRY AID for COLLARS & CUFFS. HEAVY SOILED LAUNDRY! SPOTS - STAINS SAFE For use on all FABRICS & COLORS! NO RUBBING!

Monsignor Goossens Says: Enroll in the Society for the Propagation of the Faith through your parish during the weeks of February 9 and February 16. \$1 Enrolls one person, living or deceased, for 1 year. \$10 Enrolls a family (parents and children, living and deceased) for 1 year. \$50 Enrolls one person, living or deceased, forever.



Edited by the Cleric Seminarians of West Baden College

The role of sex

By WILLIAM H. DODD, S.J.

Possibly you saw the recent lead article in Time magazine on the sex customs and practices of Americans. An American, proud of his country, has to be a little ashamed of some of the practices described in these pages. Nevertheless, Time gives the reader hope that the views of the country on sex are swinging back to the more spiritual aspects. What I'm going to say in this article is aimed at hurrying that "swing-back" along.

Sometimes, when you're thinking about a topic, it's good to take a couple of mental steps backward to try to look at the topic from different angles. Let's do that with sex.

You know, when a man sets out to make a boat for himself, he has to do certain things. A boat made out of rock just wouldn't fit the bill. Nor will the boat be functional which has to be taken from the bottom. Also the boat has to balance in the water or the man will find himself drenched the first time he sets

foot to floorboard. What's the point? If you make something, you make it in such a way that the object will do what you want it to do.

Now let's switch the whole process around. Let's begin with the object already made. How about a curious person who finds something for which he doesn't know the use? If what we said in the last paragraph is correct, he ought to be able to figure out what the thing is for just by studying the way it's constructed. Why? Because the man who made it made it in a special way—he wanted it to do something special, so he gave it that special structure.

For example, if I bring a man from the jungle who has never seen stairs before, I'm sure that it wouldn't take him very long to figure out what stairs are. Why? Because it's obvious from the way they're made.

Or take this typewriter. It wouldn't take a genius to figure out what this thing is for. If he played around for a few minutes, he'd find out that there are little letters on the end of these long, thin pieces of steel and that these letters will make marks on paper, etc.

To sum up so far: It's a three-way process. First you make the maker who wants to make something to serve a function for him. Secondly, you have the object, structured in such a way that it does serve this function. And thirdly, you have the innocent bystander who sees the object and can figure out its structure and what it is meant for.

Now to sex. God is obviously the creator in this case. Sex is the object. And you and I and the rest of mankind are the innocent bystanders trying to figure out what the object is made for. And it doesn't take a very clever person to figure out that sex is made by God and given to man precisely so that more and more men can come into existence and thus ultimately make their way to heaven.

Now here's the trick: When God makes something, I'm not free to use it for whatever purpose I want. It is quite clear to me that God means sex to be involved with the production of more human beings. If that is clear to me, then it makes sense that I don't use it for any other purpose that excludes this purpose of procreation. If a person used a typewriter for a hammer, or a boat for an airplane, we'd think he'd flipped his wig. By that same token, if a person uses sex for his own pleasure, or out of curiosity, or for some purpose that excludes the procreation

Finals set in Junior tournament

The annual Junior Archdiocesan CYO basketball tournament winds up this Saturday afternoon and evening, with four teams from deaneries outside of Indianapolis battling for the coveted trophy.

Semifinal action at Secena High School pits St. Paul, Tell City, against St. Ambrose, Seymour, at 12:30 p.m. St. Andrew, Richmond, faces St. Mary-Michael, Madison, at 1:45 p.m. Games are scheduled on fast time.

The two winners will meet at 7:45 p.m. for the championship, following the consolation game at 6:30 p.m.

AFTER the last game, the Indianapolis Deaneries will host a social for Junior CYOers in the Secena cafeteria. Blue membership cards will be required for admittance. Jim McMahon, Marian senior, will spin the records at the social.

Admission charge for adults and high school students to tourney play is 35 cents per session. The admission for grade schoolers is 15 cents.

Food and refreshments will be available between sessions. William Kennedy, Jr., member of the CYO Board of Directors, will preside at the trophy presentations.

WHILE the Juniors are winding up tourney play, the Cadets will open action at two sites—Secena and St. Paul's, Tell City. The Tell City schedule (on slow time) is as follows: 1 p.m., St. Mary-Michael, Madison vs. St. Paul, Sellersburg; 2:15 p.m., St. Andrew, Richmond vs. Indianapolis Deanery representative. The Secena Cadet slate (on fast time) is as follows: 3 p.m., Holy Family, Richmond, vs. St. Patrick's, Terre Haute; 4:15 p.m., St. Michael's, Brookville, vs. Indianapolis Deanery representative.

Semifinals and finals in the Cadet tourney are scheduled for Sunday afternoon, Feb. 23, beginning at 1 p.m.

tion of children, he is just misusing the power of sex.

And then when we reflect on what it means to bring children into the world! In a sense, there is nothing in a man's life that is in any way as solemn as his proper use of sex. The way God has set things up, sex is the normal way for bringing other human beings into this world. But think: A human being will live forever and ever. When a woman conceives a child in her womb, that child, the instant before its conception, was nothing. It didn't even exist. Not at all. And yet, at the moment of conception, from absolute nothingness, it begins an eternal life. Once a child is conceived, there is no way for that child ever to stop existing. From nothing to eternal life in heaven or hell. That is the meaning of sex.

Now if you stop to think, you'll see that there isn't any other natural action that a man or a woman can perform that will have any consequences as important as bringing another human being into existence. Every other action that human beings perform is on things that already exist. Only in this one action do they cooperate with God in bringing a being from nothingness into life.

It's no wonder then that the Church is so careful in her instructions about sex. There isn't a power that God has given you that can have the unbelievable effect that sex can have. Instead of leasing ourselves with sex, we should be thanking our knees daily thinking of God for giving us such tremendous responsibility, and promising Him that we will use these powers only for the purpose for which He made them.



STYLE SHOW AWARD WINNERS—This pleasant mob scene came about after the recent Tenth Annual Junior CYO Style Show (and Sewing Contest) at Holy Name, when officials asked all the winners from the six categories to gather on stage. These girls were the successful contestants in a field of 115 entrants, winning all of the 24 55 gift certificates. In addition, six first-place trophies were awarded for the respective categories.



STYLE SHOW TROPHY WINNERS—First place winners in the recent Junior CYO Style Show are shown here with their awards. From left to right are: Angela Kunard, Holy Name, Tailored Dress Division; Linda Speith, Sacred Heart, Sportswear Division; Patty Able, St. Mark, who won first place honors in the Skirt and Blouse, Tailored Suit, and Formal Dress Divisions; Little Jeanne Madden, St. Roch, who modeled the winning Party Dress for her big sister, Mary Ann (at right). Winners were selected from a final field of 115 entrants.

CYO Scores

Table listing scores for Junior Archdiocesan Tournament, Holy Spirit Freshman Sophomore Invitational, and Cadet Girls Volleyball Tournaments.

Saint Francis College

Four year undergraduate program. Courses leading to B.A. and B.S. in Liberal Arts, Health, Technical, Engineering and Secondary Education. Graduate Division: Master of Science in Education degree with major in School Guidance and Counseling, Reading, Mental Retardation, and general subject matter teaching fields.

Single, new women's residence facilities year-round, including two summer sessions. Write Director of Admissions, 2709 Spring St., Fort Wayne, Ind.

Advertisement for 'Flowers' featuring cut flowers, potted plants, and corsages. Includes phone number 2401 W. Wash. ME 7-3255.

Tourney finals are scheduled

The annual Holy Spirit Freshman-Sophomore basketball tournament winds up this weekend with quarter-final games scheduled for Saturday and semifinals and finals slated for Sunday.

Another traditional tourney, the Holy Cross Invitational for "67" League teams, will be held on Saturday with 27 squads filling it out for honors. Play is slated for week-ends through March 1.

Nurse graduates are inducted

INDIANAPOLIS — Four recent graduates of the St. Vincent's Hospital School of Medical Technology have become accredited members of the American Society of Clinical Technologists.

The new technologists are: Karen Doo, Miss Pat Goley, both of Indianapolis; Miss Cynthia Stokes of Baltimore, Md.; and Miss Elaine Grafen of Cicero, Ill.

Sh-h-h-h

WINNIPEG, Man. — Steps have been taken here to eliminate unnecessary noises at the Ukrainian Catholic Immaculate Heart of Mary school.

Acoustical tile on ceilings and sound absorbers will help to eliminate noise.

Advertisement for James H. Drew Corporation, offering information on cloistered sister adorners of the Precious Blood.

Advertisement for Stanley Funeral Homes, located at 2350 N. High School Rd., AK 1-1193.

Advertisement for Central Business College, Indiana Business College Building, 802 N. Meridian St., ME 4-8337.

Advertisement for Mobilheat Budget Payment Plan and Litzelman Coal & Oil Corp., featuring Quick Fuel Oil Service.

Advertisement for 'Back Again!' 11th Anniversary, featuring fish & shrimp dinners every Friday 5 to 7:30 p.m.

Advertisement for Secena High School Cafeterium, 5000 Nowland Avenue, offering plenty of fresh off-street parking.

Advertisement for Askren Monument Co., 4707 E. Washington St., Indianapolis, offering distinctive cemetery memorials since 1935.

Advertisement for Wooldridge Private Nursing Home, 824 E. 12th St., ME 6-0991.

Advertisement for Howard Fieber, R. C. Hayford Fieber & Reilly Insurance Agency, Inc., 124 N. Delaware ME 9-1532.

Advertisement for Bruno TV Sales & Service, 3033 E. 16th St., FL 2-7438.

Advertisement for Ford Dealers of Indianapolis, C. T. Foxworthy Co., Inc., Ed Marlin, Jerry Alderman, Harry A. Sharp, C. Hatfield Motors, Inc., Dave McIntire Ford, Bob Phillips West Side Ford, Smart & Perry, Inc.

Advertisement for Chartrand High School Fish Fry, Friday, Feb. 28, serving from 4:30 to 8 p.m. with fish and shrimp dinners and carry-outs.

Advertisement for Catholic Interracial Council (C.I.C.), highlighting 3 reasons why practicing Catholics should join: promoting understanding, seeking discriminatory hiring and housing opportunities, and granting scholarships to Marian College.

Advertisement for 'An Assured Life Income' with many spiritual remembrances in the prayers and Masses of our S.V.D. Catholic Missionaries throughout the world.

IN THE WHOLE CHRIST

# COMPASSION

By AMY EMILE GUERRY

*Amen, I say to you, as long as you lead it to one of these few lost brethren, you did it for me.* (Matt. XXV, 40)

The scene of the Last Judgment shows exceptional light on the doctrine of the Mystical Body. As it is related to us by Saint Matthew, it links us with Christ's teaching about the vine and its branches, recorded by Saint John, and with Saint Paul's doctrine of the Body of Christ. It reveals the eschatological aspect of Christianity; but it also manifests the profoundly human and universal aspect of the Mystical Body.

## In everyday life

Because the Mystical Body is an essentially spiritual reality, some are inclined to think that acts of the spiritual life—prayer and the offering of merits—are not really part of the Mystical Body. From the point of view, the communion of members within the Mystical Body, would consist in the mutual exchange among themselves of their prayers, their merits and their satisfactions. But the Mystical Body would thus remain on the plane of intention. And, undoubtedly, we have in this conception, one of the most touching and most efficacious forms of the Communion of Saints.

In the scene which He paints of the Final Judgment, however, Christ would imply one more thing. All the actions of our human life, even the most material and the most temporal, appertain to the Mystical Body. Indeed, Christ appears to have designed and precisely chosen such actions—of eating, drinking, clothing, imprisonment, sickness.

**THE LIFE OF THE Mystical Body** is not something extraneous to human life, imposed from without, so to speak, on the daily life of men, while not being an intrinsic part of that life. On the contrary, these very humble and ordinary actions are the materials that must be permeated with the life of grace and of charity, in order to give a redemptive value to such actions. For the Church, the Mystical Body of Christ, takes to itself all that is human, sin alone excepted, in order to give eternal value to the actions of our human thoughts and actions. At the Final Judgment, in the sight of all men, Christ will solemnly and definitively ratify the eternal value of our acts of practical compassion. It is not in that dread hour, however, that He imparts this value to them; for He already does so here on earth, in His Body which is the Church.

**All men called**  
It is not human actions only which the Church transforms: she seeks to gather to herself all men and to transform them into members of Christ's Mystical Body. Who, then, are those presented, in Christ's account of the Final Judgment, as "ye blessed of my Father"? Are they those who were Christians from the very outset? It is quite clear that the Gospel teaching concerning the Final Judgment can be understood only in the light of Christ's entire doctrine of the Mystical Body, in order to be saved.

**Our Supreme Judge**, in what more striking way could You have taught us the place which human compassion holds in Your Church? He who does an act of sincere human compassion, can see You Yourself in every one of these who He assists. Our whole human life is thereby illuminated and transformed; for at every moment and in every one of our fellow-men, we are called to assist You in the person of those who "labor and are heavily burdened" with their crosses and their sufferings.

*Guerry, "In the Whole Christ," St. Paul Publications, 2129 Victory Blvd., Staten Island, N.Y. 10312*



Patroness of Canada

**THE GOOD MOTHER...** St. Anne De Beaupre, and St. Joseph are the patrons of our neighbors in the North. Almost since the founding of New France, Canadians have honored and loved St. Anne in a very special way. In 1853, as an act of thanksgiving by the hardy French colonists, a chapel was built in gratitude for the many favors the good mother of Our Lady had showered on the new settlement of Petit Cap, just down the St. Lawrence River from Quebec. The consecration of the present basilica was blessed but it is generally true. Society

But it seems that our Savior desired thereby to teach us that He calls all men to become members of His Body. For the striking aspect of this whole scene is the astonishment of all those who discover that, in the person of the poor and the afflicted, it was Christ Himself Whom they were assisting. It follows here, then, that we are not conscious of this when they came to the assistance of the needy, and had not the intention of doing such actions for Christ. Herein, indeed, we see the Catholicity of the Church: Her vocation is to gather together all men, to teach them to see Christ in each of their fellows, as one of His members. Their acts of practical compassion on earth, will have won for them a favorable judgment from the Supreme Judge of all mankind.

**THIS PAGE OF THE Gospel** has a very special significance for our time. It is surrounded by those who are hungry and thirsty; by those who are naked, who are being deported, who are victims of a political regime, hounded out of their own country and made to wander about an alien land, in a place in which they can belong; by those who are naked and sick; by those who, in prisons and concentration camps, are being forced to drag out an existence in utterly brutalizing conditions; by all those, in short, who are in the particular anguish of a mind, misery which mark our times. Christ teaches us that we must see Him in all of these. It is with such men as these, in this world, that we are called to share His life, and thus giving a lightness and divine meaning to all these human realities.

But what Christ demands from us is an offering of mercy—an act of "compassion." The word compassion implies suffering with a person; weeping with them that weep (Rom. 12, 15), and suffering with those whose grief may lie too deep for tears. To be compassionate towards others is to enter into the sufferings of others, so that those sufferings become our own; to put our shoulder to the crosses of others, that we may aid them and console them in bearing their sufferings.

This demands from us the giving of our whole being: of a mind able to understand the sufferings of others; of a heart which is tender to the fire of true pity; and of a will which is resolved to give practical assistance. How few merciful souls there are in a world corrupted by selfishness and the thirst for selfish pleasure.

**Our Supreme Judge**, in what more striking way could You have taught us the place which human compassion holds in Your Church? He who does an act of sincere human compassion, can see You Yourself in every one of these who He assists. Our whole human life is thereby illuminated and transformed; for at every moment and in every one of our fellow-men, we are called to assist You in the person of those who "labor and are heavily burdened" with their crosses and their sufferings.

*Guerry, "In the Whole Christ," St. Paul Publications, 2129 Victory Blvd., Staten Island, N.Y. 10312*

**ACTUALLY**, there is nothing wrong with drinking alcoholic beverages. There are even some things to commend it. A drink or two at the right time and place may ease tension, facilitate conversation and relax the strain that some feel in meeting people. But each of us must be certain it is the right time and the right place.

A major question is about the right TIME. State laws on the legal age for drinking vary, and are, by necessity, arbitrary. Some people may drink without harm at thirty, forty, fifty or even. But why does society generally make twenty-one the minimum age for drinking, and then legally drink and assume other privileges so far denied? Theoretically at least, by twenty-one, an individual is supposed to have reached some kind of physical and emotional maturity. Or she has grown up. Actually, this is not always true but it is generally true. Society

# WORKING TO BEAT HELL

# Fellow travelers

By Rev. Joseph T. McGloin, S.J.

Unless you travel alone these days in the marvelous, meditative privacy of your car, you're going to encounter quite a variety of fellow travelers. They look odd, young, fat, slim, tall, short, black and white. But you can only guess at what they are like by their actions. There are times when one is extremely proud of his own country and of his fellow Americans. It is, however, pretty hard to be consistently proud of some traveling Americans.

Your first encounter with this breed may be when you stand in line before a window to buy a ticket. You find that you are not practically due yourself to the one ahead of you, or someone else will edge in ahead of you. Later, when you're waiting for your train or bus or dog sled, someone is sure to come along and step in front of you. Then, when six people at a time start to jam through a gate built for two or less, you get jabbed by the sultriness of those behind you, a sly maneuver calculated to prevent anyone else from squeezing in ahead.

Maybe it's because I still have a high pedestal reserved for female types that it seems to me that the roughest travelers in the world must be women. Or maybe I'm just being a bit of a know-it-all. I do know that, whereas I used to and still do stand to offer my place to a lady of whatever age, admitted or only apparent, on a crowded bus or train or anything else, my motive for so doing has changed. It used to be out of respect for woman as woman, even woman traveler types. Now, it is done, at least very often, as an act of the love of God, with the silent prayer, "Lord, I wouldn't get up for this female type clad if you hadn't said something about 'What you did to them, you did to Me.' But you watch—she'll take the place as though it were only her due. And she'll consider me a fool for offering it."

I was once standing in line, waiting for a coach flight in an airport in one of our better advertised states when a huge character in native Stetson gett'ing in ahead of me (slyly, and, as he seemed to think, unnoticed) had finally succeeded in getting ahead of me completely. He was then starting to sneeze around the side of his face, when I walked past him. This seemed to shake him, and he mumbled, "Sorry," or the local equivalent, at which kindly old Father smiled in benign forgiveness and remarked, "That's all right. I knew I was in your hospitable state." I tell this, not with any supernatural satisfaction (since I obviously forgot that I should have seen Christ in this clob), but with some natural sense of achievement.

On another occasion, I found myself between two very different types of traveler in a train coach. Directly in front of me were two middle-aged women who were really yakking up a storm in the loud, strident tones of the habitual gossip everywhere. To the rear of the car, and behind me, a young Negro mother, whom I guessed to be the wife of a GI, was reading parts of a book to her two little girls, in the soft, deep tones of the Negro. Now and then one of the little girls would say, "Mama, how do you say that in French?" and her mother would tell her. Or she'd be asked, "How do you say that in German?" and again she'd oblige.

If I could only have shut off the strident static ahead, I would have enjoyed the reading immensely. To my relief, there finally was a lull in the gossip broadcast. They had run out of



There are travelers and travelers.

neighbors. Soon, however, these two town dignitaries became restless, shifting in their seats and looking over their shoulders sneakily at first and then with open indignation, until one of them finally remarked to the world at large, "I wish she'd keep quiet and just disturbing the whole car." They didn't ask my opinion or I would gladly have given it, thus doing my little bit in the cause of anti-clericalism.

Oddly enough, or not so oddly, perhaps, the lady traveling with a flock of little kids and howie a baby in arms is the nicest traveler you run into. How she manages to travel this way, sanely and even peacefully, I'll never know. But I know I like to see her on a train, because it means one less seat taken by the coed division of the Green Bay Packers who keep crowding out ticket lines and jamming their baggage into my bag as we crunch through the gate.

No trip is complete without the "complaining-to-the-management" types who ride the conductor and porter, blaming the porter for the crummy train and the latter—who may have a million jobs to do—for the lousy service. (My porter friends tell me that the "social climber" is the worst of this lot. He—or more often she—seems to feel that people are constantly watching to see if the porter considers them important enough to give them good service.)

Go out of our country and you still meet these types, the loudmouthed tourist who asks, "How much is that in real money?" or the type who seems to think his good old American will be understood in a foreign country if he only yells a little louder. You find this same type standing in the midst of praying pilgrims of Guadalupe getting a light-reading from the ceiling or even from the face of one of the worshippers. You hear him bawling out a foreign water in a loud, demanding corruption of English, for getting his order a bit mixed up. You find him looking on the architecture of foreign churches or buildings with contempt because they don't look like those back home.

In fact, the horrid traveler seems to have one of the attributes of God Himself—he is omnipresent. But what about that species of occasional traveler you encounter in your own country and you still meet these types, the loudmouthed tourist who asks, "How much is that in real money?" or the type who seems to think his good old American will be understood in a foreign country if he only yells a little louder. You find this same type standing in the midst of praying pilgrims of Guadalupe getting a light-reading from the ceiling or even from the face of one of the worshippers. You hear him bawling out a foreign water in a loud, demanding corruption of English, for getting his order a bit mixed up. You find him looking on the architecture of foreign churches or buildings with contempt because they don't look like those back home.

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## FAMILY CLINIC

# Her mother won't let her drink

By JOHN J. KANE, Ph.D.

I am a freshman co-ed at a state university and the only one in my crowd who doesn't drink. When I go to dances and when I go to parties, I'm called a "party pooper." My parents drink and during the Christmases I asked if I could. My mother refused. Isn't she being unrealistic?

To drink or not to drink—at eighteen—is quite a question. In most states the law answers it for you, negatively. Colleges push you one way or another, and if you are charged with violation of the state liquor code, your university may penalize you. Perhaps expel you.

Just on the practical level, a drink is not worth the risk of such disciplinary action. But, of course, everyone else does it. You're not going to get caught, and you don't expect to be caught. But I'm wondering if many of the other boys and girls who drink are really enjoying it. They are associating with a group that is at once too old and too fast for you. Now no one likes to be called a "party pooper." It is not only something of a vulgar expression, but it is meant as a challenge. Does he really want a bit of when you were much younger? Remember when the other kids used to say, "I dare you, I doubt it."

**ACTUALLY**, there is nothing wrong with drinking alcoholic beverages. There are even some things to commend it. A drink or two at the right time and place may ease tension, facilitate conversation and relax the strain that some feel in meeting people. But each of us must be certain it is the right time and the right place.

A major question is about the right TIME. State laws on the legal age for drinking vary, and are, by necessity, arbitrary. Some people may drink without harm at thirty, forty, fifty or even. But why does society generally make twenty-one the minimum age for drinking, and then legally drink and assume other privileges so far denied? Theoretically at least, by twenty-one, an individual is supposed to have reached some kind of physical and emotional maturity. Or she has grown up. Actually, this is not always true but it is generally true. Society

has to fasten upon some kind of a benchmark. This happens to be it. By this age it is assumed that the person is responsible and can make prudent decisions. Whether you decide to drink or not, how you drink and where you drink are decisions which must be made prudently because you will be responsible for them. You can make this decision intelligently if you know something about alcohol and its effects.

**CONTRARY** to what most people think, alcohol does not stimulate a person. From the very beginning it has a depressant effect. It appears to stimulate because it lowers one's inhibitions. People talk more readily, laugh more easily and feel less restraint. When they drink too much, they feel no restraint at all and behave in a silly fashion. How much alcohol is too much? Unfortunately, there is

no simple answer. For the alcoholic it has been said that one drink is too many and a thousand is not enough. But the effect of alcohol depends on many things, so let's look at some of these things that make the difference.

There are many different kinds of alcoholic beverages—wine, liquors and mixed drinks. The latter usually contain whiskey, but also contain other ingredients. (Continued on page 10)

**And again to the sources, to the Word of God and the sacraments of His house, let God's message be totally humanized and rendered ineffective.**

**Feb. 16 1ST SUNDAY OF LENT.** Lent, as a baptismal retreat, as a time of penance for our rejection of baptismal grace, has the air of a contest about it. Psalm 90, the Tract between today's readings, pictures man a pilgrim in a hostile land, rescued only by God's hand.

Jesus, in the Gospel, shares this aspect, too, of man's existence. He deliberately experiences temptation, confronts the power of evil, that He might inspire us with confidence in His victory: "Away with thee, Satan." The First Reading warns us that this contest is not for the unbeliever, who cannot understand our preoccupations. The two enemies of evil and indifference are in combat with the Christian's commitment. To the first our answer is firm and decisive, like the answers of Jesus to His temptations. To the second we respond with pity and patience, with the qualities commiserated in the First Reading.

**Feb. 17 MONDAY, 1ST WEEK IN LENT.** The theme of the Good Shepherd and of fraternal love today mark our Lenten combat or contest as distinctively Christian. We have no doubt about God's intent: I mean to go looking for this flock of mine, search it out for myself! (First Reading).

Nor have we any doubt about the basic moral response demanded of us: "Believe me, when you did it to one of the least of my brethren here, you did it to me" (Gospel).

# THE WEEK IN LITURGY

By Rev. ROBERT W. HOVDA

**Feb. 16 1ST SUNDAY OF LENT.** Lent, as a baptismal retreat, as a time of penance for our rejection of baptismal grace, has the air of a contest about it. Psalm 90, the Tract between today's readings, pictures man a pilgrim in a hostile land, rescued only by God's hand.

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**Feb. 18 TUESDAY, 1ST WEEK IN LENT.** The theme of the Good Shepherd and of fraternal love today mark our Lenten combat or contest as distinctively Christian. We have no doubt about God's intent: I mean to go looking for this flock of mine, search it out for myself! (First Reading).

**Feb. 19 WEDNESDAY, 1ST WEEK IN LENT.** Both negative and positive poles of Lent are in the three readings and the texts of this Ember Day Mass. "Forty days and forty night" of human response to God's invitation and call are explicit in the first two lessons.

**Feb. 20 THURSDAY, 1ST WEEK IN LENT.** We are embarked on a Church-wide fast and a Church-wide act of penance, yet we may not forget the personal nature of Faith and of man's response to God. The Christian finds salvation in community, but in a community in which the person is neither swallowed up nor eclipsed.

**Feb. 21 FRIDAY IN LENT.** Continuing yesterday's personalist emphasis, the First Reading locates virtue, not in the race or the tribe or the family but in the person.

**Feb. 22 SATURDAY, 1ST WEEK IN LENT.** Today we meet the first Peter's Chair. Today we meet the first Peter's Chair. Today we meet the first Peter's Chair. Today we meet the first Peter's Chair.

# THIS IS CATHOLICISM

# INSPIRATION

By REV. JOHN WALSH, S.J.

**Q. Can we not prove that the Bible is inspired simply by indicating the texts in which it explicitly states that it is inspired?**

**A.** No, we cannot accept the Bible's own testimony as a sufficient proof of its own inspiration, without falling into a vicious circle.

**Q. Can we not prove that the Bible is divinely inspired by appealing to the majesty and solemnity of its teachings, or by pointing to the light and warmth which it has radiated into millions of human hearts?**

**A.** No, such subjective criteria cannot suffice to prove that God is the author of the entire Bible. For the Bible is not merely a collection of spiritual uplift from reading the Bible. For another, the Bible is not merely a collection of the Old Testament, far from arousing religious awe and filling the soul of the reader with spiritual fervor and actual piety, and repel the most devout. Finally, many non-inspired works could be cited—even pieces of profane literature such as the plays of Shakespeare—which are more instructive and moving than anything the Bible has to offer. In order to prove the divine inspiration of the Bible, therefore, a person must cite an infallible authority which stands outside the Bible. This authority can only be the Church.

**Q. How many books comprise the Bible?**

**A.** The Bible contains seventy-two books.

**Q. Who can determine what books make up the Bible?**

**A.** Yes, as Christ's infallible Church alone can assure us that the Bible is divinely inspired, so the Church alone possesses the authority to indicate what books are included in it.

**Q. Do not many Protestant and other Christian sects contend that the Bible comprises but sixty-five books?**

**A.** Yes. In translating the Bible into German, Martin Luther selected out of seven complete books—Tobit, Judith, Wisdom, Baruch, Ecclesiasticus, I and II Maccabees—which for centuries had been revered as integral parts of the Old Testament did not merit their place in the Protestant canon. They designated them as an appendix, describing them as of doubtful authenticity. Other reformers agreed with Luther's verdict and that is why Protestant versions of the Scripture are considerably shorter than the Catholic version. This disparity raises again the basic question: who is competent to decide such issues? Was Martin Luther infallible when he discarded these seven books? If so, what were his credentials? How is his inferracy proved? If, on the other hand, he was not infallible, why did the Protestant churches accept his decision on such an important point? Why do they continue to accept it now? How can a modern Protestant assure himself that he does not in fact possess a mutilated Bible?

**Q. Are there many passages in the Bible whose meaning is obscure and ambiguous?**

**A.** Yes, not many passages but even whole chapters and books of the Bible have perplexed and perplexed readers of all ages and caused them to wonder what precise message God was intending to convey in them.

**Q. Should it occasion astonishment that the meaning of passages in Scripture is often hidden and mysterious?**

**A.** No, this should cause no surprise. Almost any piece of writing of any significance, even an ordinary will or a contract, contains sentences whose exact meaning is obscure and which require authentic interpretation by the civil courts. The Bible, since it is written by the infinite God and treats of the most lofty themes of religion and morality, might well be expected to offer an abundance of such obscurities. Interpretation thus is a piece of mere human writing.

**Q. Would God have given us the Bible without providing for a living interpreter of it?**

**A.** Since the Bible contains hundreds of sentences which are incapable of being understood in a variety of ways, it seems impossible that God would have given us the Bible without providing us with an authentic and authorized interpreter of its meaning.

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**Q. Has it not been contended that the Bible explains itself?**  
This position has been held by some Christians, but it is demonstrably false, since most of the divisions and quarrels of Christendom have been occasioned by differences of opinion concerning the meaning of certain scriptural words which the Bible explains itself. Furthermore, no piece of writing can explain itself, for it is simply lifeless print; a book always requires a living person to interpret its meaning.

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# Family life seen key to vocations

**BRUSSELS**—Cardinal Leo Josef Suenens, Archbishop of Malines-Brussels, addressed the Holy Family at a meeting of primary instruction in fostering priestly vocations. Addressing himself particularly to the parents, the cardinal urged them to "watch over the atmosphere of your home," and warned that "many dangers threaten the Christian family: the purity of faith and the honesty of customs."

"May your children," he continued, "learn to love, to open themselves to others, to forget themselves in a spirit of rededication to sacrifice and to the apostolate, which are guarantees of an authentic Christianity."

**CARDINAL Suenens** asked parents to pray to God that "He may grant you the honor of choosing a priest from among your children, and if a vocation is born be careful to grant it a progressive development."

Referring to the role of priests in promoting religious vocations, the cardinal said he shared their concern for avoiding "every form of pressure and interference." But at the same time, he urged the priests to "beware of a pseudo-supernatural passiveness."

**"THE PRIEST** is by nature a mediator between God and man," the pastoral stated. "Undoubtedly the most eloquent influence will be the example of a priestly life carried out in joy and generosity. But one word, uttered with tact and pervaded with a love of God and men, is an instrument of grace and a source of light for all those who seek or hesitate and do not dare to dedicate themselves in this direction."

# Plan to use Irish in parts of Mass

**TUAM, Ireland**—Archbishop Joseph Walsh of Tuam said here that Irish will be used in parts of the Mass in Irish-speaking districts.

He said there are at least 14 parishes in the diocese in which Irish will be used in the liturgy. The Archbishop spoke on his return from London where he and Bishop William Philbin of Down and Connor represented the Irish hierarchy at discussions of the English and Welsh Bishops on the use of English in the liturgy.

# Radio & TV Apostolate

**ROSARY RADIO PROGRAM**  
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**FRIDAY, Feb. 14**—(Tape) Rev. Paul Landwerlen.  
**MONDAY, Feb. 17**—(Tape) Rev. James Doherty.  
**TUESDAY, Feb. 18**—(Tape) Van Benen. This program has been requested by a member of the Apostolate for a Special Intention.

**WEDNESDAY, Feb. 19**—(Tape) Rev. James Higgins.  
**THURSDAY, Feb. 20**—(Tape) Rev. Kenny C. Sweeney. This program has been requested in Memory of Dennis Reilly.

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VIEWING WITH ARNOLD

Newman's talents wasted in 'The Prize'

By JAMES W. ARNOLD

No longer are there any limits to the horizons of the booze-and-bunratty... Newman's talents wasted in 'The Prize'...

died, makes a comic shambles of the much-publicized socialist meet-the-scene... Newman's talents wasted in 'The Prize'...

arty shot of the stately outside of the impressive Nobel auditorium... Newman's talents wasted in 'The Prize'...

gets impaled on a statue's up-turned limb... Newman's talents wasted in 'The Prize'...



DRAMATIC SCENE—In one of the most powerful scenes in Otto Preminger's movie 'The Cardinal,' Father Stephen Fermyle, played by Tom Tryon, is attacked by a Ku Klux Klan mob in Georgia when he tries to help a Negro priest whose church has been destroyed by segregationists. The movie opens Friday, Feb. 14, in the Indianapolis area.

BOOKS OF THE HOUR

The Cuban revolution

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

An always readable, often infuriating, and finally thought-provoking book is Leslie Dewart's Christianity and Revolution (Herder and Herder, \$3.50). Subtitled 'The Lesson of Cuba,' this book is primarily an analysis of the attitudes toward Castro's revolution that have been manifested by two societies—the Catholic Church (as she is represented by her Cuban administrators) and the United States...



larded by birth and a Catholic, as one who received a great part of his education in Cuba, and as one who currently teaches philosophy in a Canadian Catholic college; a list of qualifications, it must be admitted, possessed by only a few other of the myriad eager commentators on Cuba.

To analyze Dr. Dewart's book fully requires an expertise that this reviewer admits to lacking, and a great deal more space than is at his disposal; there is a fine and very long critique of the book by Prof. Edward Gargan of Wesleyan University, in Commonweal for January 17.

But Prof. Dewart's main point can be brought out, and readers can be urged to study the book, if they would learn how complex the "Cuban problem" really is, and what are some of the requirements for a final solution.

At the risk of oversimplifying for the sake of brevity, some of Dr. Dewart's main points are these: With few exceptions, the Cuban hierarchy in the early stages of Castro's revolution underestimated the need for and their approval of the "Cuban situation." He writes as a Span-

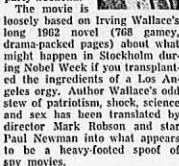
Church support, and that such anti-Catholic measures as even-tual (e.g., the expulsion of Bishop Massadial Bora and many other clerics) were defensive and justifiable ones performed by a legal government. Though some priests came out in defense of Castro, Dr. Dewart says that by 1960 Cuban Catholics began to look on the "Cuba that used to be happy and prosperous" but he does not seem to think this longing justified.

For U.S. policy, and especially for Presidents Eisenhower and Kennedy, Dr. Dewart has only disapproval and harsh castigation on grounds of morality, and even of political expediency. He feels that President Kennedy deliberately inflated the harmful possibilities to the U.S. of Russian missiles in Cuba, and that the "Cuban crisis" in the fall of 1962 was almost sheer propaganda. Practically, he feels that, for the future, the U.S. must choose from three alternatives: overthrow of Castro by all-out war, a continuation of the present policy of encouraging subversion and hoping for a Castro collapse, or (the course Dr. Dewart recommends) the U.S. should restore diplomatic relations and negotiate with the Cuban revolution on a footing of dignity and from a position of mutual respect.

How to persuade the American people, who have seen Dr. Castro in action on TV and performing for the press, that he merits dignified and respectful treatment, is not suggested.

Some of it is plainly played for laughs. This is especially true of the sex play, in which Newman is always eager and apparently encouraged, but never successful. Such humor is a long-standing tradition in U.S. films, where the audience is inevitably tantalized by elaborate romantic pre-arrangements and then deprived of the logical conclusion.

This should not be confused with morality; symbolically, it never closesly resembles communism. In the movie trade it is simply another way to thrill the audience and simultaneously squeeze past the censor. While everyone thus emerges, technically, with virtue intact, there is no doubt of the Playboy attitude to love the man as a pseudo-educated, pseudo-talented, hip and irresistible; the female as bunny, cute, cuddly, pet animal. Miss Sommer—amplified face and peeling lips framed by bouffant blonde pouffe cut—seems manufactured with this in mind. The new models, like cars from Detroit, look like all the others: stereotyped perfection with a few do-dads to make last year's girl obsolete. Newman, wasted in a part even Rock Hudson could have han-



The movie is loosely based on Irving Wallace's long 1962 novel (768 gamey, drama-packed pages) about what might happen in Stockholm during the ingredients of a Los Angeles orgy. Author Wallace's odd flair of patriotism, shock, science and sex has been translated by director Mark Robson and star Paul Newman into what appears to be a heavy-footed spoof of spy movies.

Both book and film probably demean the overall Nobel prestige, but the total effect may be beneficial. As the press agents of starlets who fall into swimming pools at cocktail parties are to say, "There's no such thing as bad publicity."

It's hard to separate the intended from the unintended jokes. Newman plays a Nobel laureate in literature who consumes the brief time between martinis chasing either girls or funds, who has kidnapped a kindly old scientist (Edward G. Robinson) and substituted his long-lost twin brother. Other Nobel winners include a French husband and wife research team who are experts in reproduction but on the brink of divorce and an American doctor who suspects his Italian co-winner of plagiarizing his experiments. None appear bright enough to detect nicotine stains on a cigar filter.

In the book most of the confusion seems vaguely connected to character and motivation. In the film there is no character beyond the obvious. Newman is an amiable happiness-now type who could scarcely be imagined trying to persuade his wife to write a letter home. He pursues one blonde (Sweden Elle Sommer), is pursued by another (France's Nichollette), and the latter Diane Baker to a standstill. Intervening is the usual spy movie claptrap; witnesses killed before their eyes, bodies that disappear, patients whisked in and out of mysterious hospitals, trench-coated men with switch-blades peering evilly from the shadows.

Mr. and Mrs. Ekstein were married in St. Patrick's, O.C.S.O., 11135-2455, 5:55-9 P.M. SUNDAY 2:05-5:30 P.M.

INDIANAPOLIS—Mr. and Mrs. John N. Eckstein of the Parish will celebrate their 50th wedding anniversary on Sunday, Feb. 23, with an Open House in their home at 715 East Michigan. So, friends and relatives are invited to call from 2 to 5 p.m.

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INDIANAPOLIS AREA Radio-Television... 8:30 am—Christians... 10:00 am—Hour of St. Francis... 12:00 pm—Midway... 2:00 pm—Divine... 7:00 am—Sacred Heart... 8:30 am—Hour of St. Francis... 10:30 am—Sacred Heart... 12:00 pm—Divine... 2:00 pm—Midway... 7:30 am—Sacred Heart... 8:30 am—Hour of St. Francis... 10:30 am—Sacred Heart... 12:00 pm—Divine... 2:00 pm—Midway... 7:30 am—Sacred Heart... 8:30 am—Hour of St. Francis... 10:30 am—Sacred Heart... 12:00 pm—Divine... 2:00 pm—Midway... 7:30 am—Sacred Heart... 8:30 am—Hour of St. Francis... 10:30 am—Sacred Heart... 12:00 pm—Divine... 2:00 pm—Midway...

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Couple to mark Golden Wedding, INDIANAPOLIS—Mr. and Mrs. John N. Eckstein of the Parish will celebrate their 50th wedding anniversary on Sunday, Feb. 23, with an Open House in their home at 715 East Michigan. So, friends and relatives are invited to call from 2 to 5 p.m.

Has your spirituality been challenged recently by a good book? Make this Lent your opportunity for a personal retreat with the books described below. Through such great authors as Father Raymond, Eddie Doherty, Bishop Sheen, you will find yourself inspired and will discover how rewarding Lent can be.

THIS IS LOVE, BY FATHER RAYMOND, O.C.S.O. In this extraordinary book, Father Raymond explains the Mass as a wondrous exchange, Guaranteed to foster a new appreciation for the Mass, \$3.50

101 STAINS, BY REV. DAVID Q. LIPTAK, Meet 101 of the most fascinating personalities ever... 101 who stand the palm of friendship toward you... 101 who will teach you how to better yourself. \$2.95

THE WALL BETWEEN US, A Protestant-Catholic Dialogue, BY MRS. WARE KING and MRS. JOSEPH JUDANA, This stimulating dialogue between two housewives, one the wife of an Episcopalian minister, and the other Catholic, meets frankly the issues that divide Catholics and Protestants. \$3.75

FRIENDS, ROMANS, PROTESTANTS... BY JOSEPH T. MCGONIGL, S.J., Re-examine your faith with this refreshing presentation of Catholicism... that it is, what it says, what it does. \$3.50

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THEOLOGICAL AND RACE RELATIONS, BY JOSEPH T. LEONARD, S.S., A brilliant, engaging account of some of the more important trends in current Catholic thought by the author of SIN AND PENANCE. \$4.50

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# Tic Tacker

**NAMES IN THE NEWS**—Best wishes to Mr. and Mrs. Charles F. Carroll, members of St. Mary's parish, Richmond, who marked their 50th Wedding Anniversary on February 12. . . . Winner of the full-tuition scholarship to Cathedral High School, announced last week, was David Kirch, eighth grader at St. Catherine's School. (His name inadvertently appeared as John Kirch). . . . David Dezelan, son of Cathedral football coach Joseph Dezelan and Mrs. Dezelan, has received a grant from the University of Louisville to play football there. A senior at Cathedral, David was named an All-City football star. U. of L. football scout in Indianapolis is Rudy Mueller, a member of St. Monica's parish. . . . Serving as regional chairmen in the 1964 Heart Sunday campaign are Mrs. Raymond C. Paschke, of St. Monica's parish, and Mrs. Rita J. Sisson, of St. Andrew's parish, both of Indianapolis. They will help organize the 8,000 volunteer collectors for the February 23 drive. . . . Mr. and Mrs. John N. Eckstein, members of Sacred Heart parish, Indianapolis, will mark their 50th Wedding Anniversary on February 23. . . . Dean's list scholars at St. Joseph's College, Rensselaer, the past semester included: Joseph J. Habist, Indianapolis; Jerome F. Callahan, Terre Haute; William C. and Howard M. Allig, Cedar Grove.

**FOSTER HOMES NEEDED**—Homes are needed in the Indianapolis area for several Cuban children who are now in Miami, Fla., awaiting resettlement. Alberto Diaz, Cuban program worker at the Archdiocese of Indianapolis, says that government assistance is available for the support of these unaccompanied youngsters whose parents remain in Cuba. Special needs include a brother and sister, aged 16 and 13, who wish to stay together; an 11-year-old boy; and several high school girls. For additional information, contact Mr. Diaz.

**HERE AND THERE**—Miss Natalie Evans, an instructor at the University of Cincinnati, will speak to sixth and seventh graders at St. Bernadette's School, Indianapolis, on Thursday, Feb. 20. She will discuss Australia. . . . The Materly-Family League of Indianapolis is sponsoring a series of Childbirth Education Classes starting Wednesday, Feb. 26, at 7:30 p.m. The classes will be held at the State Board of Health, 1330 W. Michigan St. For information, contact Mrs. Ellen Aufderhede, CL 1-9091. . . . A presentation of the Montessori method of teaching, featuring a display of Montessori apparatus and books, will be given tonight (Friday) in the Glendale Auditorium, 63rd and Keystone Ave., Indianapolis, at 8:30 p.m. Mrs. John M. Heeter, a teacher trained by the American Montessori Society, Greenwich, Conn., will conduct the program. . . . A special "gimmick" of the Indianapolis District Council of Catholic Men to promote the forthcoming "Pops Concert" at Clowes Memorial Hall, March 1, is a recorded telephone message. By dialing FL 9-6222, a reminder of the event can be heard. The concert will benefit the three major projects of the DCCM—The Martin Inn, Talbot House and Dugan Hall. (Incidentally, program chairman Matt Hayes says that space is still available in the printed program. He may be reached at LI 7-2099.)

**PARISH HONORS COUNSELORS**—Holy Family parish, Richmond, recently honored its original counselors who administered a capital fund drive in 1933 to construct the parish school and temporary church. They were so successful that the buildings were debt-free when completed. Three years ago the group directed the erection of a 17-room convent for the teaching Sisters. Other accomplishments include the establishment of a 57-member school board to govern the parish school, a tithing program for church support, a tri-parish laymen's organization representing the three Richmond parishes, and preliminary plans for the eventual construction of a new parish church and rectory. The counselors are: Sam Celo, Donald Thomas, Everett Brimley, Carl Pfeiffer, Joseph Pardick, Oren Steins, Martin Schneider, Ralph Wivi and John Mercier. A ten charter member, Salvatore Mercurio, is deceased. Holy Family pastor is Father Robert Milnton.

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## Rights

(Continued from page 1)  
tests would be prohibited and a sixth-grade education would be presumptive proof of literacy. Voting registrars would be forbidden to disqualify voters for minor errors in filling out forms.

The Attorney General could ask special three-judge Federal courts to deal with cases involving denial of voting rights.

This section is limited to Federal elections. However, in 46 states it would at present affect local and local elections as well since voters there register and vote for officials on all three levels at the same time.

**Jobs:** Within four years, the bill would prohibit discrimination in hiring, firing and membership by unions and private employers with as few as 25 workers or members. An equal employment opportunities commission would be established to investigate alleged discrimination, but only Federal courts, acting after a full trial, could issue anti-discrimination orders.

**Education:** The Attorney General would be authorized to sue school segregation. The U.S. Office of Education would be authorized to supply technical and financial assistance to school systems in the process of desegregating.

**Public accommodations:** Segregation or refusal of services would be prohibited in hotels, motels, and in restaurants, places of amusement or service stations serving interstate travelers or selling goods that have traveled in interstate commerce. Booming houses occupied by their owners and offering five rooms or more for rent would be exempt.

A person discriminated against in establishments covered by the bill could file suit for injunctive relief. The Attorney General would be empowered to intervene in such cases.

**Federally assisted programs:** Federal agencies could cut off funds to programs or activities that engage in discrimination. Such action is not mandatory, however.

**Public facilities:** The Attorney General could bring suit to desegregate such public facilities as parks and playgrounds. He could also intervene in cases claiming denial of equal protection of the laws because of race.

**Civil Rights Commission:** The commission would be extended for four years (originally it had been proposed to make it a permanent body). It would be given added duties, as a clearinghouse of civil rights information and in the investigation of alleged voting fraud.

**Voting statistics:** The Secretary of Commerce is directed to gather statistics on denial of voting rights in Federal elections. Under a never used section of the 14th Amendment, such statistics could serve as a basis for cutting down a state's representation in the House of Representatives in proportion to the number of its citizens denied the vote.

**Court procedure:** Federal district court decisions refusing to permit civil rights cases to be moved from state courts to Federal courts could be appealed.

**Community relations service:** A community relations service would be set up within the Commerce Department to seek conciliation in civil rights controversies.

### Archbishop's Schedule

Unless otherwise indicated, the following appointments are Confirmation. Schedule below given from February 17 through February 22. Full schedule along with Bishop Fringer's will again appear in next week's Criterion.

- Monday, Feb. 17**—North Indianapolis Deanery Meeting, 2 p.m.
- Tuesday, Feb. 18**—South Indianapolis Deanery Meetings, 2 p.m.
- Wednesday, Feb. 19**—Richmond Deanery Meeting, 10 a.m.; Lawrenceburg Deanery Meeting, at St. Leon, 3 p.m.; St. Vincent, Friday, Feb. 21—Bedford Deanery Meeting, at Seymour, 10:30 a.m.; Tell City Deanery Meeting, 3 p.m.; St. Meinrad, Tonsure, 8 p.m.
- Saturday, Feb. 22**—St. Meinrad, Ordinations, 7 a.m.; Siberia, 10:30 a.m.; Troy, 2 p.m.; Fiddis, 4 p.m.; St. Meinrad, 7:30 p.m.

### Chartrand slates fish fry Feb. 28

**INDIANAPOLIS**—A Fish Fry will be held at Chartrand High School, 3300 Freague Rd., on Friday, Feb. 28. Sponsored by the Chartrand Parents Association, the project will be directed by Arthur J. Beck, general chairman. Serving will be from 5 to 8 p.m. in the school cafeteria. Carry-out service will begin at 4:30 p.m.

**3d Order to meet**  
**INDIANAPOLIS**—The February meeting of Holy Signa's Fraternity, Third Order of St. Francis, will be held on Monday, Feb. 17, at Alvena Retreat House.



"DUST THOU ART"—Ashes were distributed in hundreds of churches and institutions throughout the Archdiocese on Wednesday, Feb. 12, to mark the beginning of the Lenten season. Father Paul Dooley, dean of men at Marian College, is shown above giving the blessed ashes to David Mador, senior from St. Michael's parish, Indianapolis. (Staff photo)

## Lent forum

(Continued from page 1)  
Father Thomas Carey, pastor of Christ the King parish, leader, March 5—Father Bernard Heald, instructor at the Latin School of Indianapolis, "Renewal and the Feasting of Religion," Msgr. Clement Bosler, pastor of St. Joan of Arc parish, leader.

March 12—Father Albert Ajamie, theology department chairman at Marian College, "Renewal and Worship: A New Approach," Father Edwin Sahm, pastor of Immaculate Heart of Mary parish, leader.

March 19—Father Paul Dooley, dean of student personnel at Marian College, "Renewal and Worship, Mass of the Future." Father Paul Courtney, pastor of St. Luke's parish, leader.

## Limited

(Continued from page 1)  
promote secular creeds or ideologies.

"Government exceeds its proper authority if it shows hostility or even indifference to religion. It may appropriately recognize in its public practice and in its publicly supported educational programs the role of religion in American history and life. . . . While it is not the business of government to promote or support religion, it is the government's role and duty to further religious liberty."

## Lecture series set on Vatican Council

A series of six lectures on "The Council and Church Unity" will be presented at 8 p.m. on the Monday evenings of Lent at St. Thomas Aquinas School, 421 E. Washington St., Indianapolis. The first lecture will be given on February 17.

The lectures, which are open to the public free of charge, will be given by Father Raymond T. Bosler, pastor of St. Thomas Aquinas Church and editor of The Criterion, who attended both sessions of the Vatican II and served as an "expert" at the council. Individual topics include: A Report on the Council; The Crucial Issues of the Council; The Council and Religious Liberty; The Council and the Layman; The Council and Eucharism; and The Council and the Future.

## Study Club to meet

**INDIANAPOLIS**—The Irvington Women's Study Club will meet Wednesday, Feb. 19 at the home of Mrs. Harold R. Reel, 421 E. Washington St. Mrs. Robert Murphy will read a paper on St. Thomas More.



**AT LAY ALUMNI MEETING**—Shown at the meeting of the Indianapolis Chapter of the St. Meinrad Lay Alumni held on February 5 at the Msgr. Downey C of C Council are, left to right: Joseph L. McCarthy, St. Andrew's parish; James F. Spalding, Holy Name parish, Beech Grove; Father Marcellus Fisher, O.S.B., Lay Alumni executive secretary; and Bernard J. Traub, St. Philip Neri parish. (Staff photo)

## Science colloquium at Woods to deal with evolution

**ST. MARY-OF-THE WOODS, Ind.**—A combination of biology, evolution and philosophy will blend at St. Mary-of-the-Woods College in a science colloquium, February 19 at 7 p.m. in Guerin Little Theatre.

The guest speaker, Father Raymond J. Nogar, O.P., will evaluate the power of evolution in the light of biology and anthropology in the colloquium entitled "The Wisdom of Evolution," named after his book.

Sister Mary Ruth, S.P., professor of biology at St. Mary's, will chairmen the colloquium which originated four years ago on a grant from the O'Neal Brothers Foundation. The discussions feature outstanding speakers and offer students and faculty a chance to exchange ideas referring to the developments in science and the relationship of the areas of science to philosophy.

Following the dinner, Father Thomas Aquinas Church and editor of The Criterion, will speak on the Second Ecumenical Council. Mrs. Kari J. Zinkan and Mrs. Harry M. Cruss are co-chairmen. Mrs. Edward J. Elliott is program chairman.

## Newman Mothers schedule dinner

**INDIANAPOLIS**—The Newman Mothers Club of Butler University will entertain their husbands and other guests at an informal dinner party at 6 p.m. on Tuesday, Feb. 18 at the Our Lady of Fatima K of C Council, 1313 South Post Road.

Following the dinner, Father Raymond T. Bosler, pastor of St. Thomas Aquinas Church and editor of The Criterion, will speak on the Second Ecumenical Council. Mrs. Kari J. Zinkan and Mrs. Harry M. Cruss are co-chairmen. Mrs. Edward J. Elliott is program chairman.

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Father Marcellus Fisher, O.S.B., Lay Alumni executive secretary, spoke at the meeting.

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AROUND THE ARCHDIOCESE

Lawrenceburg DCCW will meet at Osgood

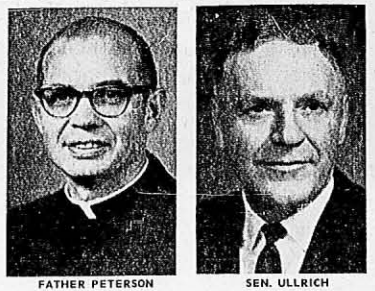
LAWRENCEBURG, Ind.—Father Gerald Peterson, director of the Glenmary Fathers Novitiate, Aurora, Ind., will participate in workshop sessions during the Lawrenceburg Deaneary Council of Catholic Women annual Institute February 20.

The Institute will be held at St. John the Baptist Church, Osgood. Registration will open at 9:30 a.m. Mrs. Michael J. Klump, New Albany, DCCW president, will preside.

FATHER PETERSON will discuss the role of the Catholic woman in her community during the public relations section of the Institute. Mrs. William Kridler, Lawrenceburg, and Mrs. Harry Lumpkin, Hamilton, are co-chairmen of the public relations committee.

Sen. Ullrich, a member of St. Mary's parish, Aurora, who represented Dearborn, Ripley, and Jennings counties in the 1963 session of the Indiana General Assembly, will speak during the Legislation workshop. Deaneary Legislation chairman is Mrs. Earl Huehner, Lawrenceburg.

Morning sessions will begin with a panel discussion on the Confederation of Christian Doctrine led by Mrs. A. C. Brown, Brooksville, deaneary chairman and former ACCW president. Mrs. William Barnhorst, Batesville, will conduct the history workshop, followed by a discussion of welfare led by Mrs. Leo Tubke, Oak Forest. Mrs. Howard Knueven, New Albany, youth chairman, will conduct the work-



FATHER PETERSON SEN. ULLRICH

Father McGloin

(Continued from page 7) counter—the teen traveler? In all honesty, and with due respect for the percentages traveling and so on, I'd have to say that most teen travelers I've encountered have been a lot more pleasant company than many of their elders. Maybe they haven't learned yet to be individually boorish. Or maybe they're really the adult misapprehension that somebody owes them service and adulation, or that you have to step on or be stepped on.

Whatever the reason, teens are charming travel companions—with one big qualification. I have traveled with large crowds of teens when they were courteous and enjoyable, though always lively, traveling companions. But I'm afraid that very often a crowd of teens, traveling or anywhere else, can make a collective nuisance of themselves. At our Colorado Youth Congresses of some years back, restaurant and hotel owner welcomed and enjoyed our 2,000 kids. But this was a terrific crowd, and I do know restaurant managers who will simply not allow any united crowd of teen-agers in their establishments.

You can know a hundred teen-agers who are, individually, wonderful, but who can turn into a crowd of boisterous idiots. This comes down, of course, to immaturity, to the fact that some of you teens feel you have to be crowd pleasers, that you don't dare risk seeming "square" by being polite or quiet or even a normal human being in a mob. You have to show off, because the loudmouthed propagandists tell you you're a square unless you do.

I've ridden buses in Mexico City, and around the Mexican countryside. Some of these crowded buses were really loaded down—with little kids and big kids, and whole families. There were chickens and even a few dogs on some of these buses. And yet, never once did I encounter rudeness or even griping about the service. Come to think of it, I never ran into the loud drunk who is invariably drunk to my Roman collar in our own depots, either.

Which is not to say that I prefer Mexico or any other country to our own. But I would like to make the point that we U.S. type Americans do have something to learn by way of courtesy and culture and simple good manners—at least some of us when we travel.

Woods observes Brotherhood Month

ST. MARY-OF-THE-WOODS, Ind.—Women of all religions and faiths in the Terre Haute area participated in the Brotherhood month program at St. Mary-of-the-Woods College on Thursday, Feb. 13.

A panel discussion was presented showing the relationship between the college and the motherhouse of the Sisters of Providence. Luncheon and campus tours completed the program.

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Dr. John Kane

(Continued from page 7) gin or a liquor. All of these are far stronger than beer or wine. To get the same amount of alcohol in beer, one would need several glasses of it to equal one ounce of whiskey. Some drinks such as martinis and manhattans are a mixture of wine and whiskey, consequently particularly potent.

If a person drinks on an empty stomach, his system absorbs more alcohol and absorbs it more quickly than if he were eating. But there is more to it than this. People vary from time to time. Some days one drink may have the same effect as two or three on other days. Larger and heavier people can usually drink more than smaller and thinner people. For this reason most men can drink more than most women. There are, however, notable exceptions.

There is one more important fact, especially for young people who have never drunk before. Their systems are not accustomed to alcohol. The first drink may pack a tremendous wallop, and not the type anticipated. It may cause dizziness and nausea. Or, and this is even more serious, persons unused to the effect of alcohol, may fail to notice it creeps upon them unsuspectingly. Suddenly, quite unintentionally, they are intoxicated.

So you see this business of drinking and above all, of drinking in moderation is not simple. Many young persons do not yet have sufficiently mature judgment to drink. (Many older persons lack it too, but here I am not speaking of them.) Where you should drink is still another matter.

It seems foolish to take the first drink because of some crazy

actual drinking habits are different among different nationality groups and various segments of society. Some religious groups vigorously oppose drinking under any circumstances. Others, such as Jews, use wine in family religious rituals.

SOME PARENTS believe the best way to teach children about drinking is to allow them to drink wine or beer at home. Others are shocked at such a practice. And whether one way is better than another is purely a matter of opinion. The most important approach is to teach moderation. Gluttony, whether in eating or in drinking is sinful.

Parents who have children in college ought to know that the majority of college students do drink. Few, however, drink to excess. Since this is the case, the family ought to help children form a sensible attitude toward drinking before they leave home. Regardless of the family's attitude toward drinking, the most prudent advice is to recommend abstinence from alcoholic beverages until the age of twenty-one. If this is done, it will save the child many headaches, not only the literal ones from hangovers, but the figurative ones that can result from the temporary loss of control by youngsters who have yet to build up adequate self control.

Dr. Kane will be unable to answer personally. However, he welcomes your questions of topics that would particularly interest you. Address Dr. Kane in care of this newspaper.

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Writing to be topic at Breuhel meeting

INDIANAPOLIS — The Archdiocesan English-Language Arts Association will feature a panel discussion on composition writing in the Junior high grades at its February 15 meeting, to be held at Breuhel Preparatory School.

Panelists will include: Miss Judith Buttz, of St. Pius X School; Father James Doherty, of the Latin School; Sister M. Mona, O.S.F., of Secunia Memorial High School; and Karl V. Hertz, of Breuhel.

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U.S. polar expert is Marian speaker. An American expert on the Polar areas will conduct two public lectures at Marian College...

Parents blamed for marriage rise among teen-agers. ST. CLOUD, Minn.—The rise in the number of teen-agers who have forced to get married stems from a "lack of restraint in company-keeping" on the part of parents...

Cathedral group states benefit. INDIANAPOLIS—The Alumni Mothers of Cathedral High School will sponsor their annual dinner to benefit the Brother Bruno Memorial Science Fund on Sunday, Feb. 23, in the high school cafeteria...

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NO NEED TO WAIT

Much can be done now in lay participation

By REV. F. R. McMANUS

Full participation in the Mass and the sacraments must be experienced, both by congregations and by their members as individuals. Neither talking nor reading about the lay's part in Catholic worship is enough. The best theoretical preparation or the soundest instruction will not take the place of actual celebration.

That is why the Second Vatican Council, in its Constitution on the Liturgy, lists the parts of Catholic worship which the people should say or sing: acclamations, responses, psalmody, antiphons, and songs. . . . And the participation of the laity is supposed to be the primary aim, again according to the council, not only in the future "restoration" of the liturgy, but in its "promotion" here and now.

The immediacy of this promotion was stressed by Pope Paul VI on January 25 in his document on putting the constitution into effect and to work. But there are two apparent obstacles: 1. The council decreed that all the official service books—missal, ritual, etc.—should be revised by experts "from various parts of the world." But neither the council's requirement that work be done "as soon as possible" nor Pope Paul's quick announcement of the establishment of a commission for the same purpose disguises the fact that this may be a long and complicated task.

This is the source, in turn, of a temptation to postpone liturgical participation in places where it has not yet been developed, to wait for the finished product of the liturgical reform. Such action or inaction is of course just the opposite of what the bishops decided almost unanimously.

Speculation about future changes is profitable and necessary, but the council's immediate concern is "to promote the liturgical instruction of the faithful, and also their active participation in the liturgy, both internally and externally."

A second difficulty, really no more than a pretext for putting off the action demanded by the council, is the prospect of using English in parts of the Mass and other services—perhaps within a few months or within a year.

In 1962, six months before the council opened, the rite of Baptism of adult converts was re-

This article is one in a series on the liturgical reform in the public worship of the Church which were enacted by the ecumenical council. The author, an official council expert, is a professor of canon law at the Catholic University of America and the immediate past president of the North American Liturgical Conference.

vised and the Holy See permitted the mother tongues to be used for most of the prayers, leaving the whole question of translation to the bishops and without requiring that translations be examined in Rome.

THE SAME policy was adopted by the council in the Constitution which decrees that decisions of the bishops in each country were to be submitted to Rome for confirmation, but not for translation of the liturgical texts, prayers, etc., from Latin into English, French, German, or other modern languages.

Now, however, Pope Paul has decreed that whenever a Latin text is translated into the vernacular by authority of the body of bishops, it must be sent to the Holy See for examination and approval (Jan. 25, 1964). Whether this procedure may delay a little the use of English in the Mass is really the issue. Here and now the ways to promote congregational participation are already clear and definite, whatever the future holds.

Responses. These acclamations or responses are mentioned first by the council as the way in which the people express publicly their part in the Church's life of worship and prayer. At Mass there are only six or eight different phrases of this kind, all simple, all coming at key moments. If for the present they must be said in Latin, at least they are not difficult for any congregation anywhere.

The important thing about "Et cum spiritu tuo," "Deo gratias," "Amen," etc., is this: Unless the people say or sing them at every Mass, low Mass and high Mass, Sunday Mass and weekday Mass, they will never be truly effective. "Liturgical services pertain to the whole body of the Church . . . manifest it and have effects upon it . . . concern the individual members of the Church in different ways, according to their differing rank, office, and participation."

Community prayers. Perhaps only a few congregations are able to recite (or sing) the Gloria,

Cred, Sanctus, and Agnus Dei in Latin. But it is easy enough for them to pray these texts together in English while the priest—for the present—recites in Latin. To simplify matters here, they may say the Apostles' Creed in place of the longer Mass Creed, and in Latin with the priest or, under the present rule, in English after the priest has said the Latin.

The question presented by the council's teaching can be pressed in the concrete: Is there any congregation, Sunday or weekday, so inattentive or indifferent to holy Mass that it cannot recite the Apostles' Creed or the Our Father with spiritual profit? Is there any parish where the few words of the Sanctus in English are too difficult to learn to pray?

Readings in English. Already the reading of the Epistle and Gospel in English while the priest says the Latin is common at Sunday Masses. Logic and good sense demand that the practice become common at weekday Masses, too, even if the council had not proposed to promote a "warm and living love for Scripture," to provide "richer fare for the faithful at the table of God's word." For the same reason the council recognized the "genuine liturgical function" of voters or readers (as well as of leaders of congregational participation or "commentators").

Hymns and psalms. In 1947, in 1955, and again just before he died in 1958, Pope Pius XII tried to stir up interest in religious singing by the people. The Constitution on the Liturgy makes the same point, not only for devotional services but for the Mass. Parish experience has translated this into a pattern of hymns or psalms in English at low Mass; at the priest's entrance and while he says the preparatory prayers with the server; briefly, between the Epistle and Gospel; at the Offertory; during Communion; after the blessing.

Such a pattern is not necessarily possible at every Sunday Mass; a Communion hymn or a recessional hymn is not difficult, as a beginning. The purpose is to restore the sense of community worship, which the Mass is by its nature. Communal celebration, says the council, is to be preferred.

The pattern of singing, already familiar in many parishes, has another advantage. It simplifies the Mass rite for the people by not involving them in the secondary and rather private prayers of the priest at the beginning of Mass, at the Offertory, etc.

THE COUNCIL'S constitution has other features of renewal for the parish Mass: daily homilies "from the sacred text," obviously very brief ones, to unfold God's word to the congregation; participation in the Mass whereby "the faithful, after the priest's Communion, receive the Lord's body from the same sacrifice. . . ."

The fact is that not a single one of these many instances of active, conscious participation by the people is dependent upon future reforms and revisions, or upon the official introduction of the mother tongues into the Catholic liturgy. All have an immediate urgency: the renewal decreed by the council is to be effective.

Papal honor

VALLITTA, Malta.—Pope Paul VI has awarded the Knight Grand Cross of the Order of St. Sylvester to Malta's Prime Minister Giorgio Borg Olivier.

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MARIAN LECTURER — Father Joseph M. Shaheen, pastor of St. George Syrian Antiochian Church in Indianapolis, will be the second speaker on the "Christian Religions" series at Marian Church. He will speak at 7 p.m., Thursday, Feb. 20, on the Orthodox Church.

Fr. Kueng named — TUEBINGEN, Germany — Father Hans Kueng, author and lecturer on the Second Vatican Council, was chosen unanimously as dean of the theological faculty at the University of Tuebingen for the current academic year. Father Kueng is director of the university's ecumenical institute, and the author of "The Council, Reform and Reunion."

Church repair — GOA, India.—The Indian government has appropriated \$80,000 to repair old churches and other monuments here, including the Rom Jose church, which contains the body of St. Francis Xavier.

ND to honor astronaut

NOTRE DAME, Ind. — John Glenn, the first American space flier to orbit the earth, will be presented with the 11th annual Patriotism Award of the senior class of the University of Notre Dame here on Feb. 24.

Glenn's selection was announced by Bruce Tuttle of New London, Conn., senior class president. Glenn's acceptance speech will be a major address, it was announced.

St. Vincent de Paul meeting scheduled

INDIANAPOLIS — The regular quarterly General Meeting of the Particular Council of Indianapolis, Society of St. Vincent de Paul, will be held in St. Thomas Aquinas school, 46th and N. Illinois Street, on Sunday, Feb. 16, immediately following the 7 a.m. Mass.

Requiem offered — MEMPHIS, Tenn. — Requiem Mass for Mrs. Robert L. Lawrence, first vice president of the National Council of Catholic Women, was offered (Feb. 6) in St. Michael's church here.

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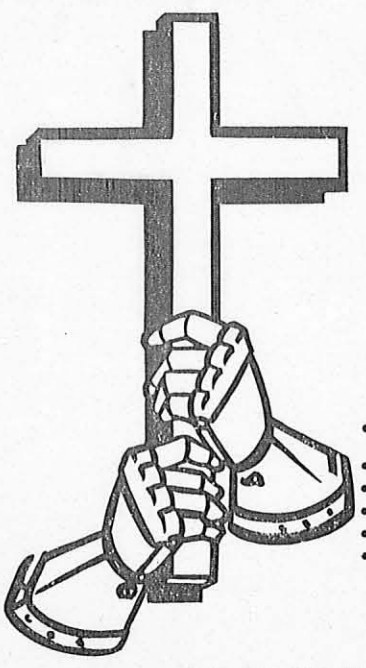
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