



INDIANA'S HIERARCHY IN ROME—Shown in St. Peter's Square after attending a general session of the Second Vatican Council are Indiana's five members of the hierarchy. Archbishop Schulte, center, is flanked by, left to right: Bishop Andrew Grutka of Gary; Bishop Leo A. Pursley of Fort Wayne-South Bend; Bishop Henry J. Grimmelman of Evansville; and Bishop John J. Carberry of Lafayette.

OPPOSING VIEWPOINTS

Two concepts of council's work seen in revelation discussion

By ROBERT A. GRAHAM, S.J.

VATICAN CITY — Introduction of the discussion on Holy Scripture brought a dramatic change of pace in the deliberations of the Second Vatican Council after relatively mild and at most tangential criticisms of the liturgical process.

Strong objections raised by many influential spokesmen to the project on sources of revelation produced an electric shock through the whole council.

At stake are two contrasting concepts of what the task of the council should be.

When the schema, or draft, on sources of revelation was opened for debate in St. Peter's Basilica on November 14, eleven cardinals, a patriarch and three archbishops rose to speak. All accounts agree that only three speakers defied what has been called an official draft.

Many, particularly those from Northern Europe, found the draft so unrecognizable that they suggested that an entirely new document be prepared.

THE BALANCE of opinion may even off in later discussions, but the fact remains that the draft prepared by the Theological Commission under the direction of Cardinal Alfredo Ottaviani, secretary of the Sacred Congregation of the Holy Office, ran into high seas from the very first day.

This is a surprising divergence of opinion in a field, that of doctrine, where one would have thought that broad agreement would be as relatively easy as it is also necessary. After all, liturgy, especially sacred art and music, is largely a matter of taste, but doctrine implies a universal consensus. This clarity is not existing at the council, at least on the issue of the sources of revelation.

This is the first open clash between two concepts at the council.

Some here hold that doctrine is the most important issue facing the council; others, however, say that pastoral concerns are the most urgent considerations today.

The first group is convinced that the Church is threatened from within by erroneous doctrines—in biblical scholarship, for example—so serious as to require formal clarification by the council so as to avert heresy alongside of these errors. Other considerations of a pastoral nature, such as church unity or even "aggiornamento" (renewal) thus pale into insignificance, it being the sacred and essential duty of bishops to preserve intact the deposit of Faith.

The other group disagrees with this analysis of the present state of the Church and its problems. The crisis, they say, is not doctrinal but eminently pastoral. The Church today lives in a world environment which is expanding both politically and culturally. It needs desperately to avoid the peril of complete isolation in a time when it can contribute much to answer the spiritual needs of modern man. Once again, they feel, the Church is called to go over to Macedonia.

ECHOES of these contrasting viewpoints came up during the first days of the debate. Cardinal Ottaviani, head of the Conciliar Commission on Faith and Morals, presented the draft prepared earlier, stressing the key role of doctrine. As though to anticipate objections, he added that teaching of the truth is the first duty of every shepherd of souls. In the mind of the speaker, pastoral considerations came very much in a subordinate position.

Msgr. Salvatore Garafalo, who is Cardinal Ottaviani's aide, continued this approach by saying "the chief task of the council is to defend and promote."

NEW PALAP DOCTOR

VATICAN CITY — Dr. Antonio Gasbarri of Bologna, Italy, has been named the new physician of His Holiness Pope John XXIII. He replaces Dr. Filippo Rocchi who died recently. Because Dr. Gasbarri does not live in Rome, he has named Dr. Piero Mazzoni of that city as his consulting assistant.

MOE CATHOLIC DOCTRINE IN ITS MOST EXACT FORMULATION.

According to a communiqué, one objection raised against the schema was that it, in fact, sought to define all too precisely matters which are still far from ready for such an irrevocable formulation.

(Continued on page 9)

'SOUTHERN EXPOSURE'

An interview with Fr. LaBauve

By PAUL G. FOX

Indianapolis is a Northern city with a Southern exposure. That is the reaction of a Negro priest from Louisiana now serving on temporary assignment in Indianapolis.

When asked to amplify his remark, Father John LaBauve, S.V.D., looked around at other diners in the Indianapolis Press Club and said: "There

Picture on Page 8

are still many places in this city where I would not be served."

Father LaBauve was invited by Archbishop Schulte several months ago to do special missionary work in the Indianapolis area. The arrangements were made with officials of the Society of the Divine Word on a "lead lease" basis, the missionary said.

SINCE HIS arrival in Indianapolis at the end of September, the six-foot-three missionary has conducted Forty Hours Devotions, spoken to various youth and parents' groups and last Sunday gave the conferees at the Legion of Mary's Day of Information for non-Catholics at Marian College.

The soft-spoken priest, owner of a disarming smile, has become increasingly familiar to Indianapolis residents as he goes about his many tasks from his operational base—SS. Peter and Paul Cathedral rectory. During the coming months he will change his residence several times to concentrate on specific parish contacts.

On the day of this interview, Father LaBauve had just completed a "teaching session" at the studios of WLW-I, Channel 13, Indianapolis. In rapid succession he recorded seven programs for the "Five Minutes to Live By" series which is being telecast each morning this week.

When asked how he assessed the posture of the nearly 100,000 Negroes in Indianapolis, Father LaBauve confided that he had a regular pattern

Council's draft text on revelation feared possible blow to unity

VATICAN CITY—The ecumenical movement, which aims at eventual reunion of the Christian churches, may come under direct examination at the Second Vatican Council for the first time.

The council Fathers' debate at their 23rd general session centered on expressions in a draft text concerning divine revelation. Some speakers maintained that as it stood, the text would tread unnecessarily on non-Catholic sensibilities.

One council Father, speaking on behalf of the Secretariat for Promoting Christian Unity, pointed out:

BULLETIN
Wednesday morning at press time U.S. wire services carried a story announcing that Pope John XXIII had ordered a re-study of the draft text on revelation.

ed up the problems which an inflexible and highly scholastic formulation of Catholic teaching on revelation might create for the unity movement.

"It was underlined that the council must mark progress and not regression in the ecumenical movement, that it must be a help and not an impediment," said the council communicé. The communiqué also summed up the defense of the draft:

"On the one hand there was emphasis on the need for clearly exposing Catholic truth at a time when it is threatened by so many errors. The fruits of the council, it was said, must be the fruits of sanctity for clergy and laity, the fruits of truth for all who honor the name of Christ; but the fruits will mature only on the tree of truth."

SUMMING UP the criticism offered by opponents of the draft, it stated:

"On the other hand, it was said, special emphasis should be given to the purpose of the council in respect to the separated brothers with the intention of also finding for the project under examination an explanation of the truth done with charity, clarity, simplicity and gentleness."

The bulletin said that the ecumenical movement "in recent years has placed the dialogue with the separated brothers, Orthodox as well as Protestant, on a new basis." It continued:

"In order to achieve relations which may be better than in the past and which could be more fruitful, the point was made that the council should be a meeting of minds."

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AT INTERFAITH MEETING

Stress Catholic stand on religious freedom

WASHINGTON — Two Catholic spokesmen, speaking at an interfaith meeting here, stressed that U.S. Catholics are firmly committed to the principle of religious liberty.

Assurances to this effect were voiced by Msgr. John Tracy Ellis, professor of Church history at the Catholic University of America, and Father Edward Duff, S.J., of Weston (Mass.) College and formerly of St. Louis (Mo.) University, longtime author and speaker on social questions.

They spoke at sessions of the first National Institute on Religious Freedom and Public Affairs sponsored by the National Conference of Christians and Jews. Some 120 clergymen, educators, sociologists and others attended the four-day meeting (Nov. 18-21).

MSGR. ELLIS, speaking at the opening session of the conference, declared that the principle of Church-State separation is an integral part of Catholic thinking in this country.

"In the world society as we find it today, nothing is more

vital to the principle of religious freedom than that very separation," he said.

Tracing the support of U.S. Catholics for religious freedom and Church-State separation from colonial days to the present, Msgr. Ellis said:

"What the Catholic of 1962 were asking of his fellow Americans of Protestant and Jewish and of no religious affiliation is that they judge his Church by its record in the United States and not in Spain of Colombia or any other country where Catholics form a majority of the population."

He urged non-Catholics to "keep their minds attuned to the mounting sentiment in Catholic circles all over the world in favor of universal religious freedom."

He said "Protestant and Jew and Catholic . . . must uphold each other in the support of religious values in a way that will confront the advancing secularist order with a firm but soft opposition."

FATHER DUFF told a later session that "the suggestion that there is a cultural and psychological irreconcilability between wholehearted belief in Catholicism as the true Church and an unstrained acceptance of a society offering religious freedom to all must have as its premise the expectation that an authoritarian religion cannot adjust itself to a democratic political order."

"That expectation has been nullified . . . by the performance of American Catholics," he added.

Father Duff declared that "concern for the person is alive in contemporary Catholic thinking, too." He commented that it "may positionally happen that the unremitting persecution of Catholics under communism will foster the clearer formulation of the religious rights of the individual by reason of his imperishable worth and supernatural destiny."

Speaking on the school issue, Father Duff said many Catholics "are in the propaganda for an official national school system as

the chosen instrument, the sacred vehicle, for the transmission of democratic values, the shadow of . . . State Shintoinism

"A society cannot more effectively and explicitly insulate religion from the public consciousness than by a strange self-denying ordinance, to exclude the religious dimension from its training of the young," he said.

DR. FRANKLIN H. LITTELL, professor of church history at the Chicago Theological Seminary, challenged those "who prefer to look backward to a legendary Golden Age of religion in America."

"The most reactionary legend of all American folklore," Littell said, is "that in the good old days America was founded as a Christian (i.e. Protestant) nation, and that in those times the people were good citizens, good churchmen and inhumanly industrious."

The fact is, he declared, that today "with the tremendous manpower of Judaism, Catholicism and Protestantism in a situation primarily pluralistic and voluntaristic . . . the Golden Age of religion in America lies directly before us."

A Jewish scholar's viewpoint was given by Dr. Bertram W. Korn, senior Rabbi of the Reform Congregation Keneseth Israel of Philadelphia.

"Jews have been accorded a closer approximation of religious freedom in the United States than in any other country in the western world at any time in history," Dr. Korn said.

This status was achieved, he continued, not from the action of organized religious bodies but from the contribution of laymen.

"The major advances in the area of religious freedom were actually made in a non-religious context. Had there been no courts of law or legislatures or constitutional conventions, the ideal of religious liberty would not have been established as a realistic standard of behavior," Dr. Korn said.

Groundbreaking set for St. Gabriel parish

Groundbreaking ceremonies at 3 p.m. Sunday, Nov. 25, will mark the start of construction of the new St. Gabriel's parish plant in northwest Marion County. The 42nd parish in the county, St. Gabriel's will be located at 6000 West 34th Street.

Msgr. Harold Sheridan, Vicar General, will preside at the rites assisted by non-barring pastors. Father Richard Kavanagh, V.P., Father Leo Lindemann and Father Paul Uz. The sermon will be given by Msgr. James P. Galvin, Archdiocesan Superintendent of Schools.

The \$270,000 construction contract was awarded to the F. A.

GERMAN CHARITY

BONN—Relief funds given by German charitable agencies, including Catholic Charities, to victims of the earthquake in Persia the past summer will enable a Persian village to be rebuilt.

Wilhelm Construction Co. Sub-contractors will include: electrical, Barth Electric Co., Inc.; heating and plumbing, Baker, McHenry and Welch, Inc.; William F. Lynch, civil and structural engineer, has been named man supervisor of construction. Architect is Michael M. Carr and Associates.

Boundaries of the new parish have not as yet been determined. There will be approximately 400 charter families in the parish who are now members of St. Michael's, St. Christopher's and possibly St. Monica's parishes. Father Kavanagh has been placed in charge of arrangements pending the appointment of a pastor.

The plant will consist of a combination church and eight-classroom school. The temporary church will have a capacity of 500 persons. A full basement and cafeteria are included in the plans.

Four missionaries arrested in Sudan

KAMPALA, Uganda — Four Catholic missionaries in the neighboring Sudan have been placed under house arrest under a new law which observers say is designed to end all missionary efforts in that Muslim-ruled nation.

Meanwhile, according to reports reaching here, the Sudanese government has ordered 100 other Catholic missionaries to leave the country by December 7. This brings to 60 the number of Catholic and Protestant missionaries expelled from the Sudan in the past several years.

The four missionaries now under house arrest have been charged with "baptizing illegally," reports said. Their names were not given, but they include one Sister.

Official

Admission Regime

Again this year the fast and abstinence obligation for the Vigil of Christmas may be observed either on December 24 or December 23. The Sacred Congregation of the Council has decreed that those who choose to observe the fast and abstinence obligation on December 23 are excused from its observance this year, since that date falls on a Sunday.

The Chancery Office



NEW FRENCH MOVEMENT

Brings worker back to God

By ADOLPH SCHALK
(Copyright 1962)

The center of the worker's life today is the factory. There he thinks and speaks. There he is indoctrinated by the trade unions and political parties. Soon he will return home, tired and seeking rest. But the hours of relaxation that he finds there, for which he lives and works, do not play the decisive role in his interior formation.

On the contrary, one will object, he even takes his family problems with him to his place of work... which dominates his life... It is at the plant that the worker absorbs that which we call his culture, his concept of the world and his basic responses.

The man who wrote these words in a recent book (*Journal D'Une Mission Ouvriere* "Journal of a Workers' Mission") is a priest, Pere Jacques Loew, S.P., (Workers' Mission of St. Peter and Paul), but in his case his words are not based on theory, but on personal experience.

For Father Loew, who is today 34 years old, is the Catholic priest who in 1941 went to the docks of Marseilles to work as a laborer and shoreman and thus launched one of the most significant, if controversial, missionary efforts of all time, the priest-worker movement.

Following his example, other priests entered factories, construction sites, workshops in order to share fully workers' lives. But unlike Father Loew, who never was a party to these extremes that brought on ecclesiastical condemnation, some priest-workers succumbed to their environment, instead of transforming it. As a result, the movement was severely modified by the Holy See in 1953 and finally discontinued altogether in 1959.

Why, then, bring up this touchy subject now? Just a few months ago a Catholic editor rejected my suggestion for an article on the aftermath of the priest-worker movement, on the ground that while this was an interesting experiment within the Church, the endeavor pretty much failed, it is dead and buried and the less said about it the better.

It is true that one can speak of a demise of the priest-worker movement as it existed in the continued form. But it would be absurd to suggest that the mission to the workers must be abandoned because one effort in this direction failed.

Furthermore, it is a grave injustice to Father Loew and others like him, who always worked in close harmony with their superiors, to assume that nothing was learned from the movement's mistakes or that all missionary efforts to the workers have been discontinued.

For if the truth be known, the workers' mission, as it is called, in France, has been continuing all along, and there

has been an unbroken dialogue with the Vatican for years.

The "Mission de France" has been completely revised since the condemnation and continues to train priests for special missionary assignments among the working classes. There is also the outstanding work of the Little Brothers of Charles de Foucauld, as well as that of the Prado movement in Lyon and the "Euvres Missionnaires de la Compagne."

AMONG the most promising of the newer worker-mission groups is the *Mission Ouvriere Saints Pierre-et-Paul*, MOPP for short, or, in English, the Workers' Mission of Saints Peter and Paul, founded by Father Loew in 1954-55. Dedicated to the fisherman, St. Peter, and the tentmaker, St. Paul (who continued to earn his living with his trade throughout his missionary life), the MOPP works only with episcopal approval and is awaiting approbation by the Holy See as a secular institute.

In a remote village high in the French Alps I visited Father Loew, who was making a solitary retreat, but nevertheless graciously interrupted it to grant me an interview.

Father Loew received me in his blue long-sleeved denim work clothes and jacket that he still wears for relaxation, but preferred to don his Dominican habit to be photographed, "for I am after all a priest."

Despite his 13 years of hard work on the docks, Father Loew would never be chosen by a banker to pose as a "tough guy" in a truck driver ad. His ascetic features, slender hands and refined manners suggest rather an intellectual, publicist, literary style and close friendship with such distinguished philosophers as Jacques Maritain bear out.

Sitting in front of him as I now did I could not help but wonder at the mysteries of Providence that led this physician's son to so circuitous a route to his present vocation. Losing his faith early in life, Jacques Loew studied law and enjoyed a successful legal practice in Nice, that Riviera city on the Cote d'Azur which is rivaled only by Monte Carlo as the rich man's paradise.

But the transformation of faith led him back to the Church, to the religious life, the priesthood, the priest-worker movement. Indeed, this gentleman worker became so well liked by his fellow longshoremen that they even tried to send him as their representative to the annual May Day parade in Moscow.

WHEN Father Loew speaks, this lawyer-philosopher-priest reveals his familiarity with the workers' world, for he has a penchant for using images from his working experience.

"When I was a stowaway on the docks," began Father Loew, "I frequently had to look under the orange crates. To this day I am impressed by the way those oranges are packed. The fruit is not just tossed into a hold but neatly arranged in hand-sized boxes, which are neither too full nor too empty, packed just the right number of oranges to prevent damage.

"Now if you apply this example to today's priests, what do you find—people are crammed inside



TRADEMARK — MOPP insignia — world, factory, cross.

churches like coal piles—not like oranges. I think we can take a lesson from the orange crate and concentrate on building smaller, community-sized churches. In the present box-car sized churches, where people are herded each one prays for himself and there is little if any sense of community at all.

"Indeed, a real community spirit and comradeship often exists among factory workers to a far greater extent than our assembly-line parishes. In the present box-car sized churches, where people are herded each one prays for himself and there is little if any sense of community at all.

FATHER LOEW mentioned the fine work accomplished by claret oratorical studies and modern techniques of missionizing, such as the "telephone ministry."

He regards all these as important and valuable. But, he added, "I wonder if we aren't too easily impressed by gadgets and think of people too much in terms of categories. Isn't all this distracting us from the basic need, to get work to the community, to the gospel?"

Father Loew is convinced that only priests who "become all things to all men" in the Pauline sense possess sufficient conviction to bring the world of the workers back to God and the Church.

And he clings to the idea that this can only be done if the priest in his daily life lives in the closest kind of contact with the workers and shares their lot as much as possible.

How to do this? For Father Loew the answer is amazingly simple: return to the community to the gospel. Specifically this is attempted by MOPP by means of the "equipe."

The French word *equipe* is impossible to translate fully. The closest fit, in English is the word "team." But the word has a much deeper connotation, implying a mutual sharing of ideals, a bond.

What then is the *equipe*? It is,

simply, a team of one or more priests living the life of the gospel, i.e. according to the requirements of a secular institute, in common with one or more employed laymen. Together, as a team, they are assigned to a parish. They share the pastoral work among them, the priest taking care of spiritual needs, while the lay members, in addition to their full-time duties at a factory or the docks of a harbor, give religious instruction, organize Catholic Action groups and the chores of parish administration. Thus laymen do what the priest-workers formerly did; they enter the factories, shipyards, construction sites and work there, supporting the entire group on their salaries.

The inspiration for the *equipe* is the gospel: "Wherever two or three are gathered together in My name..." "He sent them forth by twos..."

The head, or "responsible" as he is called, is not necessarily the ordained member of the team. He does the priest by reason of his ordination enjoy any exemption from such chores as shopping, washing clothes, light house repairs, fixing the stove. All call each other, including the priest, by their first names, as do most of the adult parishioners.

Every lay member of the *equipe* has the same theological training as the priest and every priest must, before ordination, have had a trade and spent at least five years at a full-time factory or some physical job. Some of the laymen may, if the need arises, be ordained, but they must be prepared to face the prospect of remaining laymen all their lives.

Today there are 40 members of MOPP scattered over various cities in France, where they are in charge of parishes run along the lines of a trade and workers' union. There is also one *equipe* stationed in the Sahara, situated with a colony of petroleum workers. Additional teams may be sent in the future to South America, Germany and perhaps some day, the United States. There is also an *equipe* for women.

THE MOPP approach differs greatly from the priest-worker movement while it at the same time seeks to accomplish the same end: to bring the workers back to the Church and to Christ.

The worker priest in too many cases worked completely alone and hence was exposed to a great many temptations, which ultimately led some idealistic priests to mental breakdowns, to lives of sin.

In this new concept, explained Father Loew, "the priest and the employed laymen live together, live a life of prayer in common, as a team. No longer do we have priest-workers, but workers who live with priests and priests who

have been workers living among workers and in community with workers."

Another important difference from the priest-worker movement is that while the priest-worker lived apart from the parish, in fact sometimes in opposition to it, the *equipe* is trying to restore the parish and works only through the parish and only with episcopal approval and guidance. The aim is to win workers to Christ and His Church, but not at the price of losing one's identity, which the priest-workers, alas, sometimes did.

There has been some criticism of MOPP on the grounds that it is strictly a French approach to French problems and hence can have, so the critics say, little application elsewhere. In Germany, for instance, anti-clericalism is not all the problem that it is in France.

To say this, however, is in Father Loew's view to miss the point. If anything, the MOPP is the ordained member of the team of the world which hangs on the kitchen or dining room wall of every MOPP establishment suggests.

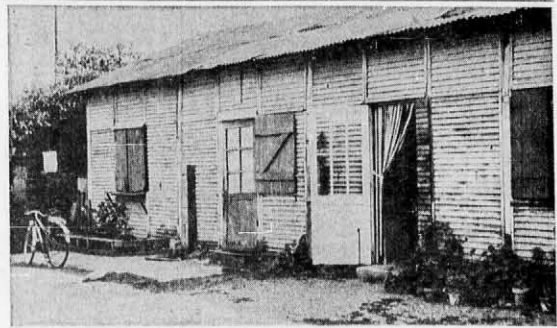
It is true that special efforts are being made to counteract the widespread anti-clericalism in France. "But over and above that," says Father Loew, "the overwhelming problems of modern life, with its secularization and materialism reveal more than ever the pressing need for a return to the simplicity of the gospel."

He pointed out that in Germany there is a tendency to think of religion as something to be learned rather than as something to be lived. "Where religion is too much confused with sociology, 'But religion is not a sociological program, not a housing project, not a social program, not a social program," concluded Father Loew, "it did not by any means wish to discontinue the mission to the workers. The question is not whether, but how, this mission can be carried out."

"People must see the Church not as a political force, not as a sociological force, not as a pressure group, but as a gospel force."

Father Loew pointed out that in Germany, which is having a critical labor shortage, hundreds of thousands of foreigners are imported to work in the huge plants. While much is done materially to provide these workers with housing and excellent salaries and working conditions, this sudden uprooting of Spaniards, Greeks, Italians—leaving their wives and families behind—poses immense problems for the Church. What in human terms will all this do to the foreign workers spiritually?

BUT MORE fundamentally Father Loew is concerned about the new dangers of materialism posed by improved living standards and prosperity. "Formerly, when workers were exploited,



TRAINING CENTER—Members of the "Workers' Mission" undergoing training at its formation center live in this ramshackle building in the ragpickers' section of Toulouse.

they were also estranged from God but you could reach their hearts if you showed you cared enough to share their poverty. Today, we are faced with a vastly more difficult problem, the deadening effects of automation, the intoxication of prosperity. Today it is a dehumanization of another, subtler kind.

"I say this especially in the Sahara, where we have a MOPP team of two a priest and a layman, working among oil specialists and engineers. I was stunned by the deadening effect of this work has on these lonely and isolated men. It may take 10 years to awaken the gospel among those people. You should see how they lose all self-control when they come home on leave. There are uncontrolled binges and drinking bouts, and then they go back to the same deadening, hardening, dehumanizing work of wresting oil from the bowels of the Sahara."

"These problems, contends Father Loew, cannot be solved by techniques, though techniques are necessary and valuable, but basically by a return to the gospel, "which is not a technique but a life. Ecclesia in Ecclesia, a little church within the Church, a community, a team, *equipe*."

When the Holy See stopped the priest-workers movement," concluded Father Loew, "it did not by any means wish to discontinue the mission to the workers. The question is not whether, but how, this mission can be carried out."

Joe, Don't come home without the wisdom of Joe! —Loew

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Social issue dialogue urged among churchmen

LOUISVILLE, Ky.—A priest professor called here for "dialogue" among churchmen to resolve differences on social questions.

Father Barry Rankin, C.P., professor of dogmatic theology at the Passionist Fathers' seminary here urged churchmen to "subject interfaith social problems which touch the common good, to a common analysis in common."

He spoke to a group of Protestant and Catholic seminarians attending a special seminary conference during a state convention of the AFL-CIO meeting. The conference was sponsored by the Religion and Labor Council of America, an organization which seeks to promote liaison between churchmen and labor groups.

THE SPEAKER said churchmen should seek "accord and concord" by means of an "ongoing social dialogue on the religious and moral principles and values of society" both among themselves and with "labor and other segments of society."

He said religion has an obligation to conduct a ministry which is "relevant" to society and said "dialogues" on social problems are one means of fulfilling this duty.

Council Fathers may visit Holy Land

ROME.—The Fathers attending the ecumenical council have been invited to go on a pilgrimage to the Holy Land after the first session of the council closes.

St. Nikolas Hilt, Bishop Georges Hlakin of Acre in extending the invitation said that "in addition to the considerable material advantages which such a pilgrimage would offer to all taking part, it would be such a demonstration of faith and devotion that would greatly comfort our Christians in the Land of Christ."

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THE CHURCH AND THE WORLD

Papal accolade — Acquitted — Oppose aid to schools

The Vatican

◆ Bishops of the United States are unopposed in their loyalty to the Holy See, Pope John XXIII was told as he received the 230-Bishop U.S. delegation at the Vatican council. The priest, accompanied by Cardinal Francis Spellman of New York, who acted as spokesman for the group.

◆ Pope John paid tribute to Poland by visiting the tomb of St. Stanislaw, patron of Polish youth, in the Church of St. Andrea of the Quirinal. The occasion was the saint's feast (Nov. 13).

◆ More than 2,000 prelates took part in an unusual type of consistory here and voted final approval for the canonization of four new saints. Voting for final approval of a canonization at a consistory in the pope's presence

is a formality normally attended only by the cardinals and bishops of the Vatican administrative staff and those living in the vicinity of Rome. But the November 15 consistory saw the combining into one ceremony the usually distinct private, semi-private and public ceremonies.

◆ Pope John has received 28 Buddhist monks in audience here. He spoke of his interest in Japanese history and particularly in the history of the early Christian missionary efforts there. The Pope recalled that missionaries who went to Japan after the persecutions stopped found traces of the earlier evangelization.

At home

◆ BROOKFIELD, Mo. — Father Raymond A. McGowan, 70, expert on Catholic social principles who counseled presidents and

prelates, was buried in this little Missouri town of his birth. Final tributes to the retired director of the Social Action Department were given in the Cathedral of the Immaculate Conception in Kansas City, Mo. In the funeral sermon, Father John F. Cronin, S.S., assistant director of the Social Action Department, saluted Father McGowan as "a great man and a great priest."

◆ PITTSBURGH — A Pennsylvania minister was acquitted here in a criminal libel action resulting from the printing and circulating of a 32-year-old bogus pamphlet allegedly taken by the Knights of Columbus. However, the Rev. Walter L. King, of Fishersville, a minister of the Nazarene Bible church, was ordered by a Criminal Court jury to pay the costs of prosecution in this trial.

Abroad

◆ GROTTAFERRATA, Italy — Non-Catholic observers at the second Vatican Council have visited an Oriental Rite monastery here which existed before the 11th century break in the unity of Christendom. The observers visited the Greek Catholic Rite abbey of Grottaferrata, a monastery of the Basilian monks, in the Alban Hills, not far from the papal summer home at Castelgandolfo. A week before the observers visited the Benedictine monastery of Cubico, near Rome.

◆ ROME — The relief organization of the German Bishops has announced here plans to finance the improvement of agricultural machinery and tools in the Malagasy Republic, formerly called Madagascar. It has pledged to the United Nations' Food and Agriculture organization to provide \$88,000 for each of two years to teach workers how to produce more efficient farming implements that are in use at present.

◆ BONN — Contributions by German Catholics in the second annual appeal for Latin America will go primarily toward the construction and expansion of seminaries in that area, the Bishops of Germany have stated. In an episcopal message that sector, according to Catholic observers here, called "Begonnen" (Encounter), the journal of being published without the consent of ecclesiastical authorities.

◆ BERLIN — A journal published by "progressive Catholics" in the Soviet zone of Germany is designed to pave the way for a schismatic "peace church" in that sector, according to Catholic observers here. Called "Begonnen" (Encounter), the journal is being published without the consent of ecclesiastical authorities.



ST. JOHN BOSCO GUILD SEEKS NEW MEMBERS—The five ladies above are inspecting posters being used in the current drive to enroll new members for the St. John Bosco Guild. The ladies are, from left to right, Mrs. George Schneiders, Mrs. Paul Lechner, Mrs. Robert Collins, Mrs. Albert Fedora, and Mrs. Joseph Delaney. Mrs. Delaney is co-chairman of the publicity committee. The others are working on the Membership Committee.

SEEKS GREATER UNITY

Lutheran minister voices council hopes

VATICAN CITY — A Lutheran minister has praised the "heartily welcome" extended to non-Catholic observers at the ecumenical council and the opportunities for cooperation given to them.

Pastor Max Lackmann of Soest, Germany, founder of a group seeking reunion of the Evangelical Lutheran Church and the Catholic Church, spoke during an interview broadcast by Vatican Radio.

The Lutheran clergyman said he has been impressed with the freedom with which council Fathers express their opinions. But he also stated that participation in the council by Christians throughout the world is not as broad as it should be. He said that Protestants greatly regret the absence of Greek Orthodox observers and urged that continued efforts should be made to have them come.

NEVERTHELESS, he continued, "Protestant and Catholic Christians should sing a Te Deum (hymn of thanksgiving) daily at this council under this Pope and these bishops was made possible."

He said he hopes the council will do the following:

for greater lay participation in the liturgy of the Mass.

◆ Permit the use of vernacular languages for the whole Mass.

◆ Give more freedom to regional bishops' conferences in regard to liturgy reform and problems raised by mixed marriages.

◆ Give more responsibility to laymen in parish and diocesan affairs.

◆ Give more importance to sermons during Mass and provide

Council of churches and in non-Catholic ecumenical endeavors."

Long concerned with the question of religious unity, Pastor Lackmann was widely mentioned in the press as the man who had a right to put an end to a line in assuming that it necessarily will be an unhappy life. In a joint declaration they drafted in Rome but released here, the Bishops said:

"We fully understand the suffering of the parents, for whom the expected happy event became a sorrowful trial, and we too profound pity for them. We do not intend in any way to pass judgment on the conscience of the protagonists in the painful drama which unfolded. But whatever the extenuating circumstances may be which were invoked in

Belgian bishops stress principles in baby case

BRUSSELS — The Bishops of Belgium, while expressing pity for the Liege parents of the infant who was killed because of her deformity, declared that no one "has a right to put an end to a line in assuming that it necessarily will be an unhappy life."

In a joint declaration they drafted in Rome but released here, the Bishops said: "We fully understand the suffering of the parents, for whom the expected happy event became a sorrowful trial, and we too profound pity for them. We do not intend in any way to pass judgment on the conscience of the protagonists in the painful drama which unfolded. But whatever the extenuating circumstances may be which were invoked in

their favor, we are duty bound to recall the principles of natural and Christian morals."

INVOKING the commandment "Thou shalt not kill," the Bishops said, "neither the individual nor society has the right to make a direct attempt against the life of an innocent person."

The Bishops cited the words of Pius XII when he said: "There is no, no authority, no medical, eugenic, social, economic or moral reason that may be appealed to and which represents a valid juridical argument to dispose directly and deliberately of the life of an innocent person."

THEN ON THEIR own the Belgian churchmen said that "divine law protects the small creature... in the same way it protects the adult who is not in possession of his mental faculties or is afflicted by incurable disease."

"Any exception to this law," they declared, "opens up the way to arbitrary decisions and leads to the most grave abuses, which the human conscience had always repudiated, and represents, therefore, a grave threat to society."

Hits civic apathy of Catholics

MIWAUKEE, Wis. — Catholics who run anti-Communist and patriotic organization but neglect their obligations in public affairs were criticized here by James O'Gara, managing editor of Commonwealth magazine, weekly Catholic journal of opinion edited by laymen.

In an address before the National Catholic Educational Press Congress: Mr. O'Gara said: "Start a civic committee in your town to promote interracial justice and you are not likely to get many Catholics. Start a committee to promote aid to the underdeveloped nations and you are unlikely to get many Catholics. Start a committee to work for better housing conditions and you are not likely to attract many Catholics."

"BUT PICKET the United Nations because the Protestant, Catholic, Moslem, Hindu, agnostic, atheist and unbelieving delegates do not begin their proceedings with a public affirmation of belief in the unity of Christ and I can guarantee you vicious Catholic support."

"Even better, start a movement to endorse 'In God We Trust' on every stripe of the American flag and I guarantee you thousands of enthusiastic Catholic supporters."

Mr. O'Gara said that for many Catholic publications anyone who calls himself an anti-Communist is automatically a hero, and any organization that calls itself anti-Communist "can count on considerable editorial support among them, no matter how wild its program."

THE EDITOR stressed that Catholics should not be indifferent to "nationalistic attacks" on the United Nations because modern popes have urged the creation of an international organization. He said the Catholic journalists should respond when foreign aid programs are attacked as "give-aways." "Papal messages have insisted that rich nations have an obligation to poorer countries," he said.

Catholics normally will respond if what they see as "Catholic interests" are involved, according to Mr. O'Gara. He said that federal aid to education provided a good example. "What we need," he declared, "is not a general anti-Catholicism which regard the Church as their private club, with the good guys on the inside and the bad guys on the outside. We have had too much of that. What we need are laymen and lay journalists who love the Church with a deep and genuine love."

Josephine, DON'T FORGET THE WIEDEMANN'S! Napoleon

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Asks 12-year school plan

KANSAS CITY, Kan. — The superintendent of schools for the St. Louis archdiocese recommended a unified 12-year program of education here. Msgr. James T. Curtin said it would replace individual elementary and high school programs. He spoke at the third biennial teachers' institute of the Archdiocese of Kansas City in Kansas. "We should bring the high school down into the grade school and the grade school up into the high school," he said. The ungraded primary school, departmental teaching of subjects and experimentation with television and other audio-visual aids will help answer the education problem here, he suggested. Msgr. Curtin proposed that Americans could learn much from European education in which foreign languages and higher mathematics are introduced in the fifth and sixth grades.

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Comment

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

A Greek lesson

There is danger that the recent almost total neglect of ancient history in the study of classic literature in American education may leave us vulnerable to ancient diseases we might very well avoid.

Knowledge of human nature that comes from the study of ancient states and civilizations is a vaccination against contracting the social maladies of the past. An example of what we mean is furnished by the following description by Thucydides of what happened to Greek democracy with the advent of the first class war. (427-425 B.C.):

"The customary meaning of words was arbitrarily distorted to cover the conduct of those who employed them. Reckless irresponsibility was treated as courageous loyalty, cautious reserve as cowardice masked under a high sounding name, restraint as a cloak for poor spiritiveness. . . a frenzied fanaticism was the popular idea of conduct. . . violence of feeling was a warrant of honesty, deprecation of violence a signal of suspicion."

As we read these words from the distant past, we can see symptoms of the same disease in our own democracy. A frenzied fanaticism seems to be gripping many Americans today, as they are frightened by the menace of Communism and the danger of atomic destruction.

Witness how the reckless irresponsibility of some of those in charge of investigating communist infiltration is hailed as courageous loyalty; how those who warn against excesses are called cowards; how violence of feeling against communism is considered in some circles as the only proof of loyalty and those who decry the violence are suspected as fellow travelers.

Human nature remains pretty much the same. Though each generation's problems may be unique, humans can be counted upon to react very much the same when afraid or alarmed, no matter what the cause of the fear or alarm. No other generation has faced the terrors of the horror or alarm they confront by communism, but the fear and alarm these generate are something humans have experienced before. We can learn from their reactions what mistakes we must avoid.

The Greeks have a lesson for us on what can happen in a democracy when fear makes reason abdicate in favor of emotion.

That time again

What with Thanksgiving under our belt—everyone will have to buckle down right now and start preparing for a really frantic Christmas.

The spiritual preparation one can crowd into a brief visit to Church Christmas Eve for Confession. There obviously isn't going to be time for anything more elaborate like a pre-Christmas Retreat, or any thoughtful Advent meditations or Scripture reading.

There are things to be done that simply can't be skimped.

A fellow really ought to make a list. There's the Christmas card mailing list to be checked. A lotta chaps to be dropped off and quite a few promising ones to be added.

There's the supply of Christmas hospitality to be ordered—better get a whole case this time.

There's the gift list to get through. Rational buying this year. Keep sentiment out of it. No gift without a purpose this time. Let's not insult the wealthy with trash nor spoil the poor with quality. Remember—save a buck for the Christmas collection. The orphans and the aged poor really contribute a lot to the spirit of Christmas.

Remember to get the tree, fix the lights. Get the holy wreath and mistletoe wrapping paper, eggnog and rock salt. Get the suit cleaned, hair cut, snow tires installed, fruit cake ordered.

A must—get a new stereophonic platter of Crosby singing "White Christmas." One can't let materialism dominate this beautiful spiritual feast.

Say when

It is hard to talk straight about the morality of drinking without being misunderstood. If you come out for moderation in the use of alcohol, you might be thought to be implying that concern about the problem of drunkenness is puritanical. If you come out for total abstinence, you may be taken to hold the view that proper use of alcohol is impossible.

Both of these conclusions are wildly erroneous, of course. A person can logically approve both policies—moderation and total abstinence—although in his personal conduct he must choose between them.

Total abstinence for moral reasons will always be the choice of a minority. A necessary choice for those who find moderation too difficult, and a free choice for those who are generous enough to give more than the minimum in their quest for moral excellence.

The majority will opt for moderation in drink, on the vague conviction that life's little pleasures are made to be enjoyed. Unfortunately this pleasant viewpoint does not completely settle the moral issue.

The question that first confronts each "moderate drinker" is: "Precisely what constitutes moderation for me?"

"All that I happen to want" is no valid description of moderation, but it seems to be a popular one.

Followed far enough that swaying standard brings one face to face with a sterner question: "Is total abstinence my only safe course?"

The true moderate, will, of course, never find that question framed for him. Though he gets along without total abstinence himself, he will be wise to pay the tribute of sincere respect to those who practice total abstinence without fanaticism even for their own moral welfare or for the spiritual good of others.

Contraband

The Catholic Church is a roomy institution. It can find place for people of all shapes and sizes, of all nationalities and color of all the various political and economic hues. That's the way it should be, of course. Always room for one more million souls.

One thing, however, that tends to crowd the Church untidy is the habit of some people of bringing in not just themselves, but slipping in a little contraband material into the Church in the form of un-Catholic ideas. Like an open

umbrella on a crowded bus, some of these un-Catholic ideas poke other Catholics right in the eye, and make the Church seem mighty crowded.

The Catholic who holds racial prejudice, who would discriminate against his fellow man on the basis of color is certainly poking his Negro co-religionist right in the eye. He is making the universal Church, built by Christ ample enough to hold mankind, seem a narrow and insufferably crowded place.

If a Catholic who holds racial prejudice is not prepared to leave the Church himself—and generally he is not—neither should he expect a man whose color offends him to

leave it. The only way that comfort and peace can be restored is for the un-Catholic ideas to be thrown out the window.

More and more Catholics are awakening to the fact that ideas of racial discrimination are definitely contraband items in the Catholic Church. There is no possible way of squaring them with the teaching of Christ. There is no way of preventing them from damaging the Church. There is no way to keep them from hurting innocent members of the Church. The wonder is that some still cling to two things so utterly irreconcilable — Catholicism and race prejudice.

QUESTION BOX

How do you answer Graham's query?

By MSGR. J. D. CONWAY

Q. I realize that Catholic married couples take vows "until death do us part." How then would a Catholic answer a question which appeared in Billy Graham's column some time ago?

A. The answer to which you refer is this: "Should divorced persons who remarry while the party of the first marriage is still living be admitted to the church?"

The Rev. Mr. Graham says it depends on circumstances, and he cites our Lord's forgiveness of the adulterous woman, and His kindness toward the frustrated father-men, toward Zaccheus, a "social failure," to the Samaritan woman who had been married five times, and to Mary Magdalene, "a scarlet woman."

"The important thing is this: are you now, regardless of the past, prepared to follow Christ?"

In all this I agree with Mr. Graham very thoroughly. "If we are willing to break with the sinful past, and 'sin no more,' we may be identified with Christ."

"For anyone to refuse fellowship with a person who has fallen in any area of life, if that person is willing to follow Christ to the height of hypocrisy and is not worthy of the name Christian."

As Catholics, our problem with most remarriages of this kind is that we cannot consider the remarried person as repentant, or as prepared to follow Christ. His past is still with him. He has a wife to whom he remains validly married as long as she lives. For reasons which may not be his fault he cannot live with her. This may be all right, but he has chosen to live with another woman, who is not his wife—except in name. He cannot have two wives. So he cannot be a full-fledged, practicing member of the Church as long as this situation continues. He cannot be mercifully dismissed with a gentle "Go and sin no more," because he fully intends to go back home and continue sinning.

We may sympathize with the poor fellow's problems. Maybe his first wife was no good, maybe his efforts to live alone have presented problems too big for him, and maybe his new life is very happy, successful, and morally correct in every other respect. But he is still living with a woman who is not his wife.

This is a hard saying indeed to our modern world which accepts divorce as a normal event of life. But our rigor is doctrinally inescapable. In recompense, however, we should be doubly kind and considerate to those who do these things in order to remedy their situation—to those who are now prepared to sin no more, and to follow Christ fully—regardless of the past.

Q. A friend recently sent me a birthday card and enclosed a dozen copies of a "Prayer to St. Joseph" which she asked me to distribute to friends or to leave in a church pew. She will send me more with a Christmas card. This has been going on for a number of years. I have suggested to this friend that this must be a fraudulent prayer, which should be destroyed. She responded that my diffidence was the reason my prayers weren't answered. In the past I have left these prayers into little pieces and thrown them out. But a few days ago I received from an 80-year-old woman a daily communicant whose life is inspirational—a novena to St. Martha. It involves sending and leaving copies of the novena and "prayers" to be read before the ninth Tuesday. She tells me it has never failed.

A. If I could find the superstitious literati who leave these silly prayers around my church from time to time, I would be tempted to tear their prayers into little pieces, scatter them in the rose bushes, and have my janitor and ushers (who tidy up the littered church) supervise the culprits while they picked up every bit. Of course I would be more lenient with an 80-year-old woman!

The prayer you send is a bit of drippy sentimentality in which St. Joseph is asked to kiss the forehead of the Child Jesus for us, so that He will return the kiss to us when we draw our dying breath. Nothing heretical about it; so it does have an imprimatur. But I wonder if the good bishop, long since deceased, who is the printer, took note of the promise that if you say this silly prayer on nine mornings you will get anything you may desire; 'it has never been known to fail.'

I think I shall say it for nine mornings asking that all atom bombs disappear from the face of the earth. Watch now, and if those bombs are still around after nine days, you will know that your friend's prayer has finally failed.

Q. I think I should become a Religious in order to repay God for his many gifts to me. However, I have no desire to be a nun. Is this conviction that I should be a Religious a sign of vocation in spite of my lack of desire?

A. It is probably a sign that you should talk the matter over with someone, so that you may understand it more clearly yourself. This vague sense of obligation might be the beginning of interest and desire. However, I would be very skeptical. Fear and a sense of compulsion are poor motives on which to base our choice of vocation. Unless there is genuine love and enthusiasm, unobtrusively dormant, then you had best stay away from the convent.



'WHATEVER HAPPENED TO OUR JUDEO-CHRISTIAN RHYTHM BAND?'

OPINIONS

Arizona reader voices an objection

To the Editor:

When Father Doran speaks of conservatism and liberalism among the Bishops at the Ecumenical Council, I must admit my lack of knowledge. But when he speaks of "Bishop Barry Gold-water would be a liberal," I had to take a couple of weeks to get my stomach back in order.

That guy a liberal? A Bishop? (I think I'd prefer thinking of him as the latter).

Is it "human dignity" for the aged to do without medical care when they need it and can't afford it? The Conservatives like it this way. The Conservatives say we must go slow on integration and speak of the 101 years since the Emancipation Proclamation as if it were a fortnight.

Every important advance in human dignity, liberty and welfare in our country for years has been by the federal government spurred on by Liberals. Where would Social Security, banking regulation, unemployment insurance, minimum wage, collective bargaining and public welfare be if it were up to the Conservatives?

Somewhat the Conservative's version of "protecting human rights" always adds up to mean taking something away from us that we had a hard time legislating into being.

I'd like to ask Father Doran why the farmers keep voting to preserve these "imitations of liberty" in their subsidy elections? Why does Barry's cure for the "limitation of liberty one finds in so many unions" always seem to be legislation aimed at weakening unions and not at strengthening members?

I don't know anything about the philosophies of the Bishops, but if the Liberals are conservative, Heaven help us if their philosophies prevail: there will be no more "imitations of liberty" like the Society for the Propagation of the Faith.

The Holy Name Societies and the St. Vincent de Paul Conferences will be broken up to protect their members. Such "exaggerated centralization" as Catholic Charities are really going to get it.

James A. Doran
Tucson, Arizona

Appeals by mail

To the Editor:

Are our various religious centers who write and ask for donations going communistic? Are they selling their mailing lists to other religious groups?

money—many enclose Christmas cards—key ring—plastic Indian hat—Rosary—electric switch wall protector—calendar—etc. In all I have 26 listed in my mailing book, 24 to which I have donated, and now I have two new church groups asking for help.

To all these to which I have donated, I have asked to please stop sending these gimmicks and just send a plain letter asking for help, but they keep coming in.

Receiving them one feels badly not accepting them and making a donation, but how can one afford all this with local donations and special collections? I have checked all these 26 organizations and they are authentic and, sad to say, I believe I made a mistake in answering that first appeal for a donation.

Some appeals come yearly, but some come several times a year, and I am ready to throw up my hands and forget them all, but it is much easier to disregard a simple letter than one with gimmicks enclosed which are costly.

G. K. George
Columbus, Ind.

Editor's Note—In regard to unordered merchandise, the recipient may give out of charity, but in strict justice, one has no obligation to pay for or even to return the unsolicited merchandise.

Teacher aides?

To the Editor:

"Teacher's Helpers"—That is the answer to our Catholic schools.

Today, we all know that there are not enough vocations to the Sisterhoods to staff our Catholic grade school educational system. This plus inadequate pay for qualified lay teachers adds up to a rapidly deepening school system.

On a comparative basis the profession of nursing faced a similar problem some years ago. What did they do about it? Registered nurses or student nurses did certain aspects of nursing duties; students could handle limited medical duties, and here is the secret to the success of the program. Nurses assistants made beds, made patients comfortable, etc. These noble souls saved the registered nurses unaccountable steps in the all out program to please the patient's best interest.

Why not do the same thing in our schools? We could use the teachers with the highest educational qualifications to head up and direct our educational efforts; students that are in training to be teachers, then the mothers and fathers to assist the teachers in the thousand and one jobs in a school.

While there are some mothers with small children needed at home—there are mothers whose children are grown or in school who could volunteer a certain amount of time to be teacher's helpers.

If we want to save our embattled Catholic school system, this may be a step in the right direction.

Concerned Parent
Indianapolis

LI'L SISTERS



CONTROVERSY

Liberal, right-wing squabble deplored

By DONALD J. THORMAN
(Reprinted from Ave Maria)

I, for one, am disgusted to the depths of my soul with the unchristian and stupid battle going on between conservatives and liberals within the Church.

It is wasting our energies; it has become vicious and scandalous, and it is claiming nothing. If anything, it is hurting both the Church and the nation.

Do not misunderstand. I am not saying there is anything wrong with the various opinions or varieties of approaches. But what I am deploring is the irresponsible manner in which the controversy is being carried out and the apparent unwillingness of many to cooperate on at least those things on which we can agree.

I am deeply disturbed by those liberals who are unwilling to admit that a negative as well as a positive approach to anticommunism is a necessity; and by those liberals who are quick to speak of the liberty and freedom of the Catholic when a Church official says something with which they disagree but who try to cram their own particular interpretation of Mater et Magistra down the throats of their conservative opponents, saying "the Pope and I agree. . . ."

And I am equally upset by those ultraconservatives who spend most of their time in a completely negative attack against all who differ with their opinions, sneering darkly that their opponents are pink or just plain ignorant; and by those conservatives who know little of the Church's social teachings and who do even less to build up a just society, publicly or privately dismissing Mater et Magistra as "irrelevant."

THE REASONS for all the in-fighting and spinning now going on between conservatives and liberals are many and complex.

One interesting analysis was made recently by commentator Edward P. Morgan who said: "I have a theory about some of our attitudes which is completely unscientific and unconvincing, but it is wrong, but it fascinates and worries me. It is that, unable to engage the enemy in physical combat, we are engaging each other, and with mounting passion. This, I think, is reflected in the morbid multiplication in many parts of the country of what are usually called anti-Communist seminars.

"... the Communists themselves could not ask for a more effective tool to stoke community dissension. . . . The patriotism of the participants is not at issue but the quality of their intelligence and judgment should be.

"I hasten to add that liberals should not object to having their intelligence and judgment questioned too. There is not infallible either. Part of the country's current agony comes, I think, from their bitter, slowly dawning realization that it is a harder world than they hoped it might be. But the heroism, unfortunately, is not of the radical right is to leap on such misjudgments as evidence of disloyalty."

Whether Mr. Morgan's analysis is right or not, the fact does remain that the Catholic conservatives and liberals are often conducting a sometimes unhealthy, often unchristian—and totally unnecessary—interne feud.

I KNOW I SPEAK for many when I call upon conservatives and liberals alike to begin to think seriously now of ways in which this apparent impasse can be resolved for the sake of Church and country.

It is not time for the liberals who are so concerned with establishing a dialogue with the non-Catholic world to consider how they might also initiate a dialogue with their conservative fellow Catholics? And should not the right-wing Catholics who do not hesitate to join with Protestants in their anticommunism also give thought to their responsibility to unite with their liberal Catholic brethren in seeking ways to put into effect the papal plan for fighting communism?

Is it out of the question to hope that quiet meetings between members of both camps might be held to work out Christian ground rules for debate and to decide on a basic, minimal program for a united fight against communism and for the establishment of justice and charity in our society?

TO GUIDE US, we have the words of Pope John in Mater et Magistra: "In the application of this doctrine, however, there can sometimes arise—even among Catholics—differences of opinion. When this happens, they should be alert to preserve and give evidence of their mutual esteem and respect."

At the same time, they should strive to find points of agreement for efficacious and suitable action. They should take special care, moreover, not to exhaust themselves in interminable discussions and, under the pretext of seeking the better or the best, fail meanwhile to do the good that is possible and is thus obligatory."

For how much longer are Catholic conservatives and liberals going to fight each other instead of attempting to agree on the good that is possible and obligatory?

(Question Box Continued)

Q. When a Mass stipend is accepted for a Mass to be said on a specific date, can Canon Law state that it must be said on that date?

A. Yes, but usually a larger stipend should be given. There is no special stipend then there is no special obligation, beyond that of saying the Mass reasonably soon.

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THEOLOGICAL ISSUE

Council seen studying Mary's role as 'Mother of the Church'

By EAMON CARROLL, O. Carm. In his sermon on the opening day of the eccumenical council, His Holiness Pope John XXIII placed the council "under the auspices of the Virgin Mother of God, whose maternal dignity is commemorated on this feast."

The author of this article, a Carmelite priest who is associate professor of sacred theology at the Catholic University of America, Washington, D.C., has played an active role in the work of the Mariological Society of America. He writes on the subject of the council's concerns about the position of the Blessed Virgin Mary as the Father of the Second Vatican Council begins their discussions of theological questions.

belongs to God alone. The Scriptures, argue Protestants, are silent about an Immaculate Conception (Mary's freedom from original sin) and an Assumption (Mary's body as well as soul is taken to heaven with Christ).

Church, and add that a definition at this time would be a further obstacle to Christian unity. WHAT ACTION might the council take concerning Our Lady? A theological theme on the official list of topics is "Mary, Mother of God and Mother of All."

Where does the teaching authority of the Church fit in? The outcome of these inquiries will be very important for Marian doctrine. EARLY COUNCIL reports, especially in the daily press, have noted the members of the council who are from "renewalists" and "integralists."

Mary. Through the Bible, Protestants are rediscovering the place of Our Lady in God's plan of salvation. Especially have theologians Soren Kierkegaard written so beautifully a century ago. It is in the best Christian tradition to put such emphasis on Our Lady's faith, her humility, her deep share in human sorrow, her total dependence on Christ the Saviour.

unscriptural other ideas about Our Lady that the Catholic finds fully compatible with the Gospel as the merits of Mary (though never independent of God's free gift of grace); her surpassing (yet God-endowed) holiness; her anticipated glory in body and soul (her Son will be where He is). Nevertheless it can be hoped that the area of agreement will expand.

may be one." In urging Catholics to pray to the Holy Spirit for the success of the council, Pope John appealed to the example of the Apostles (Acts 1, 14): "Grant to Holy Church that, persevering constantly in prayer with Mary, the Mother of Jesus, and led by St. Peter, it may spread the kingdom of the Divine Saviour—a kingdom of truth and justice, a kingdom of love and peace."

THE YARDSTICK

What U.S. Church needs

By REV. ANDREW GREELY My friend Sancho here says that I should stop tilting with the liberals. Maybe he is right. Surely the hourly stereotypes and the tired, humdrum cliches which my gentle remarks have stirred up would not indicate that this is a promising time in the re-evaluation of American Catholicism.

There are not dedicated people working hard at answering these questions. But at least to this observer it seems that American Catholicism would be much better off if it had the following fully developed and smoothly operating: 1. A center for hemispheric studies if Latin America is going to be salvaged for the free world and the Faith, the U.S. probably will have to make a maximum effort.

the lack of such a team. One occasionally gets the impression that it is long on grandiose verbiage and short on empirical data and concrete plans. 2. A national youth movement that has broad appeal to the American adolescent. There are hundreds of youth organizations in the Church, some of them reasonably impressive and some of them such that the kids despise them as "creeps."

And in the defined truth of the Assumption, the Church anticipates in Our Lady, privileged member of the Church, what is in store for all the other members of the Church at the end of the world. The Mother of the Lord is already united with the Risen Christ, body and soul, as the Church believes all the just will be at the end of the world, Saviour at the final "resurrection of the flesh."

By what right can the Mother of Jesus be called "Mother of the Church," or, as so commonly in American Catholic speech, "Our Blessed Mother"? Catholics recognize her as the spiritual mother in connection with the doctrine of the "Mystical Body" of Christ.

Cardinal Augustin Bea, head of the Secretariat for Promoting Christian Unity, spoke at the council, stating that as Mary has watched over the Church with motherly care in a line of apostles, she will help the Church prepare for a profound renewal in the council.

indispensable "He's-my-man" feeling. Another thing which should be admitted was that Nixon in his tactical farrowal to the press with his blasts at the reporters certainly made himself game for recrimination. One sensed that Roosevelt, they went on to dance at the grave side of Richard Nixon.

get about the will that I have done and concentrate upon the radical right which persecutes me, is a denial of the very existence of objective evil." It is simple up in. Pay no attention to the evil I do, but just think, how terrible are those people who accuse me. The judge must present his certificate of canonization before he passes sentence!

IRAQ: ABRAHAM'S HOMELAND

RICH IN HISTORY is the country of Iraq. There we find the traditional site of the Garden of Eden, the ancient city of Nineveh, and Ur of the Chaldees, first home of Abraham. Remember the story of the three children in the fiery furnace? The scene of their trial was near a city called Kerkuk. Today in Kerkuk, in the Archdiocese of Mosul, 450 Syrian Catholics have been trying to make a chapel which is two small rooms to the priest's house.

A SHARE IN HEROISM The great Indian leader Gandhi once said: "The political and journalistic world can learn a lesson in the life of the Father Damien of Molokai. It is worth while to look for the source of such heroism." We know the source of Damien's magnificent work for the lepers of Hawaii—love for all men as sons of God. Some day we should be looking for the heroism which caught the whole world's attention. . . . Can you imagine yourself following in his footsteps? In a very real and helpful way, you can. . . . Remember the story of St. Francis of Assisi one day outside the city gates he bent down from his horse and kissed one of these sufferers. . . . Then he saw it was Christ he had honored!

WHEN GOD became man He formed for Himself not only His true human body in the womb, but He also took to Himself a no less real, though hidden and spiritual a body. We call this "body," non-material, the body of Christ as the "head," and all who are joined to Him through belonging to the Church as His "members," that is, as the "arms and hands and other members" of this "body."

Some themes listed by the council have significant overtones concerning Our Lady and Christian unity—among them Scripture and Tradition. The definition of the Assumption in 1950 found new attention on this area. How could Rome declare as a dogma a belief concerning which not only the Scriptures, but even the first five centuries, are silent?

First Mass in 325 years BURY ST. EDMUNDS, England—Mass has been offered at Tworth Abbey near here for the first time in 325 years. The Lateran at Datchet, just west of London, celebrated the Mass (Oct. 21) in a small pillared cell of the abbey. The abbey was a priory of the Canons Regular until it was seized under King Henry VIII in 1537 and turned into a private house.

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Divorce picture draws criticism OTTAWA, Ont.—In the American administration of justice there is nothing as "rotten" as its divorce procedure, a member of Parliament charged in the House of Commons here. The remark came from Bernard Dumont, MP for Bellechasse, Que., who succeeded in talking down a bill which would have given the Exchequer Court of Canada jurisdiction over divorce applications made in Newfoundland and Quebec provinces.

Christmas Gift Suggestions HAMILTON and GIRARD PERREGAU WATCHES SHAEFER PENS CUSTOM JEWELRY Genuine Onyx Tie Tacks Cultured Pearls SPICER-GIERKE 211 MASSACHUSETTS AVE. ME 6-4406 Trophies Awards

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

Dear Monsignor, Last March you were so kind to help our needy priests in Hungary with Mass stipends. My we ask you again for some Mass stipends. We have on our waiting list priests living on the so-called pension, which equals about \$8 or \$9 for one month. We have priests on active duty who, in the poor villages, have only one or two Mass intentions in one month. Their salary from the state is less than \$20 per month. This covers their intentions in one month. Their salary from the state is less than \$20 per month. This covers their intentions in one month. Their salary from the state is less than \$20 per month. This covers their intentions in one month.

Consignor Goossens Says: What is your best Christmas gift to your deceased husband or wife, father or mother, child or grandchild? Nothing less than the act of perfect atonement in their behalf: A HOLY MASS. If you want this gift for them for Christmas and your parish cannot take care of it by that time, let us send your Mass Intention to one of hundreds of missionaries who are asking us to help them. The following letter tells of the sad plight of priests in Hungary whom we are still able to help. We received it just a few days ago.

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Two Americans

By RAFAEL BORRORRE, S.J.

(Rafael Borrorre, a citizen of the Philippines, gives us these considerations for November, the month of the Holy Souls.)

Perhaps nothing excites more sympathy than the untimely end

of young life—a dainty roach nipped by the frost, a frisky and lovable puppy run over by a speeding car, a young mother dying of her first childbirth.

Last July, an unassuming young American died, 10,000 miles away from home. His name was David Mullolland, 23, of Quincy, Mass.

Ten months earlier, he arrived in the Philippines with the first group of 300 Peace Corps volunteers sent to work among the Filipinos. With two other Americans his assignment was to assist Filipino teachers in the teaching of English to grade school children in the tiny village of Ilog.

He gave pattern drills, taught English songs to delighted youngsters and supervised remedial reading. He also taught journalism to high school teachers and college students at De LaSalle College, acted as counselor at Camp Brotherhood, and was program director for an evening camp for small boys—all just ten months before his death.

In the midst of these activities, which he enjoyed tremendously, he contracted amoebic dysentery. He kept asking the doctors when he could return to his work, saying, "I have so much to do in Ilog." Luckily his parents were able to come before the end. Said his courageous mother, "I just hope my Dave did not die in vain." They never suspected that their son would die so soon and so far away from home. It was known later that he had financed the university education of a poor high school graduate, and had plans to send four youngsters to high school at his own expense.

Six years ago, another young American died in the Philippines. Thomas J. Walsh, S.J., came from New York.

He had volunteered to continue his priestly studies in the Philippines, side by side with the Filipino Jesuits, later on to teach in one of the Jesuit high schools there, then to come back to the States for theology and Ordination.

(Continued on page 10)

St. Christopher's wins grid crown

Holy Angels clobbered by 33-6 score

By FRED W. FRIES

St. Christopher's Cadet football team rolled to an impressive 33 to 6 victory over hapless Holy Angels to nail down the 1962 championship at the CYO Stadium last Sunday afternoon.

Veteran observers were hailing the winners this week as one of the greatest aggregations in parochial school football history.

In the 100 League final game, St. Joan of Arc edged favored Sacred Heart, 6 to 0, to grab the championship in the lighter category. In the Cadet consolation tilt, St. Thomas nosed out Holy Name 7-0. Holy Angels had eliminated St. Thomas, 7 to 0, on the previous Wednesday night to win the dubious right to face the St. Christopher powerhouse for the title.

IN SPITE of a muddy field and far-from-ideal playing conditions, St. Christopher's rolled up 307 yards on the ground to gain their top-sided victory. Holy Angels posted a minus 20 yards rushine. The losers racked up 76 yards by air with five out of 14 passes completed. St. Christopher's completed one out of two for a total of 19 yards.

St. Christopher's touchdowns were scored by Andy Myers, Wagner, Wolff and Ham. Myers tallied the only extra point in the first period. A safety added two points to the winners' total. The score at the half was 24-0.

ST. JOAN OF ARC'S touch down in the 100 League game was scored by Davis, who plunged over after a sustained 43-yard TD run. Thomas on a dramatic 30-yard run, then added the extra point for the 7-0 victory.

AT HALFTIME ceremonies of the Cadet championship game, representatives of the West Exchange Club presented Mental Attitude awards to one player from each division and one player from the championship playoffs. The winners included: Division I, Phil Price, St. Michael's; Division II, Jack Korbach, St. Simon; Division III, John Collins, St. Pius X; Division IV, Ray Bannan, St. James; and Championship Playoffs, Dana Harrell, Holy Angels.

The annual All-Star medals were also presented to the outstanding player on each of the 22 Cadet teams.

SCHOOLS drop grade system

PITTSBURGH — Elementary schools of the Diocese of Pittsburgh will present a program of ungraded education beginning next year.

Msgr. John B. McDowell, school superintendent, said under the plan pupils will be classified according to departmental status. The old grade designations will be abandoned.

The departments and their corresponding grade levels under the present system are: primary, grades one, two and three; intermediate, grades four, five and six; and upper elementary, grades seven and eight.

The ungraded education system will enable each student to advance at his own rate of speed, according to Msgr. McDowell. A principal benefit, he said, is that bright pupils will be able to finish grammar school education in seven years instead of the traditional eight.

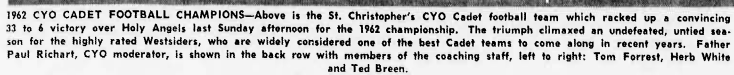
The ungraded program has been in effect on an experimental basis at schools of the diocese and has proved "tremendously successful," Msgr. McDowell said.

A total of 230 grade schools are included in the new scheme.

Ten more priests to join missions

BOSTON — Cardinal Richard Cousins, Archbishop of Boston, announced here that the missionary society he started in 1958 will soon send 10 more volunteers to Latin America.

The Cardinal said he will conduct a departure ceremony for the 10 priests on February 24. They are members of the Missionary Society of St. James the Apostle which the Cardinal established.



1962 CYO CADET FOOTBALL CHAMPIONS—Above is the St. Christopher's CYO Cadet football team which racked up a convincing 33 to 6 victory over Holy Angels last Sunday afternoon for the 1962 championship. The triumph climaxed an undefeated, untied season for the highly rated Westsiders, who are widely considered one of the best Cadet teams to come along in recent years. Father Paul Richard, CYO moderator, is shown in the back row with members of the coaching staff, left to right: Tom Forrest, Herb White and Ted Breen.



JUNIOR KICKBALL CHAMPIONS—Dig those smiles! They belong to the members of the 1962 Junior CYO Fall Kickball League champions from Christ the King, who defeated a hard-playing Holy Name team, 8-4, in the title contest at Little Flower October 28. The Northsiders also swept through their regular season competition in Division Two undefeated, then knocked off Division One champion Little Flower in the first round of the playoffs, 22-3. The two young lads holding the trophy in the front row are Captain and Pitcher Linda Brooks (left), and Coach Ann Hennessy. Father George Eldred, Christ the King's Priest Moderator, is standing at the right in the back row.

LINKED TO FAITH

Tells why youth has lost its nerve

MINNEAPOLIS, Minn. — The modern young person has lost his nerve because society has lost its religious faith, a Catholic priest-sociologist and author told an audience here at the University of Minnesota.

The Rev. Andrew Greeley, in a keynote address to students during Religious Week participation on the campus, said the main reason for the ineffectiveness of religion today has been the reluctance of people to accept its principles.

Father Greeley is assistant pastor at Christ the King Catholic church, Chicago, a study director at the University of Chicago Opinions Research Center, and author of two books, "The Church in the Suburbs" and "Strangers in the House."

THERE HAVE been all kinds of excuses for the failures of religious faiths, the priest said, but for most Christians, it has been the gradual rejection of the message to restore all things to Christ.

"This is not a failure of Christianity as such, since it can never fail, but it is a failure of Christians," he said. It is easy to say that the problems of modern youth would be solved if they returned to the religious life, but it is not easy to describe in them what this vital religious life is or how one acquires it, he added.

Father Greeley said there is one small cause for hope for man: "Western man can go no farther down the road to nothingness; if there is to be a reaction, it will be toward the search for meaning."

TODAY'S YOUTH culture is a rejection of the adult world—a revolt against life, he declared. It is not an overt rejection of society but rather a silent, apathetic, bored rejection of adult society being going through the motions of participation.

"Our young people have retreated into the world of fantasy and non-involvement because they, like the rest of Western civilization, have lost faith in the world and in themselves," he said.

"Non-involvement is in the final analysis based on fear, fear of failure, fear of frustration without hope or reasons," Father Greeley suggested.

"It is a fear that comes only with a complete destruction of courage. Therefore the modern young person has lost his nerve because society has lost the faith."

FATHER GREELEY said a nationwide survey of 35,000 university students had shown that despite shallow surface values, they are members of the "lost" generation who wanted "a chance to serve others."

to help" as their top value and 60 per cent said they wanted above everything to be "creative and original."

The study was conducted by the University of Chicago Opinion Research Center for the National Institute of Mental Health, a federal agency.

"Money was placed in seventh place on the list of goals and was the top goal of only 21 per cent of the students," Father Greeley noted.

Marian opens cage slate with Earlham tournament

The Marian College Knights open a 21-game basketball season tonight and tomorrow against Hanover College in the Earlham College-City of Richmond Tournament. Other tournament participants include Taylor and Earlham Colleges.

Coach Walt Field's young squad, composed of seven freshmen, three sophomores and four upper classmen, will play their first home game November 29 against Franklin College.

THE ONLY newcomer to the Knights' schedule, which includes provincial Xavier University, is St. Procopius College of Lisle, Ill.

Sparking the team will be senior guard Mike Noone of Indianapolis, who averaged 24.5 points per game last season. He shot an amazing .529 percentage on field goals and .713 on free throws. Pete Dattilo, senior forward from Madison, is expected to be number two man. Last season he contributed 346 points for a 13.8 average.

OTHER RETURNING players include: Chuck Federle of Sunman, Tom Egold of Indianapolis, Dick Phillips of Indianapolis, and Pat Sabelhaus of Tell City. Sophomore George Greenewald of South Bend is a transfer student from Murray State College.

Freshman hopefuls are: Bernie Schneider and Larry Ramsey of Evansville, Maury Bubb of Fort Wayne, Jim Chase of Indianapolis, Jim Kaelin of Louisville, and...

Peril seen in speed-reading

CLEVELAND—A nun-educator cautioned here against use of speed-reading devices below high school level.

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Football Forecast

PULLS: 1. Put an X next to the team you think will win. 2. Give the exact score for the game. 3. Draw in this space and mail the FORECAST ONLY Editor, West Baden College, West Baden Springs, Indiana. Entries must be postmarked not later than Wednesday, November 28, 1962.

Table with columns for Game, Home Team, Visitor, and Score. Games for the weekend of December 1, 1962.

Give the exact score for this game: Catholic College

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IN THE WHOLE CHRIST

The ruth in Person

By ABP. EMILE GUERRY

I am... the Truth. (John, XV, 6)

By becoming man, the Word has plunged that human nature which He assumed, into the abyss of Light and of Life which is Himself, as Son of the Father.

His humanity is therefore completely suffused with this Divine Light. "He will reign over men's minds, because He is the Truth" (Pope Pius XI: Encyclical on Christ the King).

The doctrine

"Ego sum veritas." No one, except the Word made Flesh, has ever made this astounding claim. The mightiest of human thinkers have found all their glory in being the humble servants of truth.

How many of them, indeed, have groped towards glimpses of the truth, through long years marked with the anguish of their doubts and the torment of their famished souls!

Christ Himself has said that He is the Truth: He claims that Truth and He are One. To seek Him is to seek Truth; to love Him is to love Truth. For Jesus is the Divine Word, the Son of the Father, the Wisdom of the Father, "the brightness of his glory and the figure of his substance" (Heb., I, 3), "the Light born of His Light" (Council of Nicea).

He is the Word, in Whom the Father speaks within the abyss of His own Being; the Word through Whom, in knowing Himself, God also knows all His creatures.

The Son is the expression of the Father, consubstantial with and equal to the Father; and He is at the same time the ideal expression of all creatures, while being also their Creator. (St. Thomas, I, q. 34, a. 3). They exist only because, from all eternity, they have existed in the Word as in their Exemplary Cause. . . . It is in Him that they have life. "In him was life, and the life was the light of men" (John, I, 4).

Things realize their true nature, therefore, only in the measure to which they conform to the idea which their Divine Archetype, the eternal Son of the Father, has had of them. Their truth is to be measured by the fidelity with which they represent this idea and reproduce it.

Its applications

The words of Jesus, declaring that He is the Truth, define as though with letters of light the doctrine that He has come to teach, and our relations with Him.

Christianity, therefore, is not primarily a body of truths: it is an attachment to a living Being who incarnates the Truth in His Divine Person. Nor is it primarily a written code of ethics. It presents a Model to be imitated, in the example of the most powerful Personality of history. Neither, however, is Christianity primarily the earthly life of its Divine Founder, sublime indeed as was that life: it is union with a Person Who now lives, and will live through all future ages and in eternity.

For a soul which desires to love God, the problem is more than a study and imitation of His teaching and His example. Such a soul must live in the interior silence of prayer, wherein the voice of the Divine Word Himself can be heard. Ceaseless meditation, deepened by prayer, on the teachings of the Church is necessary to such a soul, for it must ascend to the heights of light, to learn how to listen, in its own silent depths, to the words of light which the Divine Word speaks to it personally at this very moment.

To become in this way the ready pupil of the Divine Word, a soul must first free itself from all human desires and from all attachments, so that it may be able to embrace the truth, however demanding it may be.

The soul must also realize its utter dependence on God, and must submit humbly to everything which the Master of Truth decides. Only by doing so, can the soul put itself into His Hands, to be formed to holiness by Him.

Finally, an ardent faith in the omnipotence of the Divine Word is required in such a soul. According to the intensity of this faith, will be the strength of the soul's conviction that He Who is the Light will give the light which it seeks, in accordance with the Master's own good pleasure and as a reward for His faith and its hunger for eternal truth.

O Jesus, it is not in learned books and by purely intellectual studies that men can discover the Supreme Truth. For You are Yourself the Living Truth in Person. It is You Who reveal Yourself to a soul which is detached from earthly things, which seeks You in all sincerity and with a lively faith, hungry for You, ready to throw itself into Your engulfing light, and to submit itself always to be formed by the Wholeness of You.

Guerry, "In the Whole Christ," St. Paul Publications, 2197 Victory Blvd., Staten Island, N.Y.

SERMONETTE

Pride

By REV. RICHARD MADDEN

This is an age when anyone wants to be a big shot. Even those who have publicity agents must be somebody.

On a transcontinental jet the large man on my right is a vice president, the man on my left is a General Manager, and I'm in the middle. I'm nothing.

I'm flying coach because I can't afford first class. I'm too broke. But I am also wondering why, if these big deals beside me are worth so much money, why aren't they riding up in the first class section with all the other rich people. This bothers me for a moment. Then the sneaky suspicion fits through my mind that perhaps these exalted business men are not quite as exalted as they say they are. They've made up the habit of looking at the other people through magnifying glasses. I'm thinking that maybe they're phony. And in an age when there isn't much on the square anymore, I have some little basis for my suspicions.

Everybody is king. Everybody is boss. Everybody is a millionaire . . . or at least on his way. This is what they give us to believe. Everybody seems to be giving himself the big build-up. As a matter of fact, people are busy trying to get other people and bigger people that they don't even know how to be themselves anymore.

It is too bad that men must persist in treading bubble trails through the clouds. It is too bad that they cannot come down and walk the earth like humble men. For the man who sits too tall in the saddle tends to look down. And the man who is always looking down never sees the stars. And in missing the stars he fails to see the greatness of a superior God who made him and the eternal destiny to which he has been called.

If we're smart each of us will be on constant guard against this favorite pastime of our day. A proud man is a misfit within a world of weak imperfect beings. He will find it hard to fit his slot.

The only place where he will find his equal is in hell.



THE DAUGHTERS OF SAINT PAUL, Missionaries of the Catholic Press, had their humble origin during the early part of the twentieth century, while Europe was suffering the pangs of World War I. On August 20, 1915, the Missionaries of the Catholic Press were founded by Rev. James Alberione, in the little town of Alba, Piedmont, Italy, with Mother Thecla Merlo as co-foundress, the first and present Mother General of the Community. The congregation, which has over 76 houses in Italy alone, and many others in Europe, the Americas, the Philippine Islands and Japan, established its first foundation in the United States on August 28, 1932, in Staten Island, New York. The Sisters have dedicated themselves to the specific mission of the apostolate of the Catholic Press, in order to convey the message of Jesus Christ by making use of the press, screen, radio and television. The Sisters publish books, newspapers, magazines and print them, doing the typographical and binding work themselves and diffusing this material by founding traveling libraries and bookstores, and by door to door distribution.

In the vineyard

THIS IS CATHOLICISM

Only a little less than the angels

By JOHN WALSH, S.J.

What creature is just below the angels in dignity?

In the hierarchy of creation the place next to the angels is occupied by man.

Q. What is man's place in the hierarchy of creation?

Man is a composite of matter and spirit who resembles God.

Q. What is the spirit in man called?

It is called the soul.

Q. What is the matter in man called?

It is called the body.

Q. How does a soul differ from an angel?

The human soul is a spirit which is designed to be united with and to animate the body. Because of its intimate association with matter, it is not, therefore, as perfect a spirit as an angel is.

Q. How does man resemble God?

Man imitates God because his soul, like God, is a spirit possessing intelligence and free will.

Q. How can it be proved that man possesses a spiritual soul?

We know that man is a spiritual soul because he can understand and desire non-material things.

Q. How can it be proved that man possesses a spiritual soul?

As soon as the soul leaves the body it will see itself and know itself.

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FAMILY CLINIC

By JOHN L. THOMAS, S.J.

Your views on dating don't make sense. My classmates and I often talk about your articles and we're just about reached the conclusion that you'd like if we never dated at all. Our parents are very difficult for us. Don't you know that dating is here to stay? What's wrong with it.

One of the marks of maturity, Karen, is the ability to grasp distinctions. If you and your classmates will reread what I have written about dating, I think you will discover that I distinguish between various types of dating and practices, pointing out that sometimes an usual, some are dangerous, and some are downright immoral. Since I apparently haven't succeeded in making my position clearly understood, I'll restate my general views on the subject.

To lend some perspective to what I'm going to say, I shall begin with a historical note. Current dating patterns are a neither universal nor inevitable. Dating, especially teen-age dating, is a product of our modern era and is of relatively recent origin. Prior to World War I, dating activities were generally associated with courtship, or the proximate occasion of selecting a marriage partner.

As entertainment and social life became less family-centered during the period between the two world wars, the unmarried began to develop their own patterns of social life. The development of a sense of self-identity, self-control and discipline. Dating is very attractive to youth's available time, energy, and scope of interest are necessarily limited, so that anything more than casual or transient dating up through high school must hinder adequate development for modern life.

Third, because alternate forms of seeking and being sought are frequently supplied, the pattern of too early and too frequent dating inevitably leads to steady dating. In other words, they meet and date if they are to share in social life, and since they normally lack self-assurance and proficiency in making friends, they find it safer and less bothersome to fix on one partner.

The term steady dating has several meanings. Among young people who can have no thought of immediate marriage, it has come to include a series of casual agreements that a given pair can safely rely on each other for the evening without becoming emotionally and sexually involved.

Finally, an analysis of the modern dating system as here outlined reveals an utter lack of regard of the known facts of life, of the fundamental needs of adolescence, and of the obvious danger to the young Christian man. We may assume that American youngsters are sexually normal.

We must also acknowledge that a technically advanced society requires both boys and girls to undergo an increasing period of serious formal study and training before they are prepared to take their places in the adult community. We do not need to assume that American youngsters are sexually normal.

While the soul animates the body in this life, the intellect depends on the help of the brain, the nervous system, and other bodily organs. The intellect is not and act intelligently. The madness of the lunatic, therefore, is not due to a lack in his soul but to a defect in his body.

Q. Will the insane cease to be insane after death? Yes, all those with mental deficiencies become completely rational after death, since the soul then is no longer dependent on the body in order to think and will intelligently.

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ship rather than mate selection. Following World War II, this new form of dating gained rapid acceptance among ever younger age groups, so that it is now the major means of participating in social life from grade school to marriage.

Considered in terms of our present social structure, dating may serve several useful purposes: companionship, entertainment, participation in group activities, and "social" education inasmuch as it offers young people the opportunity to associate on a familiar social basis with a gradually expanding circle of acquaintances. In this sense early dating may be thought of as a series of trial runs or test flights preparatory to full, adult participation in social life.

Now, Karen, although dating could serve such highly useful purposes, I think you will have to agree that several features of the current pattern are so bothersome and serious criticism. In the first place, dating is initiated too early in the lives of most young people. It is initiated at a time when the young person is still in school, being accepted and often encouraged by shallow-minded parents and teachers, so that by the time boys and girls are sophomores in high school, they are expected to be dating rather consistently.

Second, young people date too frequently. Adult success is frequently measured in our complex, technically advanced, increasingly automated society requires long years of formal education and training, together with the development of a sense of self-identity, self-control and discipline. Dating is very attractive to youth's available time, energy, and scope of interest are necessarily limited, so that anything more than casual or transient dating up through high school must hinder adequate development for modern life.

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Disputes his views on dating

to recognize that the willful exclusion of youth to prolonged, relatively un supervised, intimate crosses associations is morally evil. Yet premature and frequent dating, together with the practice of steady dating, clearly ignore all these facts and principles.

your classmates take a more adequate view of present dating practices, considering them in terms of moral principles, and Christian moral principles, you'll be less inclined to disagree with my position. (Father Thomas will be unable to give personal replies.)

The Liturgical Week

By REV. ROBERT W. HOVDA (Priest of the Pittsburgh Oratory)

NOV. 25 TWENTY-FOURTH AND LAST SUNDAY AFTER PENTECOST. The holy and common meal which is our Sunday Mass, our Christian Eucharist, contains in itself references both to time and to eternity. Whenever we celebrate as a memorial of Jesus' passover, His saving Death-Resurrection-Ascension, it refers to time past. We also celebrate it as the sacrament which actually builds as well as symbolizes our present unity in Christ, or unity as the Church, our love for one another and our solidarity. It is also a time-sacrament of the present moment.

But all this does not by any means exhaust the Sacrificial Mystery. For the events of which it is memorial and the grace-life which makes Communion a reality and more than a mere aspiration are themselves effective promise of eternal life, of victory over sin and death. Today's Mass continues the theme of the last few Sundays and anticipates the Advent message: Jesus as victor, transcending time with its inevitable pain and death, and carrying us with him.

NOV. 26 ST. SYLVESTER, ABBOT. Sunday's Gospel assures us of the sufficiency of Jesus as Saviour, warns us against looking for messiahs and miracle workers. The Christian religious leader is one who, like the abbot in whose memory we celebrate the liturgy today, attracts men and women and teaches them to be disciples not of himself or herself but to be disciples of Jesus Christ. This is the wisdom which "the mouth of the just man utters" (Introit).

NOV. 27 MASS AS ON SUNDAY. The Christian does not rejoice that time and the world involve pain, mourning (Gospel), captivity (Introit). He simply recognizes the fact. Nor does his experience of these grim realities weaken his faith. They are, as a matter of fact, one of the conditions of his faith. If it were not for the limitations of our finite existence, for the face of evil, for the apparently insurmountable obstacle of death, the Gospel would lack the questions to which it is the answer. To the Offertory song, "Out of the depths I cry to you," the entrance hymn answers, "I will hear you . . . I will come and set you free."

NOV. 28 MASS AS ON SUNDAY. That answer will not be finally and fully effective until the end of time, until the consummation of things in Jesus' second coming (Gospel). So we need now sacraments and signs and acts of faith, both to effect our communion in Jesus (that communion by which His victory, His Resurrection-Ascension become our own) and to teach us that our destiny transcends the decay which surrounds us. We pray over the offertory today: "Turn the hearts of us all to you" (Secret).

NOV. 29 MASS AS ON SUNDAY. The moral life and the moral struggle, the effort to be good, are not irrelevant to our sharing in Jesus' victory. For the worship we owe God, in answer to his love already assured to us, is a "spiritual sacrifice," the offering of one's whole life to him in love. Mass is the sacramental expression of a worship which includes every hour and every act—the good works, the knowledge, the patience and endurance of which the first Bible readings today teach. It is in and through the liturgy, the Mystery of Christ made present, that our moral failures (sins) are transformed by forgiveness and those good works (charity) which His grace makes possible are transformed into Christ himself, deeds of merit.

NOV. 30 ST. ANDREW, APOSTLE. The first reading teaches the necessity of ministers in Christ's Church. How shall we believe, unless we hear, and how can we hear unless someone preaches the Gospel to us? It is that simple. The hierarchical structure of the Church is not a humanly inspired challenge to that innate capacity for belief which is in man. It is rather a necessary service, a divine answer to the requirements of the human situation.

DEC. 1 MASS OF ST. MARY ON SATURDAY. "Blessed are they who hear the Word of God and keep it" (Gospel). It is the Word of God which is the life of the Church, who bear the apostles and ministers of Jesus Christ as they speak (out of and in the holy community). Bishops and pastors must guard against preaching human opinion, and all of us must guard against rejecting the Word and turning deaf ears for the sake of our prejudices and our conceits.

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Radio & TV Apostolate ROSARY RADIO PROGRAM WIRE-1430 on Your Dial-Mon.-Fri.-7:45 P.M. FRIDAY, Nov. 29 (Tape) Very Rev. Richard Kavanagh and members of the Holy Family. MONDAY, Nov. 26 (Tape) Rev. Kenny C. Sweeney and members of the Young Catholic Adults. TUESDAY, Nov. 27 (Live) Very Rev. Cornelius Sweeney and members of Legion of Mary. WEDNESDAY, Nov. 28 (Tape) Rev. Bernard Strange and members of the Holy Family. THURSDAY, Nov. 29 (Tape) Rev. William Cleary and members of the Eastside Senior CYO. DANIEL F. O'RILEY AOH SACRED SINCERE SERVICE The Above Schedule Presented As A Service To The Criterion Readers. ABDON O'RILEY HURT INCORPORATED 1509 Prospect St. - MB 8-1474 2226 Shelby St. - ST 4-2370

'BABY JANE'

Davis and Crawford star in a suspenseful classic

By JAMES W. ARNOLD

Ordinary and discriminating audiences may differ strenuously over "What Ever Happened to Baby Jane?," a new film in which Bette Davis plays Phantom of the Opera...



chandise. It's a classic case of minimum suspense being rescued by maximum razzle-dazzle. Basically, "Baby Jane" is a gimmick picture. Two former screen queens are cast as former screen queens...

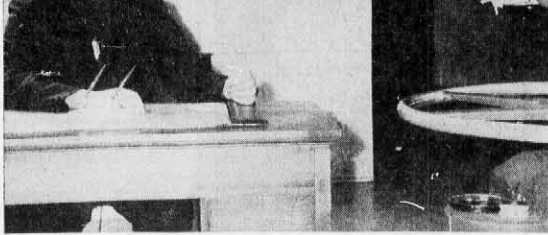
prodigies, "Baby Jane" is a horror film for semi-adults. It makes no serious effort to bare the soul of Hollywood (in the "Sunset Boulevard" manner) and is no more concerned with the tragedy of the Child Spoiled by Fame than Cleopatra...

The comment is not frivolous. The unlovely trinity of youth-talent-henry is the object of the only universal American religion; these things, plus money, are what we really worship...

What happens to child star Baby Jane (Miss Davis) is that she grows up to be an implausible movie neurotic (one part soap-opera, two parts "Psycho")...

Not much more can be said about the plot without giving some of its tricks away. But feel secure that Miss Crawford skilfully shows her wheeler-dealer trying to get help in all the usual ways...

When the choice is between suggestion and explicitly smacking the enemies between the eyes, the film chooses directness. On one delicate occasion, Miss Davis brings Miss Crawford a rat under the cover of her dinner tray...



FATHER LABAUVE BEFORE THE CAMERA—One of the many activities which have occupied Father John LaBauve, S.V.D., since he began special missionary work in Indianapolis nearly two months ago...

BOOKS OF THE HOUR

Good reference work

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

An important new reference work to be completed in four volumes, of which the first has just been published, is "A Catholic Dictionary of Theology" (Doubleday)...

Not only the specialist, but the educated layman, will profit from this work. Some of the especially interesting articles, for example, are on "The Theological Significance of America," "Astrology and Theology," "Art and the Church."

Again, biographies are not here per se, but there are articles on historical figures who influenced the development of theology in some way: e.g., Abelard, Augustine, Bede, Boethius...

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Protestant doctrines of the laity clarified

CHICAGO—The average Catholic has a misconception about the Protestant doctrines of the laity, the associate editor of a Protestant magazine said here.

Plea made by Kennedy

WASHINGTON—President Kennedy called here for a "concerted attack" on the problem of mental retardation.

The President spoke as he welcomed to the White House the "coster child" for the National Association for Retarded Children, nine-year-old David Jordan of Shrewsbury, Mass.

Actually, he continued, "it is based on a fairly accurate deduction of the cultural misunderstanding of the laity. One problem is that in our culture 'lay' is usually a negative term. It defines what a man is not, in Catholicism, the layman is not a priest; in our culture 'lay' is a theologian. So 'lay' often means 'outside the important circle' or 'uninformed'."

"I believe that much can be done with the knowledge we already have to help the mentally retarded develop happy, healthy and useful lives. But infinitely more is possible if we make the concerted attack upon this condition that the scope of the problem merits," Mr. Kennedy said.

DePAUL TO EXPAND CHICAGO—DePaul University has announced a 10-year academic and physical expansion program costing \$22.4 million.



PLAN FRANCISCAN CONFERENCE—Marion College will host the 11th National Meeting of Franciscan Teaching Sisters...

Movie List

- CLASS A-SECTION I Morally Unquestionable for General Audiences... CLASS A-SECTION II Morally Unquestionable in Part for All... CLASS B-SECTION I Morally Unquestionable in Part for All... CLASS A-SECTION III Morally Unquestionable for Adults and Adolescents... CLASS A-SECTION IV Morally Unquestionable for Adults and Adolescents...

Radio and Television

- INDIANAPOLIS AREA 8:30 a.m.—Children's... 10:00 a.m.—Indiana... 7:00 p.m.—Bible... RICHMOND AREA 7:30 p.m.—Moral Life Hours... CONNERSVILLE AREA 12:00 p.m.—Sacred Heart... SHELLEVILLE AREA 12:00 p.m.—Hour of St. Francis... TERRACE AREA 9:30 a.m.—Look Up and Live...

ARE YOU REDEEMING YOUR PLEDGE AS YOU PROMISED TO DO?

Help us reach three million dollars in gifts paid by the end of this year! Redeem more of your pledge before December 31, 1962! Pay as much as possible for income tax deductions during 1962. Catch up on delinquent payments during the next five weeks.

CATHOLIC HIGH SCHOOLS CAMPAIGN FUND REPORT As of November 10, 1962

Table with 4 columns: PLEDGES, PAYMENTS, BALANCE, and various school names like Sts. Peter and Paul, Assumption, Holy Angels, etc.

Tic Tacker

SCRIPTURE TAPE AVAILABLE—A 30-minute tape on the Resurrection has been made by scripture scholar Father Barnabas Ahern, C.P., of the Passionist Fathers' Seminary in Louisville. The tape presents current Scriptural and Theological thought on this important doctrine of the Church. It is available for \$5 from The Mary Shop, 1435 Acta Drive, St. Louis 37, Mo.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Frank S. Murphy of Little Flower parish, Indianapolis, who will observe their 60th Wedding Anniversary on November 27. Also to Mr. and Mrs. Joseph F. Meyer of St. Elizabeth's parish, Cambridge City, who will mark their Golden Wedding Anniversary on November 25.

INCIDENTAL INTELLIGENCE—Forty books of Top Value Trading stamps are needed by the Little Sisters of the Poor in Indianapolis to secure melinae dishes for the ladies' dining room for their home for the aged poor. . . . The Pope Speaks Magazine, 3022 12th Street, N.E., Washington 17, D.C., has reprints available of Pope John XXIII's letter on the contribution of women religious to the success of the ecumenical council. The pamphlet is available for 15 cents each (quantity discounts allowed).

NAMES IN THE NEWS—Shawn M. Byrnes, son of Dr. and Mrs. Robert F. Byrnes of St. Charles parish, Bloomington, was named to the Dean's List of Yale University, where he is a sophomore majoring in Russian studies. . . . James E. Wyma, art instructor at St. Mary's, Washington 17, D.C., has displayed his art work December 7 through January 10 in the annual faculty art exhibit at the Woods. The Foley Hall display will include drawings, paintings, prints, ceramics and jewelry. . . . Several members of the Archdiocesan Association of Science and Mathematics Teachers will attend the 42nd annual meeting of the Central Association of Science and Math Teachers in St. Louis this weekend. Attending will be: Sister Kathleen Vincent, C.S.J., of Sacred Heart Central High School; Sister Jean Gabriel, O.S.F., of St. Mary's Academy; Sister Janita, O.S.F., of Secunia Memorial High School; Father Laurence Lynch of the Latin School; and Father Patrick Harpenau of Sacred High School. . . . Sister Mary Elizabeth of St. Mary of the Woods College attended a national convention on contemporary morality in Chicago November 18-20.

LAY VOLUNTEERS FILM—A new motion picture that tells the story of the Extension Lay Volunteers featuring the laymen who serve the American home missions has been produced by Father John S. Banahan, director of Chicago's Archdiocesan Radio and TV Office. "The Endowed" is a 16 mm. sound, black and white film which lasts 20 minutes. It is available for \$10 rental, per booking, or \$75 for sale. From: Visual Aids, The Extension Lay Volunteers, 137 S. Wabash Ave., Chicago 8, Ill.

Books

Couple to observe 60th anniversary
(Continued from page 8) ing to binding. Donald Attwater, Fr. Clifford Howell, S.J. and Fr. J.D. Crichton have provided introductory essays on Mass and Sacraments and have translated the texts. This is not a daily Missal; the propers are provided for Sundays, for all feasts that may supplant Sundays, and for all the days of Lent.

The rites for all sacraments are given; there is a prayerbook section, a collection of devotional prayers and psalms for Communion, and a Kyriele, though this last is selective, rather than complete, etc., certain canons for parish use.

The Missal is designed and illustrations are provided by Robert Rambusch, who has produced a beautifully made book. Perhaps its best feature, when compared with other Sunday missals, is its compactness; it is not so bulky as combine this compactness with the completeness of the "Layman's Missal," and one can recommend it heartily as a Sunday and holy-day companion.

Somewhat more special in appeal, but also beautifully printed and bound is the "Byzantine Missal," edited and translated by Fr. Joseph Raya and Baron Josef de Vinck. This is published and distributed by St. George's Byzantine Rite Church, Birmingham, Alabama. So far as I can tell, there is only one edition, bound in full-text leather and graced on gold-leafed India paper, for \$20. This gives the full text of all the Liturgies (Masses) of the Byzantine Rite. Only the English text is provided, and the translation seems to this non-specialist to be well done and pleasing to read.

Calendar

FRIDAY, NOV. 23
St. Rita's Nov. at 6:30 p.m. in the parish hall, 19th and Arsenal.

A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

SATURDAY, NOV. 24
The Saturday St. Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

The Calendar Ball, sponsored by St. Francis Hospital, given at the K of C Hall, 511 E. Thompson Rd. at 9:30 p.m.

A Holiday Dance sponsored by members of the Indianapolis chapter of the Marian College Alumnae Assn. at 9 p.m. in the Columbia Club.

FRIDAY, NOV. 30
A Fish Fry at Chartrand Pragon School cafeteria, 3309 Pragon Road, (3300 N. Eastland Rd.) from 4:30 p.m. to 7:30 p.m. Carry-outs available.

Card Party and Style Show at Our Lady of Greenwood Church, at 7:30 p.m. Fashion show from 11 to 12 p.m.

PLAN DINNER
INDIANAPOLIS—The Knights and Ladies of St. Peter Claver Councils and Courts, 97 and 101 have slated a dinner on Saturday, Dec. 1, at St. Bridget's serving begins at 12 noon. The public is invited.



EXCHANGE "WOMEN'S TALK"—Miss Isabel Fermoelle, left, a graduate student at Indiana University from Argentina, was one of 20 foreign students who recently visited the Indianapolis-area as guests of the Christian Family Movement. She was the house-guest of Mr. and Mrs. Leo McNulty of St. Philip Neri parish. Above, she is exchanging views on education with Mrs. Terry O'Hara, left, and Mrs. Ronald Jinks in the home of Mrs. O'Hara. The project was sponsored by the CFM's Foreign Student Committee. (Staff photo)

CFM PROGRAM

Foreign students enjoy some Hoosier hospitality

By PAUL G. FOX

Twenty Indiana University graduate students from 12 foreign countries were treated recently to some informal Hoosier hospitality in the homes of Christian Family Movement members. . . . Focal point of the "experiment in international good will" was St. Philip Neri parish, Indianapolis, where the students met their "sponsors" over coffee and donuts before beginning the "week-end visit." Seven of the 17 host families are members of St. Philip's parish.

The program was promoted by the Foreign Student Committee of the CFM, whose chairman, Mr. and Mrs. William Radspomer of Greenwood, turned the results "a huge success." . . . An example to cite would be the Terry O'Hara family of St. Philip's parish. They and a neighbor family were hosts to Mo-

ammed Jahangir of Pakistan and Laina M. Cruz of Puerto Rico. . . . Neighbors of the O'Haras were invited to a "picnic supper" followed by an evening of conversation and entertainment. The exchange never lagged as the guests provided candid comments to every query—from native foods to basic linguistic differences.

The group was joined later Saturday evening by Isabel Fermoelle of Argentina and her hosts, Mr. and Mrs. Leo McNulty, also members of St. Philip's. Miss Fermoelle has taught high school English classes in Argentina and was looking forward to classroom experience in the United States.

If all other students and host families had similar experiences, the visiting program will become a popular project in the Indianapolis area.

reless abandonment of true Christianity."

AS FOR the race question, he acted the opposition among some Catholics to racial integration of the Catholic schools of the New Orleans area. He said, "Such opposition was not confined to 'the ignorant people' but included graduates of Catholic high schools and colleges as well."

"The problem seems to run through all the churches, and it involves some of the 'best people' in the churches," he said. "Senators, governors and clergymen believe the Bible forbids the mixing of races."

"For every clergyman who has gone to jail after defying the segregation laws, there are just as many or more who have published articles defending segregation on moral and biblical grounds," Father Abbott declared.

He said Catholics who use the Bible to fight integration are "fundamentalists."

"They are that curious kind of fundamentalist who needs the Second Testament in some English translation and understands it without reference to the research of historians and specialists in the ancient, original languages," he stated.

REVIEWING various incidents in the Old Testament held by fundamentalists, Father Abbott said, "The position—the story of Cain and his descendants, the division of the races descended from the three sons of Noah, the Tower of Babel, and so on—Father Abbott continued.

"As the New Orleans woman who challenged the Pope was so well aware, there are people—especially young people in our schools and on our college campuses—looking on and listening and undecided about many things. If they hear only the segregationists' claims, they may come to take them for granted in too many cases."

"We had better meet their assertions and arguments as often as they make them," he said.

"As the New Orleans woman who challenged the Pope was so well aware, there are people—especially young people in our schools and on our college campuses—looking on and listening and undecided about many things. If they hear only the segregationists' claims, they may come to take them for granted in too many cases."

Valentines will provide baby's one service under the direction of Miss Betty Kelleher. Serving as general chairman for the affair are Mrs. Harold T. Riley Jr. and Mrs. Thomas Connelly.

Council's draft text on revelation

(Continued from page 1) made that each must make a clear exposition of his own doctrine in a calm, objective and clear manner, while taking care to respect the positions of others and to seek a manner of expression which does not divide but unites.

"This manner of expression would be the authentic ecumenical style, which the Secretariat for Promoting Christian Unity also has clearly demonstrated as being its chosen usage."

THE DEBATE dealt not so much with the content of the text of the project as with its formulation, the council bulletin said.

Concepts

(Continued from page 1) action as contemplated in the schema.

It is also clear from Miser, Cardinal of Palermo, and the others intended their work to be indeed a definite settlement. He said the draft was worked out in knowledge that a "dogmatic Constitution emanating from the council is not an encyclical, nor merely a pastoral letter, but a text of unchangeable doctrine."

It is unfortunate that such a collision took place. Rome does not like open discussion of the conflicting spirits of the council are now said to be working to prevent the division from creating counter-reactions and stiffening into cliques. But managers of the work of the Theological Commission are as much to blame as its critics for this tension, not having better judged much earlier the temper of the bishops of the world.

One doubts that this was actually done, especially when the chief spokesmen of France, Germany, Austria, Belgium and the Netherlands are seen rejecting the schema entirely. It is clear that little attention was paid to opinion in that quarter.

ONE SPEAKER was quoted in the press here as saying that in our day what the Church needs is to stress what unites mankind, not to create new reasons for not liking open discussion of the words into the mouth of Cardinal Joseph Ritter, Archbishop of St. Louis.

Whether this report is correct is unknown. It at least expresses the viewpoint of "Pastorals" as against "Dogmatists."

ASKS RECOGNITION

JERUSALEM, Israel—A Jewish-born Carmelite priest, Father Daniel, has appeared in Israel's High Court here to make the government of Israel recognize him as a Jew. He became a Catholic while being sheltered from Poland's anti-congregators by Carmelite nuns, and claims the right to an immigrant's visa under Israel's Law of Return.

This law states that Israel welcomes all Jews as immigrants.

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RECOVERING

ROME—Cardinal Thomas Tien, S.V.D., exiled Archbishop of Peking, is recovering satisfactorily in a hospital here after an acute attack of thrombosis. The Chinese Cardinal, who is here for the Second Vatican Council, was hospitalized (Nov. 14) at the Villa Stuart Hospital.

Dr. Pilcher heads St. Vincent's staff

INDIANAPOLIS—Jack E. Pilcher, M.D., was elected president of the Executive Staff of St. Vincent's Hospital recently. Other new officers are: Robert J. Healey, M.D., vice president; and Charles J. Van Tassel, Jr., M.D., secretary-treasurer.

These officers are responsible for overseeing the medical activities of the hospital.

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Ohio teacher policy seen blow to Catholic schools

TOLEDO, Ohio—Action by the Ohio Board of Education to discontinue the cadet teacher program in 1968 will pose a "critical problem" for schools of the Toledo diocese, said Msgr. Norbert M. Shumaker, diocesan school superintendent.

Under the cadet program, a four-year certificate is issued to those who have completed two years of college, including 18 hours of education courses and 24 of general education. A provisional certificate is given those who have a college degree, with 21 hours of education courses and 52 of general education.

A ONE-YEAR temporary certificate given those with two years of college work does not require a specific number of education courses. The temporary certificate would still be available after 1968, according to the present policy.

Msgr. Shumaker said nearly one-fourth of the nearly 1,100 teachers in diocesan schools are cadet teachers.

He said young people born after the war will not begin to complete college study until 1969 and that there will be no relief in teacher supply until three or four years later.

Msgr. Shumaker said it would be better to await decision on the cadet program until the teacher shortage problem is settled.

He said religious communities supplying teachers are not able to provide a four-year college education before sending their teachers into service. Nor, he said, are parishes able to pay lay teachers who have college degrees. Already, he said, the diocese faces a teacher shortage problem aggravated by the differential between salaries in the public and parochial schools.

IN CLEVELAND, Bishop-elect Clarence E. Elwell, superintendent of Cleveland diocesan schools, also was critical of the education board's action, saying the board had acted with "extreme speed."

Bishop-elect Elwell said the board did not adequately consider either teacher supply or

the needs of non-tax-supported schools as required by law.

He also maintained that dropping the cadet teacher program would tend to lower teacher standards rather than raise them. He noted that temporary teaching certificates can still be obtained on easier terms than in the present cadet program.

The cadet teacher program was inaugurated in 1948 and had the support of Ohio's Catholic diocesan school superintendents, the Central District of the Lutheran Church Missouri Synod, many small public school systems, and some associations of school principals and superintendents.

The state education board decided to end the program by a vote of 17-4. The Catholic diocese may be brought up for reconsideration, however.

AROUND THE ARCHDIOCESE

Columbus Diocese to note anniversary

COLUMBUS, Ind.—Father Baron Circle, Daughters of Isabella, will observe its 40th anniversary with a dinner on Tuesday, Nov. 27, at the Knights of Columbus Home.

New officers to be installed following the dinner include Mrs. John Broderick, regent; Mrs. William Kammees, past regent; Mrs. William Schafer, vice regent; Mr. Herbert Schneider, recording secretary; Mrs. Robert Reichle, financial secretary; and Mrs. John Lozar, treasurer.

RICHMOND—The members of Holy Family Women's Club have scheduled a retreat on Sunday, Dec. 2, in Holy Family Hall from 1:30 p.m. to 4 p.m. Refreshments will be served.

Teens

(Continued from page 6)
tion, and finally to return to the Philippines as a priest. In spend the rest of his life working with the Filipinos.

I remember him well because we were classmates and lived together in the seminary back home in the Philippines.

He was rather bashful for an American, I thought, but once you came to know him you discovered that he was full of ideas and plans. With another Jesuit seminar he engineered the construction of a handball wall just a few months before his death.

We used to talk about literature, his favorite field. I remember the last picnic we had together. He was so tired that he couldn't go any further, and we had to stop and eat our lunch. In three days he was dead of polio, at the age of 22, eight years short of Ordination.

Were the lives of these two young Americans wasted? Was the generosity that urged them to leave their comfortable homes in order to help other people on the other side of the world worth it, if it cost them their lives? Did Tom Walsh and Dave Mulford, young and promising, die in vain?

I don't know how you will answer these questions. But before you do, I should rather like to ask you another: what do you, young American boys and girls, think of God's way of calling young people home to Him when He decides that they have done enough good and He can no longer wait to give them their reward?



"ALICE IN SEWINGLAND"—That is the intriguing theme of the luncheon fashion show being planned by the St. Susanna Women's Club on Saturday, Dec. 1, from noon to 4 p.m., in the Public Service Cafeteria, Plainfield. Shown above painting ceramic dolls to be awarded as table prizes are left to right: Mrs. John Lynch, president; Mrs. Edmund Faistal, general chairman; Mrs. Wallace Carr, ticket chairman; Mrs. Henry Sarnecki and Mrs. William Rahn, co-chairman of prizes.

NEW ALBANY

St. Mary's Fraternity, Third Order of St. Francis, will meet Sunday, Nov. 25, at 2:30 p.m. in the church. Novice instruction will be held in the school at 1:45 p.m.

CLARKSVILLE

The Providence Guild of Our Lady of Providence High School will meet Wednesday, Nov. 28, at 8 p.m. in the school cafeteria. Mrs. Andrew Preston will demonstrate how to wrap Christmas packages, also how to make holiday candles.

CAMBRIDGE CITY

Mr. and Mrs. Joseph F. Meyer will observe their 50th wedding anniversary on Sunday, Nov. 25. A Mass of Thanksgiving will be offered at St. Elizabeth church on Tuesday, Nov. 27.

MILAN

The September, October and November committees of St. Elizabeth Altar Society will hold a social on Tuesday, Nov. 27,

beginning at 8 p.m. at Manlove Park, south of Cambridge City. Prizes will be given and refreshments will be served. Donations will be \$1 for adults, 50c, children.

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QUESTIONS MORAL IMPACT

People are runners-up to 'things' in science, Fr. Hesburgh charges

PASADENA, Calif.—"People are coming out second best to things" in today's scientific and technological culture, the president of the University of Notre Dame said here.

Father Theodore M. Hesburgh, C.S.C., speaking at a California Institute of Technology dinner honoring members of the National Science Board, said the time has come for scientists and engineers to question "the moral impact of their work on the world of man in which they live."

Father Hesburgh spoke shortly before leaving for a two-week tour of U.S. research stations in Antarctica. He is a member of the National Science Board and chairman of the National Science Foundation's Committee on International Scientific Activities.

Contrasting the ideologies of communism and democracy, Father Hesburgh observed in his address that "our vision of man's nature and destiny, although higher and better in statement, is often fogged by our actual performance."

"IT MAKES really little practical difference if scientists and engineers in the Soviet realm are forced to dedicate their lives to utterly materialistic ends, and ours are seduced to do likewise by financial support, by prestigious appointments, or by the wave of our present affluent culture and material preoccupations," he asserted.

"In either case, science is prostituted to something far below its greatest human potentiality in our times. In either case, mankind is the loser."

In the current surge of science and technology, "the Russians may be the bad guys, but we are not automatically the good guys," he said.

"We have the talent and potential for greatness, we have the great tradition of the West, a

deep concern for the dignity of man, for freedom, but in the terminology of the space age, the attention from science and technology is the construct built upon," Father Hesburgh said. "People are coming out second best to things."

He called on scientists and engineers to undertake "a review of values" to bring new perspective to their work.

"Science and engineering, in our times," he said, "are anything but mediocre. Why then should the scientist and engineer allow them to be used for mediocre ends and to hide himself in the mass?"

"Ours is a time of great change, of revolutionary winds. We are taking on every front. Should the one great problem, the condition of man, be deprived of a breakthrough in our times? Should we continue to be in space and be timid on earth? Must we break the bonds of earth and leave man in bondage below?"

FATHER HESBURGH suggested several ways in which science and technology can help humanity today.

"Suppose," he said, "that our scientists and engineers really decided to make an assault on hunger: by developing both good and bad food and organizing large-scale agriculture around the world as we have in this country where 3 per cent to 10 percent of the population feel all the rest of the people and develop huge surpluses. We have proved that it can be done, but we have been satisfied to do it mainly for ourselves."

"If scientists and engineers put their talents to work, do you believe that there would be 900 million illiterates in the world, with all the riches of human culture closed to them?" Father

Hesburgh said. "With modern communications, one master teacher can teach millions—but it isn't being done, except in a few isolated places where it has begun without our help."

In the area of health and medicine, he asked: "What if more scientists and engineers decided to make a concerted assault on disease, through better sanitation, vaccination, nutrition and the rest? Again, we do it for ourselves and seem largely unconcerned about the rest of humanity."

"There are many things that science and engineering cannot do," Father Hesburgh conceded, "but there is one task that is made to order for them in our day, and that is to be free to better the conditions of mankind on earth, to liberate man from his ancient servitudes, to provide for man a human situation in which he can truly manifest his dignity, practice his freedom, and follow his high spiritual calling. . . . In our day, science can be the great liberator of mankind."

HE NOTED America's achievements in space science and other highly sophisticated fields. These have been impressive, he said, but "what really has impact on the earth's people, outside of America, is that thanks to science and technology, we are wealthy while they are poor, we are healthy while they are diseased, we live in palaces compared to their shacks, we are well fed while they are hungry, we are educated while they are ignorant, in sum, we have the good life while they have only frustrated hopes."

"We may think to win them by the dazzling performance of putting men in space, but this is meager inspiration to people living in the swamps of poverty, ignorance and disease below the arching orbits," he said.



PLAN MARIAN ALUMNI DANCE—The Marian College Alumni Association will hold its annual Holiday Dance at the Columbus Club, downtown Indianapolis, on Saturday, Nov. 24, starting at 9 p.m. Music will be provided by the Bernie Weimer orchestra. Tickets are \$4 per couple and may be purchased at the door. Mrs. Robert McKay, ST 7-7453, is reservations chairman. General chairman is Mrs. John Davis, seated left above, assisted by (from left): Miss Rita Sheridan, Robert Moran and Miss Lenore DuFour. (Staff photo)

Two named to Marian Board of Development

Two Marian College alumni have been appointed to the college's Board of Development, according to Msgr. Francis J. Reine, president.

Mrs. Michael F. Quinn, a member of St. Thomas Aquinas parish, Indianapolis, is a former president of the college's national alumni. She was graduated from Marian in 1949.

The other appointee is Dr. Daniel McCarthy, a 1958 graduate and the college's first alumnus to receive a medical degree. A member of St. James the Greater parish, Indianapolis, Dr. McCarthy is a 1962 graduate of the Indiana University School of Medicine. He is serving his internship at Methodist Hospital.

Haiti expels three clergies

SANTO DOMINGO, Dominican Republic—The government of neighboring Haiti has expelled a bishop and three priests from the country in a renewal of its anti-Church measures that date back three years.

Quoted by Haitian President Francois Duvalier, according to reports reaching here, was Bishop Paul Robert of Les Gonaives who had been forcibly removed from his diocese by the government in early 1961. Also expelled were three priests identified only as Fathers Martin, Robin and Salomon. The Bishop and priests are all natives of France.

Their expulsion brings to 12 the number of churches—three bishops and nine priests—forced out of Haiti since 1959.

According to reports, Haiti's Foreign Ministry has accused 61-year-old Bishop Robert of working against the superstitious cult of voodoo and of "defaming" President Duvalier during the 1957 presidential campaign before

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Interracial Forum slated Nov. 29

INDIANAPOLIS—Father John LaBauve, S.V.D., will be the guest speaker at the Forum sponsored by the Catholic Interracial Council of Indianapolis at 8 p.m. on Thursday, Nov. 29, at St. Agnes Academy. His subject will be "The Catholic Approach to Interracial Justice."

Father LaBauve, who has been active in missionary work in the South and East, is conducting a year of missionary work in Indianapolis. The public is invited.

TRAINING CENTER

MANNHEIM, Germany—Werkvolk, an organization of Catholic workers in southern Germany, has purchased land in Bombay to set up a training center for young Indian artisans. Several Indians are being trained here at the expense of Werkvolk to serve as teachers at the Bombay center.

Knights of Columbus Knights of Downtownians No. 3660 CHARTRAND LIBRARY DONATION—Msgr. Downey Council 3660, Knights of Columbus, recently donated \$3,000 to Chartrand High School, Indianapolis, for the purchase of needed library additions. Making the presentation to Father Robert L. Kitchin, principal, was Grand Knight Daniel F. O'Reilly. (Staff photo)

Co-founder explains role of secular institute

CLEVELAND—The secular institute is a special vocation—not a halfway stop between the world and the convent.

The observation was made here by Maria Elizabeth Von Strachotinsky who with the late Father Karl Dinklauser, S.J., established the society of Our Lady of the Way in 1926 in Vienna, Austria. It received papal recognition in 1933 and now has some 400 members in 19 countries. It has been formed in nine Seces in the U.S.

Miss Strachotinsky came here to help seven women form a Cleveland chapter. She said the secular institute is an invitation to single working women who want to do more, but don't quite know the way.

"It is a total dedication to God in everyday life and work. If secular institutes were better known, they would answer the inner desires of many single women who want to help in the apostolate of the Church," she said.

SHE EXPLAINED that members do not live a common life like that lived in convents, but in close sisterly contact among all is stressed.

Each member has the obligation of a daily order of prayer on stipulated occasions, regular meetings, classes, days of recollection and annual retreats, she explained.

Nor do members wear a distinctive religious garb, she said. They follow various occupations and in most instances remain in the same surroundings, in which they were before admission to the society.

"It is a life of total dedication in the apostolate of the marketplace," Miss Strachotinsky said.

Anonymity is not strictly compulsory, she said, but it may be better at times for a person's membership in the society to remain unknown to the world.

Miss Strachotinsky pointed out that members must possess their own type of apostolic work, but regular reports are given to the group's directors, and members contribute a regular monthly offering to the institute in accordance with means.

THE SOCIETY is dedicated to the Virgin Mary and models itself after her simplicity, submission to God's Will, her meticulous life and her quiet work, Miss Strachotinsky said.

Women applying for admission go through periods of postulancy and novitiate which combined may last from three to four years. They then profess temporary vows of poverty, chastity and obedience for six consecutive years and after that, perpetual vows.

The society's central house is in Vienna. In addition to Austria and the U.S., it has members in Belgium, Germany, India, Ireland, Italy, Jamaica, Puerto Rico, and Switzerland.

NAME CHANGED

VATICAN CITY—His Holiness Pope John XXIII has issued a decree changing the name of the Urban College of the Propagation of the Faith to the Pontifical Urban University School of Medicine. He is serving his internship at Methodist Hospital.

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS "ALICE IN SEWINGLAND" Luncheon—Bridge—Fashions Highway 40, Highland Saturday, Dec. 1—12 noon—4 p.m. Sponsored by St. Susanna Women's Club Public Service—\$1.50

ANNUAL MISSION SOCIAL AND FISH FRY St. Mary's Cafeteria and Auditorium 420 East Vermont Friday, Nov. 30—5 p.m., 10 p.m.

FISH FRY—Chartrand High School Cafeteria 3300 Praque (3300 McFarland Rd.) Friday, Nov. 30—4:30 p.m., 7:30 p.m. Advance tickets are being sold by Chartrand students. Carry outs will be given prompt attention.

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Requiem offered for Sen. Chavez

ALBUQUERQUE, N.M.—Requiem Mass for U.S. Sen. Dennis Chavez, 74, who represented New Mexico in Congress for more than 30 years, was offered in the Church of the Immaculate Conception here, followed by burial in Mount Calvary Cemetery. The Mass was offered by Msgr. George W. Bieffer, Vicar General of the Santa Fe archdiocese. The Senator's death (Nov. 18) in Georgetown University Hospital in Washington, D.C., was attributed to complications after he contracted cancer of the neck. He had been in ill health for more than a year.

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