



NEW MISSION, NEW HABIT—A new, gray-brown habit with black veil is the garb for four Sisters of St. Francis from Oldenburg, Ind., who arrived in the highlands of tropical New Guinea last October to open a mission school there for the brown-skinned natives. Sent at the request of American Franciscan Capuchin Fathers who staff the mission-areas, the Sisters were warmly received. Although the school year did not officially begin until this month, the Sisters were pressed into service immediately because of the enthusiastic demands of the youngsters. They have related countless humorous stories about their work and young charges which have provided material for three newsletters to members of the Oldenburg community.

HOW DO YOU DO?—The language barrier is considerable for the missionary Sisters, but friendly gestures are understood universally. Here Sister M. Annala, center, and Sister M. Marline exchange greetings with a young lady from the community. Since the school was opened 63 new pupils including 25 girls have enrolled. Education for girls is relatively unknown among the natives. The Sisters have many girls who are too old for school, so they are teaching them religion, oral English, sewing and hygiene. Other youngsters receive instructions in religion and academic subjects suitable to their ages. Primary teaching aids, catechetical charts and dresses sent by the Oldenburg Motherhouse have been put to good use in the mission.

LINE UP FOR INSPECTION—The above scene is a daily routine for the Sisters in New Guinea. Nineteen native boys with names like Kumperle, Fifi, Antir, Walenta, Luka, Walo, Kanovili, Neia and Bonenka—were exchanged for Christian names when they were baptized in a mass ceremony on Christmas eve. One of the most memorable experiences of the Sisters occurred when a "mild earthquake shook their beds violently during the night. Climate-wise, the Sisters report the morning are very chilling, but by a.m. "the sun really burns." "We all have red noses and red cheek bones," according to Sister Marline. "Sister Annala, a practical nurse, operates a "back porch clinic," to which the natives stream on any pre-text so they can wear "a pretty white bandage."

Archbishop Schulte is honored by Pope

Cardinal reveals appointment as Assistant at Pontifical Throne

By FRED W. FRIES

Archbishop Schulte has been appointed an Assistant at the Pontifical Throne—a rank in the hierarchy just below that of cardinal.

Announcement of the distinction conferred by Pope John XXIII was made Sunday evening by Cardinal Joseph E. Ritter during a clergy dinner honoring the St. Louis prelate. Confirmation of the appointment by His Holiness was received from Rome the previous day, Cardinal Ritter told his assembled priests of the Archdiocese.

The new honor for Archbishop Schulte assigns him to a place near the papal throne which he is in Rome participating in liturgical functions at which the Holy Father is the celebrant. As an Assistant at the Pontifical Throne, the Archbishop belongs to the Papal Chapel. He is also accorded the prerogative of wearing watered silk, a privilege normally reserved to cardinals.

The honor he will receive in the Sec. I. Indianapolis was obtained at the request of Cardinal Ritter in recognition of the spiritual and material progress made in the Archdiocese of Indianapolis during Archbishop Schulte's 14-year tenure.

The clergy testimonial dinner which Archbishop Ritter announced the papal recognition of the Archbishop was one of a round of ceremonies honoring the Hoover-born Prince of the Church on a day officially designated as "Cardinal Ritter Day."

Earlier, during a religious reception in the Cathedral, the Cardinal paid warm tribute to Bishop Joseph Chartrand, his immediate predecessor in the See of Indianapolis.

"My greatest memory of Indianapolis," he told the 1200 persons who jammed the Cathedral for the colorful ceremonies, "is that of Bishop Chartrand. He is the one who formed me as a young priest by word and example. I have always felt the presence of this great man."

The Cardinal complimented the Archdiocese for continuing to build on the spiritual heritage left by Bishop Chartrand—notably his devotion to the Blessed Sacrament and his zeal for the advancement of the Church in the Archdiocese of Catholic education.

He spoke with heart-warming affection of his indebtedness to the clergy and the laity of the Archdiocese of Indianapolis.

"Here in Indiana is my heart," he said. "The riches of my associations are among you."

Book about unity appears in Italy

ROME—The first collection of studies by Catholic scholars on Christian unity to appear in Italy has been edited here by Father Charles Boyer, S.J., one of the foremost Catholic authorities on the matter.

The essays were published under the title "The Ecumenical Problem Today," and are the product of the collaboration of 18 experts who wrote their chapters especially for the book.

As he emerged from the Cathedral, garbed in the resplendent robes of his office, the affable Cardinal evoked a ripple of laughter when he remarked to the throng gathered at the entrance: "Are you here to see me or my clothing?"

In the colorful procession to and from the religious ceremony were Bishop Leo Puzosky of Ft. Wayne-Steubenville; Bishop Andrew Gutka, of Gary; Bishop Henry Finger, exiled Bishop of Chefoo, China, who is now residing in Indianapolis; and Archbishop Bonaventura Knabele, O.S.B., of St. Meinrad Archdiocese, as well as scores of monsignors, priests and altar boys. Unarmed Knights of Columbus, Knights of St. John and Knights of St. Peter Claver formed a guard of honor.

PERHAPS the highlight of the long day for Cardinal Ritter was the public reception held in the evening in the Cathedral High School auditorium. Two hours before the reception began, old friends and admirers had already taken their place in line to pay tribute to their former spiritual shepherd.

The spacious auditorium had been tastefully and artistically decorated for the occasion. Rich gold and crimson drapes formed a backdrop for the dais erected at the south wall. A tall candelabra and a statue of the Blessed Virgin added an appropriate touch to the lavish floral decorations.

Some stopped to chat briefly about cherished memories. "You married us, Your Eminence," many a couple would say as they clasped the Cardinal's hand.

Civic dignitaries, headed by Mayor Charles Bestwell, were formally announced and escorted with a sword of honor as they arrived to greet the distinguished visitor.

THE RECEPTION line began to move a little before eight. It was a tribute to the organization and arrangements committee that in less than two hours, Cardinal Ritter was able to personally greet an estimated 3,000 persons.

Although a floor was provided, the Cardinal chose to stand until he had greeted everyone in line—this despite the reports of what must have been a taxing day.

The following morning he took off for St. Louis—an obviously heavy man. His fellow Hoosiers had not forgotten him.

FATHER BRYAN O. Walsh, director of Catholic Charities of the Miami Diocese, pointed out that "this phase of the government program is unrealistic."

Father Walsh called attention to the fact that Florida State Superintendent of Schools Thomas D. Bailey had appealed for Federal aid to assist Cuban children whether enrolled in parochial or public schools.

"If relief is not forthcoming," Father Walsh added, "the diocese may have to reassess this situation and be compelled to turn these children over to the public schools and then the Government would have to accept this burden."

3 Bishops are named to U.S. Sees

WASHINGTON—His Holiness Pope John XXIII has divided the Archdiocese of Philadelphia by detaching from it the Counties of Berks, Carbon, Lehigh, Northampton and Schuylkill so as to form the new Diocese of Allentown.

At the same time the Pope has named the Most Rev. John Krol, formerly Titular Bishop of Cadi and Auxiliary of Cleveland, to be Archbishop of Philadelphia. This See has been vacant since the death of John Cardinal O'Hara, C.S.C., on August 28, 1960.

He has named the Most Rev. Joseph McShea, formerly Titular Bishop of Misa and Auxiliary of Philadelphia, to be Bishop of the new See of Allentown.

He has appointed the Most Rev. Leo Byrne to be Coadjutor Bishop with the right of succession to Bishop Mark Carroll of Wichita. Bishop Byrne has been serving as Auxiliary to Joseph Cardinal Ritter, Archbishop of St. Louis.

THESE ACTIONS of the Holy Father were announced here by Archbishop Ritter, Auxiliary Delegate to the United States.

The new Diocese of Allentown will embrace 2,774 square miles and 42,200 Catholics in a total population of 897,223 inhabitants. It will have 264 diocesan priests and approximately 50 religious.

The new diocese will have 124 parishes with a resident pastor. There are 98 elementary schools with almost 50,000 students and 14 high schools with 7,000 pupils. Within its confines are located a house of theological studies of the Vincentian Fathers and a novitiate of the Society of Jesus.

THE CITY of Allentown itself has 110,000 inhabitants, of whom 26,000 are Catholics. There are ten parishes in the city, and the Church of St. Catherine of Siena, built seven years ago, Georgian in style. (Continued on page 12)

No appeal planned by Meridian Hills in St. Luke case

The last legal roadblock to the construction of St. Luke's parish plant in Meridian Hills has been removed with the announcement this week that the demonstrators do not plan to appeal the Indiana Supreme Court decision handed down on February 7.

In a statement issued to The Criticton, Floyd W. Burns, attorney for the committee, said in part: "The Court has spoken. We accept the decision. There will be no petition for rehearing which would serve only to delay further the beginning of construction for the new church."

"In the process of litigation to settle legal questions such as those involved in this case it is regrettable, but apparently inevitable, that feelings are excited.

"Now that the controversy is decided, it is hoped that each side may look with tolerance upon the views of the other and proceed as neighbors upon that basis."



VOL. I, NO. 20 INDIANAPOLIS, INDIANA, FEBRUARY 17, 1961

AT GEORGETOWN

Priest, Jewish official clash over school aid

WASHINGTON—A priest and a Jewish specialist on Church-State relations clashed here on the issue of Federal aid for church-operated schools.

Father Charles Whelan, S.J., and Leo Pfeffer, general counsel of the American Jewish Congress, differed sharply over whether such aid would help or hurt religious liberty.

Father Whelan, a specialist in Church-State matters who is studying for an advanced law degree at Harvard University, said a Federal aid program which excluded church schools would be a serious threat to their continued existence.

Mr. Pfeffer, however, took the position that government aid would lead to government control. Only by doing without government assistance can church schools remain independent, he said.

The two men took part in a discussion sponsored by the Georgetown University Law Center (Feb. 12).

FATHER WHELAN stressed that when Catholics ask for government aid for their schools, the request is not religiously motivated but is based on the contribution made by church schools to the general welfare.

He warned that a Federal aid program of "massive scope" which excluded church schools would threaten their very existence. "The government 'may and should' adopt measures to prevent injury to the general welfare that would come about if these schools were forced to close, he said.

The simplest means of doing this is to include such schools in any tax-aid program in so far as they pursue educational goals corresponding to those of the State, he said. This would mean aid for general secular education in church schools, but not for religious instruction, he explained.

The Jesuit priest stressed that "the education given in religious schools . . . is to a large degree precisely the kind which it would be constitutional for the government to support.

He said it "does not cancel" the value of the education given by church schools that they teach religion, too.

MR. PFEFFER stated that he took no exception to providing tax paid welfare benefits—such as lunches and medical examinations—to students in church schools. Such aid is "certainly within the province of government," he asserted.

Later he also suggested that State subsidies experiment with a system whereby parochial school students would go to the public schools for their instruction in such "religiously neutral" subjects as science and home economics.

But he does oppose the use of Federal funds to finance the religious education of children," he said.

He argued that "State financing leads inevitably to State control." It follows from this that church schools should reject Federal aid because it would threaten their independence, he said.

HE SAID he is aware that Catholics bear a heavy "burden" to support their own schools. But he urged that the burden "be maintained" because thereby the independence of church schools is protected.

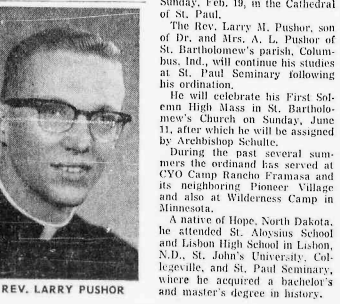
Mr. Pfeffer also said it would be wrong to tax non-believers for the support of church schools.

He cited the election of a Catholic as President in 1960 as a great step forward in U.S. inter-religious relations. But is possible State support for church schools would stir up antagonism and would "undo . . . the great step forward we took in 1960," he asserted.

Mr. Pfeffer contended that State support of Catholic schools would necessarily mean support of religious education, since the "Catholic philosophy of education gives all schooling a religious purpose."

TO THIS Father Whelan replied that the religious motivation of Catholic education "does not destroy the value to civil society."

"If the United States government is interested in acquiring independence, he said.



REV. LARRY PUSHOR

Rev. Larry Pushor to be ordained on February 19th

ST. PAUL, Minn.—Archbishop William O. Brady of St. Paul will ordain a priest for the Archdiocese of Indianapolis here on Sunday, Feb. 19, in the Cathedral of St. Paul.

The Rev. Larry M. Pushor, son of Dr. and Mrs. A. L. Pushor of St. Bartholomew's parish, Columbus, Ind., will continue his studies at St. Paul Seminary following his ordination.

He will celebrate his First Communion High Mass in St. Bartholomew's Church on Sunday, June 11, after which he will be assigned by Archbishop Schulte.

During the past several summers the ordinand has served at CVO Camp Rancho Francaux and its neighboring Pioneer Village and also at Wilderness Camp in Minnesota.

A native of Hope, North Dakota, he attended St. Aloisius School and Lisbon High School in Lisbon, N.D., St. John's University, Collegeville, and St. Paul Seminary, where he acquired a bachelor's and master's degree in history.

Pictorial highlights of 'Cardinal Ritter Day'



LEAVING THE RECTORY—Cardinal Joseph E. Ritter leaves the rectory enroute to the Cathedral for the afternoon religious reception. Serving as his escort are, left, Msgr. Bernard Sheridan, Vicar General of the Archdiocese, and Msgr. Clement Bosler, pastor of St. Joan of Arc Church, Indianapolis.



GUEST OF HONOR—In this camera close-up, the Cardinal is shown leaving the Cathedral, where he served for many years as rector and later as Bishop and Archbishop.



NEW MONSIGNORI—The visiting Cardinal poses with the two Archdiocesan priests whom he had just invested as Domestic Prelates. At the left is Msgr. James Hickey, pastor of Our Lady of Lourdes Church, Indianapolis, and at the right, Msgr. James Jansen, V.F., pastor of St. Mary's church, New Albany.



AT CLERGY DINNER—More than 250 priests and lay leaders attended a testimonial dinner Sunday evening in the Indianapolis Athletic Club. Enjoying a hearty laugh at the speakers' table are, left to right: Bishop Andrew Grutka of Gary, Archbishop Schulte and Cardinal Ritter. To the Cardinal's right is Bishop Leo A. Pursley of Ft. Wayne, Archabbot Bonaventure Knaebel, O.S.B., of St. Meinrad's Archabbey, also attended. The assembled clergy were in the process of singing a parody "ribbing" the new Monsignors.



ON TELEVISION—The television news cameras were on hand to cover the Cardinal during the afternoon press conference.



AUTOGRAPH—The Cardinal graciously autographs a missal for Herbert P. Kenney, a fellow native of New Albany. Mr. Kenney, who is assistant city editor of The Indianapolis News, attended an afternoon press conference held in the Cathedral rectory.



REACTION—Cardinal Ritter enjoys a laugh during the press conference in the Cathedral rectory. After reading a prepared statement, he fielded expertly questions put to him by members of the press. When asked whether he had heard about Cathedral High School's highly regarded basketball team, he said that he had been "filled in" on the subject and knew about the celebrated upset of Crispus Attucks on February 9.

CAMERA COVERAGE by Fred W. Fries and Paul G. Fox



FIRST IN LINE—Mrs. Anna Le Barbera, of St. Joseph's parish, Shelbyville, was the first of some 3,000 persons to greet Cardinal Ritter at the public reception held Sunday evening in the Cathedral High School gymnasium.



GREET'S CLASSMATE—The Cardinal is shown in the photo at the left greeting a grade school classmate—Emil Zurech, now of St. Michael's parish, Indianapolis. Cardinal Ritter and Mr. Zurech attended St. Mary's grade school, New Albany, more than half a century ago. A photo of the class appeared in last week's issue of The Criterion.



OUTSIDE THE RECTORY—This unusual photo study of Cardinal Ritter and Archbishop Schulte was taken outside the Cathedral rectory as they entered a limousine which was to take them to dinner at the Athletic Club.



HOLD IT, YOUR EMINENCE—Keith Fisher, son of Mrs. Thomas Fisher, Holy Name parish, Beech Grove, snaps the Cardinal's picture.



SPIRITUAL BOUQUET—At the evening reception, two second graders from Cathedral grade school presented the Cardinal with a spiritual bouquet in the name of the pupils of the Archdiocesan schools. The girls are Cecilia Fahy, left, and Jane Elson. The inscribed plaque which Cardinal Ritter holds was designed by Sy Perztyk, a member of Holy Name parish, Beech Grove.



A BOY AND HIS DAD—Waring Lynch and his son, Chuck, exchange greetings with the first Hoosier Cardinal. The Lynchs are members of Holy Name parish, Beech Grove.

The Church and the World

Pope visits seminary — Abortion bill denounced — Oust Little Sisters of Poor

THE VATICAN

◆ Pope John XXIII opened the penitential season of Lent at the gardens of the Church of Santa Sabina on Rome's Aventine Hill. As he did last year, the pontiff distributed ashes to cardinals present at the Ash Wednesday ceremony. The Pope will mark the four Sundays of Lent at four of Rome's most populous parishes — the Churches of St. John Baptist Rossi, St. Maria Goretti, Jesus the Divine Worker and St. Joachim. With the exception of the last, all the parishes to be visited have been established within the past 25 years.

◆ The life of a priest is often a lonely and isolated one, but perhaps never more so than in the 3,000 remote mountain parishes of the Italian Alps and Appalachines that embrace nine million faithful. The Holy Father told 100 priests from these parishes who gathered in Rome for a study convention that the thing which distinguishes the lives of the mountain priests is the "spirit of sacrifice." "More than once," the pontiff said, "I have visited the loneliest and poorest regions of our country which make up one-third of Italy's ground surface. And I have boundless admiration for the greatness of their silent and uncomplaining apostolate." Speakers at the convention called for more moral and material aid to the mountain priests.

◆ Pope John has visited the seminary where he studied for the priesthood to pray before the shrine of Our Lady of Trust and to talk with seminarians. During his third visit to the Pontifical Roman Major Seminary since becoming Pope, he spent 40 minutes with the trustees of the faculty and delivered a short speech encouraging them in their vocation.

◆ An eighth-century priest who was elected pope but died two days later, before being consecrated a bishop, has been eliminated from the Church's list of popes. The Holy See's 1961 yearbook has eliminated from its list of popes the name of Stephen II, who was elected March 23, 752, and died March 25 of an apoplexy 41 days later. His immediate successor took the name of Stephen III. A footnote in the yearbook explains that since Stephen II was never consecrated by his instructors, all of whom were theologians on the faculties of local universities.

◆ While 75 per cent found their teachers' presentation "lively," 21 per cent called it only "fair," and four per cent said it was just plain "dull."

◆ It was noted, however, that one course accounted for a large number of the unfavorable comments.

THE QUESTIONNAIRE listed six possible benefits students might have received from the courses and asked them to check as many as might apply.

The largest number—59 per cent—said the course had given them a deeper love for truth. Almost as high (55 per cent) were those who credited the course with teaching them to think theologically, or about God in a rigorous, scientific manner. Roughly 40 per cent felt the study had helped them to communicate more effectively with others in everyday life or had helped them solely in their personal life. More women than men found this to be the case, while the men appreciated more the scientific aspects of theological study.

The survey disclosed that 15 per cent of the students were inspired to take a more active role in the lay apostolate as a direct result of taking the courses. Here again women led the way, with 17 per cent of their sex assuming an active role as compared with only 9 per cent of the men.

The women were also more critical in their remarks about their courses and instructors. Some of their comments were: "I didn't find it interesting. There seemed to be too much repetition and talking in circles." "The instructor was not dull, but the course was."

"Much preparation should be devoted to them. I just wasn't inspired enough."

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ONE WOMAN'S complaint, brief and to the point, was of a more practical nature.

"Four chairs could be bigger," she suggested. Despite these mild demurrers, however, 85 per cent of the student body declared its intention to enroll the following semester. A majority of those who said they would not give in-convenience as their reason.

The School of Theology for Laymen began its 1961 spring session on February 6.

end of the Court of the Pinecone, so that visits to the city center may ride to the top to obtain a panoramic view of the Vatican and the city of Rome. The present improvements have been underway since 1957.

AT HOME

◆ NEW YORK—A spokesman for the Jesuit Educational Association has termed President Kennedy's proposals for Federal aid to Catholic day schools "generally sound." "Universities have borne, far beyond the call of duty, the costs of medical and dental education," said Father Edward Rooney, S.J., executive director of the association. Five of the six medical schools and seven of the 10 dental schools operated by Catholics in the United States are carried on under Jesuit auspices. One of these institutions, Georgetown University, which operates both a medical and a dental school, has publicized its support to proposals for government assistance.

◆ Churches, educators and lawmakers have increased the tempo of public discussion over our country which make up one-third of Italy's ground surface. The Governor has proposed to the legislature for approval a million program of state grants to Catholic day schools attending any college in the state where tuition is \$500 or more. Cardinal Francis Spellman, Archbishop of New York, has supported the Governor's recommendation at the annual New York archdiocesan Teachers' Institute.

◆ Five Catholic colleges, all in Western New York, have supported Gov. Rockefeller's tuition plan. The colleges expressed their views through Father James J. McGinley, S.J., president of Canisius College. He was the only person to speak at a public hearing conducted by the trustees of the State University of New York on their \$600 million program for expansion of the university in the next two years.

◆ MANCHESTER, N.H.—A bill introduced in the New Hampshire Legislature to relax the state's law on therapeutic abortion has been attacked by Bishop Ernest J. Pritoni of Manchester. The prelate denounced the proposed legislation, which would permit medical interruption of pregnancy under certain conditions, before some 300 persons at a Statewide Confraternity of Christian Doctrine meeting here. The Bishop called for a rebirth of moral responsibility and deplored the growing trend toward "secularism, worldliness and outright paganism." The performance of a direct abortion is an immoral act and the immorality is not lessened by eugenic selection. Medicine should go hand in hand with morality," the prelate said.

◆ TRENTON, N.J.—The medical school of Seton Hall University received a split decision from the Supreme Court in its latest bout with the Jersey City Association

for Separation of Church and State. By a 7-0 vote, the state's high court threw out a plea to reinstate an association suit attacking an agreement between the Newark archdiocese's school and Jersey City on back rental for use of the city-owned Medical Center. Seton Hall leases space in the center. But the Supreme Court did reinstate a suit challenging a \$500,000 bond issue authorized by Jersey City to finance construction of laboratory facilities at the center. The new ruling means that the bond issue suit will go back to Superior Court for a hearing on its merit.

◆ ST. JOSEPH, Minn.—A nun-scholar will tour the country this year as a participant in the second visiting lecturers program of the American Anthropology Association. Sister Mary Inez Hilger of the College of St. Benedict here is the only nun taking part in the lecture program for outstanding scholars in anthropology. She has done anthropological field work among 19 North American Indian tribes, the Archaean Indians of Chile and Argentina, and other peoples.

ABROAD

◆ CANBERRA, Australia—The state should give financial aid to private schools as well as public ones, the Democratic Labor party said at its national convention here. Party members said in a statement that it is unjust to tax the people for the education of all, but free only for those who accept the state system of secular education. Catholic schools in Australia face a growing problem in providing additional space for the thousands of new students registering in the schools each year.

◆ HAVANA—Premier Fidel Castro, in a new attack on the

Catholic Church in Cuba, warned that the government is prepared to take "whatever measures are necessary" to "eradicate from our fatherland the sowers of traitors, the sowers of counter-revolution." His denunciation was seen specifically as the answer for a government takeover of the country's Catholic schools. He told the cheering crowd that "talangist priests still reign in the church schools, inciting counter-revolution in the youth, abusing the generosity and tolerance of the revolution, trying to forge counter-revolutionaries within ten or 12 years."

◆ TUNIS, Tunisia—Little Sisters of the Poor have been told they must "voluntarily" vacate their home for the aged here in the latest of a series of moves which have worsened Church-state relations in recent years. Mayor Zausch of Tunis told the Sisters that the city wants to turn their home into a school. At present the home cares for more than 100 people of various European nationalities, including about 100 Italians.

◆ PARIS — Catholic, Protestant and Jewish religious leaders went through with their announced plan to bring a joint proposal for an Algerian treaty personally to President Charles de Gaulle, it was said at its national convention here. The three churchmen saw President de Gaulle secretly at the beginning of December. The delegation included: Cardinal Maurice Felin, Archbishop of Paris; Pastor Marc Boegner, then president of the Protestant Federation of France; and Grand Rabbi Jacob Kaplan, head of France's Jewish community.

◆ MADRID—Spanish clergy are holding up publication of a new



THEN AND NOW—Cardinal Ritter poses affably under an oil painting made when he was Bishop of Indianapolis, which now hangs in St. Peter and Paul Cathedral, right. The photo was taken at the end of the Cardinal's press conference last Sunday afternoon.

SURVEY DISCLOSES

Theology studies spur to the lay apostolate

NEW YORK—Theological studies inspire students to a deeper love for truth and are an impetus to the apostolic life, a survey conducted by the School of Theology for Laymen has disclosed.

The school, which teaches teacher-college-level courses based on the Summa Theologica of St. Thomas Aquinas, is conducted by the Dominican Fathers. It is operated by lay members of the Assumption Chapter of the Third Order of St. Dominic. Classes are held two nights a week at St. Vincent Ferrer school here.

At the conclusion of the 1960 spring semester, questionnaires were sent to all registered students, asking them to evaluate the scope and presentation of their courses; list the benefits received as a result of taking the

courses, and state whether they intended to register next term. The school received 201 returns, all but a few of the total number registered.

In general, the students expressed a high degree of satisfaction both with the courses and their instructors, although a few—possibly reflecting a higher academic background than the majority—registered some disappointment with the shallowness of the courses.

The curriculum covered by the survey included courses on "The Passions and Virtues," "Crime and Punishment," "The Trinity," "The Creation," "The Liturgy" and "The Life of Christ."

Sixty-seven per cent of the students responding said they found

the level of their courses to be "just right," while 28 per cent said it was "dull," and the remainder consisted of those who found it "shallow."

An overwhelming number of the students (80%) found the courses to be practical in nature rather than too abstract. They were somewhat more critical, however, of the classroom presentation of their instructors, all of whom were theologians on the faculties of local universities.

While 75 per cent found their teachers' presentation "lively," 21 per cent called it only "fair," and four per cent said it was just plain "dull."

It was noted, however, that one course accounted for a large number of the unfavorable comments.

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Ulster factory bars Catholics

BELEFAST, Northern Ireland—Workers in a bleach and dye-works firm at Ballyclare, County Antrim, threatened to go on strike recently when they learned that their employer intended to hire three Catholic workers.

More than 300 workers were involved in the dispute. They withdrew their threat after the management promised not to take on the Catholic workers.

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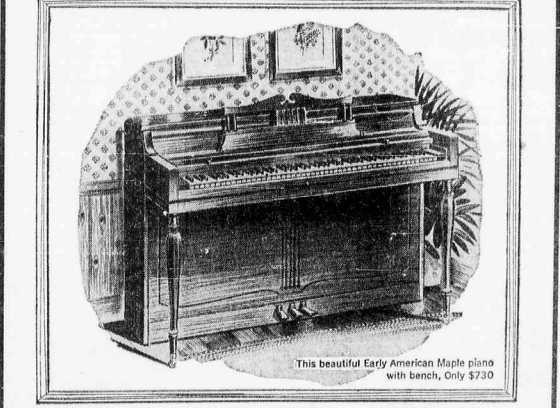
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Spanish press law because they claim it limits too drastically freedom of speech. Three bishops and six priests, members of the government-sponsored commission to draft the law, refused to discuss a prepared draft and expressed regret at the omission of some of their recommendations. Some church delegates believe the present draft is a fiction and do not want to compromise the Church. Gen. Francisco Franco's regime does not want to publish the press law without the support of the Church. Catholic churchmen and other leaders have insisted that the government present legislation providing greater freedom of speech while at the same time retaining the necessary guarantees of public order and morality.

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AIR FRANCE JET

Comment

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

Time to act

Just before he left office, President Eisenhower sent a letter to James Gabrielle. He praised Mr. Gabrielle, and expressed the hope that many Americans would follow his lead...

(In case you may have forgotten it already, James Gabrielle is the name of the man who, in December, was forced out of New Orleans with his wife and family for having the temerity to rely on a U.S. Supreme Court decision and defy a segregationist mob outside a public school.)

There was at least one American who took Mr. Eisenhower's sentiments seriously and followed the lead of the gallant Mr. Gabrielle. His name is John N. Thompson. He sent two of his boys to McDonogh 19, a school now famous wherever the name of New Orleans and the United States is known.

The place to which Mr. Thompson went with his family and which his employers are understood to have transferred him has been kept a secret, presumably from a fear of further persecution and victimization.

We even venture to hope the President may go a little further, and express himself without any possibility of misunderstanding on the general question of integration in the schools; in New Orleans and anywhere else in the U.S.

Whatever President Kennedy does, we think he ought to do it soon: (1) to prevent a continuance of a shameful hindrance of basic human rights in this country, and, (2) to bring to an obvious source of weakness in his position when he comes to deal with the dangerous and delicate problems which confront him in Africa and Asia.

Food for China

We note with satisfaction that Billy Graham, the pervasive and persuasive evangelist, has pleaded for a shipment of U.S. surplus food for those who are starving in Communist China.

"What a dramatic thing it would be if 100 ships could sail from the West Coast with stores of our surplus food," he said. "We are not at war with the people of China and this would have a tremendous effect. We cannot compromise with their ideology, but we should feed them when they are hungry."

Let's not laugh this off as unrealistic and idealistic palaver.

The grand old man of Cuba, Archbishop Enrique Perez Serantes of Santiago, who is in more imminent need of protection against Communism than we are, had this to say in a recent pastoral letter:

"The only thing that can defend our hemisphere, and indeed the whole world, in this crucial hour in which we are facing the greatest danger is ideological armament. We do not refer to the discredited armament of weapons now in use, whether nuclear or not; the existence of these indicates an obvious retreat back down the road of Christian civilization."

Our nuclear weapons may temporarily keep Soviet Russia and Red China at bay, but they can never defend us against Communism.

Communism is an ideology; the only defense against it is a superior ideology.

With Billy Graham we believe it essential for our survival to keep our ideology superior by coming to the aid of the hungry, those who fear that by helping the starving Chinese we shall strengthen their Red leaders, seem to be to imitating the ideology of the Communists who justify any action that furthers their own cause.

Wired for profit

The good old free enterprise system, with its slogan of "free competition" was secretly taking quite a beating from the vast price-fixing conspiracy recently uncovered in the electrical industry. Some of the executives of the offending companies were shocked, not to say electrified when the aroused Federal judge sentenced them to jail terms.

But we are not heartless. In view of this bad publicity some of the companies are undoubtedly going to want to revise their company slogans. We have a couple of helpful suggestions: "You can be sure if it's Westinghouse—but check the price." General Electric can have "Profits are our most important product."

House Bill 95

Two years ago the Indiana State Assembly solemnly ordered the appointment of a bipartisan committee to study the "outdated provisions" of the poor relief and public welfare laws of Indiana.

The committee comprised a knowledgeable, experienced and reliable group of citizens: two State Senators, two State Representatives, the past and present presidents of the Indiana Township Trustees Association, the Public Assistance Director from the State Department of Public Welfare, and a university professor skilled in the study of social services and residence laws.

After a two-year study the committee recommended legislation to reduce the period of residence required of applicants of poor relief from three years continuous residence to one year in State, and from one year to six months in County cases. (Under present law a poor family trying to improve its condition by moving from one county to another within the State could find itself ineligible for assistance in both counties.)

The learned, sensible and civilized committee report was, in the beginning, endorsed formally by the Township (Continued on page 12)

QUESTION BOX

Chapter in gospel raises a question

By MSGR. J. D. CONWAY

Q. Isn't the 24th Chapter of St. Matthew just a little covering-up? What does it mean to pray that your flight be not on the Sabbath? And woe to those with babies?

A. This chapter foretells two frightening events: (1) the destruction of Jerusalem by the invading armies of the Romans, and (2) the end of the world.

One might easily get discouraged in contemplating the details of such events. In verses 19 and 20 Our Lord said: "But woe to those who are with child, or have infants at the breast in those days! But pray that your flight may not be in the winter, or on the Sabbath."

It is evident that when the invading armies come to destroy the city hurried flight will be much more difficult for pregnant women and those who must carry their infant children and nurse them.

During winter the rains came frequently and heavily; the paths of flight will be muddy and difficult.

The Jews were very strict about the Sabbath; they could not travel more than two thousand cubits—about 3000 feet. So if the attack came on the Sabbath they would not be able to get out of the city.

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

A. I really have no idea. I am not trying to be funny. I would have to make a careful investigation into many details of this case before I could give even a tentative answer to your question. Since I am not in position to make this investigation, I would advise that your brother talk his problem over with his pastor, or some other priest, who can then refer the case to the Chancery Office if there seems to be any hope for a favorable solution of it.

Q. St. Anne was the Virgin Mary's mother. In a book I read I found the name Joachim. Was that her father's name, and if so how do you pronounce it?

A. Actually the Sacred Scriptures do not tell us the names of the parents of the Blessed Virgin. But popular tradition has been quite consistent in giving them the names of Joachim and Anne. I am not accomplished in explaining phonetics, but usually in English the father's name is pronounced with accent on the first syllable, thus: Jo-akim.

Q. I am a convert and don't like to ask my Catholic friends too many questions; so I am turning to you: What is a spiritual bouquet?

Explain the mass cards to be filled out for deceased Catholics. Should one enclose the money in the card and envelope? What is the amount usually? When an Altar and Rosary Society meet to recite the rosary for a deceased member should the mysteries correspond to the day of the week or is there one certain set of mysteries to be said in a case like this?

A. You should not be hesitant to ask questions of your Catholic friends. They rather expect it. Of course they may not always know the answers, but when they do they will get pleasure out of explaining things to you.

A spiritual bouquet is an offering of Masses, prayers, penances, and good works for someone's welfare or intentions. It is customary to send a little note or card telling the person how many of these various acts you are offering for him. You do not to boast, to gain credit or to curry favor, but to give your friend encouragement, consolation and happiness.

Mass cards are sent to your friends to let them know that you are having one or more Masses said for them, or for their intentions, or for deceased members of their families. The best way to arrange for them is to go to the parish rectory, give your Mass offering directly to the priest, agree with him about the time, place and intention of the Mass, and then send your card—maybe with his signature on it.

The amount of the offering depends on the regulation of your diocese. In the Indianapolis Archdiocese the regular offering for a low Mass is two dollars; for a high Mass the offering is five dollars.

There is no regulation about the mysteries to be announced for the rosary. Some people like to introduce mysteries—in keeping with the sorrow of the family, and reminding us of the Redemption. Others prefer the glorious—with their pledge of the resurrection. For myself, I like to follow the routine of the mysteries for each day of the week.

Q. Years ago I was unable to sleep nights and went to different doctors. They gave me medicine which helped while I was taking it, but did not get at the cause of my sleepless nights. About 20 years ago a relative of mine (not Catholic) was going to a healer for her ailments and asked me to go along. This healer had been a farmer, and said that by accident he found that he could heal or cure. He did not ask my name or religion, and did not ask that I have faith in him. His treatment took only a minute; he just placed his hands on the side of my neck. I went home that night and slept so sound I had a hard time to wake me, and I have been sleeping good since. (He doesn't charge, but people gave him a dollar a treatment.)

At the time I didn't think it was wrong, as long as I didn't have to believe in him, and no religion was mentioned. I never mentioned it to the priest in confession; but now my children tell me that he was wrong. Was it? I didn't even expect that he could help me.

A. Quit digging up old skeletons to worry about, or you will develop insomnia. Just mark it up to the power of suggestion, and stay away from quacks for any future ailments. Schlafen sie wohl!



OPINIONS

Urges Catholics to aid integration

To the Editor:

May I join my voice with yours in pointing out the great importance of Catholic participation in the effort to integrate Negro citizens into the fabric of American life. Too few Catholics are concerned about their fellow Negro Catholics who have been suffering frustration and humiliation, who have been deprived of the rights and opportunities guaranteed to all citizens regardless of race or color by our Constitution.

No Negro is satisfied with conditions which exist. Each day the next few years will be a time of numerous changes. What will these changes be? How will they be made? This will depend on the quality of leadership. I am very much concerned by the lack of Catholic leadership in race relations in Indianapolis.

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A. Quit digging up old skeletons to worry about, or you will develop insomnia. Just mark it up to the power of suggestion, and stay away from quacks for any future ailments. Schlafen sie wohl!

from any? Why should they have to plead?

The first blood spilled in the cause of freedom from our English overlords was that of one of their race, Crispus Attucks, Boston, T. Washington, Frederick Douglass, Ralph Bunche, Marian Anderson, George Washington Carver—and on the list would be endless with the names of those who have given credit to a race and a nation.

Then there comes to mind the names of Willie Mays, Roy Campanella, Oscar Robertson, and a man I have worked with in Scouting for many, many years, O. A. Johnson, a retired Indianapolis teacher. Why should these people need to be here pleading? The only answer I could think of: Man's inhumanity to man, and the shame is on my own race.

J. Earl Owens
Indianapolis

Governor agrees

To the Editor:

Just a note to compliment you on the article captioned "Moment of Truth" which appeared in your paper. I am in full agreement with its sentiments, and you can be sure this office will do everything in its power to obtain passage of the Equal Accommodations and FEPC Bills now pending before the General Assembly.

Matthew E. Welsh
Governor of Indiana

Answers letter

To the Editor:

"Human beings are starving to death," states an editorial in The Criterion, for January 20, 1961—"Almost a million starving in Red China right now! We have surplus Cedar Grove."

SERMONETTE

Mildness

By REV. RICHARD MADDEN

We Americans have, among many other things the glaring fault of being always in a big hurry. When two large women get caught in the same section of a revolving door, that is being in a hurry. When one car stops short on the Expressway and the ten cars behind it play kissy-bumper with one another, that is being in a hurry. When the factory whistle blows and thousands of workers come surging out into the streets on their way home, that is being in a hurry.

We have become so obsessed with the idea of speed that we have developed into a roaring, running race of mental defecation who thump desks, slap backs, and complain because the plane we fly takes ten minutes more to the five hours it should take to carry us across the continent.

Actually, we would probably get more out of life if we slowed down a bit. Chesterton said something like, "It is far more satisfying to sit in a field and watch the cars go by than to sit in a car and watch the fields go by." Slowing down would give us a chance to develop a little mildness, which happens to be a fruit of the Holy Ghost.

A mild person is nice to have around. In an emergency or at any other time. He eases our own tensions just by being there. He is a restful type creature; and in his presence we find ourselves thinking, "Why can't I take it easy like that?" A man who enjoys mildness knows what he is, what he can do and where he is going. So is immune to the heart rending specter of competition. He does not dominate people because he knows it would be a waste of his good time and his precious energies.

He sits well with God because of his calmness. God is a great reality. God makes the world. God runs the world. So the mild man does not work himself into a frenzy just because some devil predicts the end of the world. He is satisfied to give his best, to serve God faithfully; and then when he comes to die, he can do it calmly. His philosophy of life: "God is in His heaven. All's right with the world."

STRAY LEAVES

Letter from South places the blame

By MICHAEL BOWLES

When the social history of these times comes to be written, there will be the usual number of research workers scrounging around for that scrap of a contemporary letter or that interesting snippet in a newspaper column. In my experience, my usual spirit of affable concensation and cooperativeness, I here publish an extract from a letter received from Florida last week which throws an interesting sidelight on that integration nonsense.

"Just received a letter from N. in Athens (a famous cultural center as you know, but in Georgia, not Greece). He says that the cause of the trouble was caused there by state legislators egging on the Ku Klux Klan and the university 'key' students, directing them by telephone. There was also resentment of the students towards the armies of newsmen. M. says 'Spent a sleepless night over a faculty meeting phrasing deathless prose and spent class period reading them the riot act.'"

Perhaps many are not astonished but my ex-celleny is certainly astonished, having labored under the delusion that the disturbances about integration in Georgia and elsewhere, currently and previous, were caused principally by turbulent elements of the ordinary populace which authorities had more or less difficulty in controlling. But it seems that in Georgia, the student body was generally disinclined to make trouble and the same could be said for the public. The legislators themselves were the turbulent elements. The shepherds were the wayward ones, intent on leading the sheep astray.

But things seem to have simmered down in Georgia. As of this writing, however, the hubbles are still rising in the pot in Louisiana. (A mutton broil of metaphors, this!) In Louisiana it was quite clear all the time that the legislature, headed by the Governor of the State, provided the turbulent and disruptive elements.

Without official approval, help and encouragement, certainly those "Mesdames Defarge" who have been yelling insults at the little children sent to integrated schools could not have maintained their position. Nor could their position have had any magnitude without the help of newsmen looking for "news."

In fact, it seems that without the firm and sometimes violent expressions of opinion from the elected leaders of the people and the sensational quality of the news coverage in so many newspapers and broadcast programs, these things might be very little more than the good name and influence of the United States in the world might not have been damaged as it has been. This even in Roccatoello, or whatever they call that place in Arkansas made famous by Governor Faubus.

Here is an extract from another letter; from England this time, and about a more pleasant subject. Perhaps by the time this extract appears in print, the story will have been spread through the news agencies, but it can bear repetition, I think, because it presents a happy background to economic conditions and such things.

"I suppose you will have heard that his lordship of York is to be translated to Canterbury when Dr. Fisher retires. I do so love 'translated.' Sounds so metaphysical and bi-local in some way. But maybe you will not have heard where exactly he was when the news was first brought to him. At Ampleforth, dining with the Abbot! Newsmen got hold of him there right away and asked him the obvious one. I see he would be delighted to meet the Pope, at any time." (Ampleforth is a large Benedictine school for boys in Yorkshire, England.)

Most of the alleged lyrics of "popular" songs extracted these days from the rock and roll industry are unintelligible. If they happen to be intelligible, they are usually stupid or even offensive. Whenever we want to tune in a radio station to hear "The News," we have to put up with at least a few minutes of the most stupid while waiting.

And so, it was with a feeling of relief recently that I observed at least one "song" that had a minuscule degree of merit: it had something of genuine folk-song sentiment. I record the words of the chorus here, as a mark of my appreciation of a genuine ear de ouer.

"Oh, don't read the letter ah sent ya,
Don't pay no mind to the things ah said,
Don't read the letter ah sent ya
But tear it few pieces instead."

Our foreign correspondent sends us the following special dispatch:

"The situation in Vientiane is laox-y."

(Question Box Continued)

Q. This actually happened. Do you think it is right? The students of the Catholic school in our town were instructed not to associate with students of the public school.

A. Did those public school children have the measles? If not, and if your facts are facts, then it is a case of ghetto-complex. The students who are afraid to associate with Catholics and untainted in our morals we must ostracize ourselves, and associate only with Catholics. Even if it were entirely desirable it simply cannot be done in the typical American community. We Catholics are an integral, inseparable part of the civic, social, commercial and political lives of our communities; and that is the way it should be. If we form a clique we will rightly be shunned and firm in our religious convictions, uncompromising in our religious practices, and careful in the choice of our friends and associates; but we should not resort to religious segregation.

Q. I am about to perform an emergency baptism. I have a minimum of water. I know that the water must be poured while the words of baptism are being said. But if the words are such that the water is insufficient to flow during all of the formula.

A. The water must be poured and the words said at the same time. If your little bit of water is poured after you start saying the words and before you finish saying them the baptism is valid. I suggest that you pour when you say the word baptize.

SOCIAL REFORM

Commercial conspiracy behind G. E. 'scandal'

By WILLIAM J. SMITH, S.J.

A few months ago a strike occurred against the General Electric Company. No attempt was made in this column to justify that strike. Quite the contrary. Certain aspects in the attitude of the G. E. management toward collective bargaining were given a critical appraisal.

Letters-to-the-Editor defending management and charging misrepresentation by this columnist were more numerous than usual. Four long personal letters from G. E. company officials in various parts of the country, written in the same vein, were received. A long distance telephone call, lasting at least a half hour, by a

Dr. Ramsey's plea hailed by Catholics

LONDON—A suggestion by Dr. Arthur Michael Ramsey, Archbishop of York and Archbishop-designate of Canterbury, that Anglican and Catholic clergyman cultivate each other's acquaintance was received warmly by the London Catholic press.

Dr. Ramsey, who has been named to succeed retiring Dr. Geoffrey Francis Fisher as Primate of the Church of England, made the suggestion as a major step toward mutual understanding. He advised that Anglican and Catholic priests should call at each other's homes and become friends.

G. E. official began with the usual corporate line, stating that it ended on a friendly note. The gentleman was honest. He was willing to go much more than half way in acknowledging the truth of some of the issues that had been raised; admitting that he himself, among others of his associates, were not in sympathy with the so-called "public relations" approach of the G. E. higher ups.

When the scandal broke in the daily press on February 7th, revealing that 48 individual defendants and 32 corporations were involved in this case, virtually every large manufacturing electrical company in the country had been found guilty of a similar conspiracy against the public, their customers and even the United States government itself, the balance of pious pretense was shattered to smithereens.

Edward P. Morgan, news commentator on ABC, described the scandalous and criminal activities in simple terms. He said: "In the decade of the 1950's by a simple but secret system of faking competitive bids, these companies carried up markets and rigged prices on sales amounting to a total of seven billion dollars to industry—private utilities and other corporations—and a billion dollars in federal, state and local government contracts."

This commercial conspiracy had been brazenly carried on since 1935-1937. General Electric and Westinghouse, the two largest manufacturers in the electrical industry, were deeply involved. Forty-five individuals and 29 corporations were found guilty of violating the anti-trust laws.

Seven typical "organization men" were given thirty-day jail sentences. The others got off with suspended sentences, which means: the violations of law were duly recorded by the court but they were not to be punished. Technically, the defendants' activities were re-

ported as "misdeemeanors." Together, these 78 individuals and 62,245,000 were imposed on the corporations and the individual defendants. The largest sums were levied against General Electric for \$47,500 and Westinghouse Electric Corporation for \$372,500. (A company attorney contended that the Government was "cold blooded" to put his client behind bars with "common criminals" convicted of embezzlement and other serious crimes.)

A book could and most likely will be written on this astounding situation. No doubt we'll have a crop of movies dramatizing the scandal. To my mind, the most significant, the most depressing and distressing feature of this whole sordid affair was not merely the fact that the unfortunate individuals who carried out this nefarious criminal activity pleaded guilty but that General Electric should still unashamedly attempt to swing its white-wash campaign of "public relations."

When the sentences were imposed on the corporations and the individual defendants, a public relations statement was issued by General Electric. The "underlings" and they alone, acted irresponsibly and unethically and contrary to company policy, are the guilty ones. They alone are to be held up to public scorn for their misdeeds.

Chief Judge James Cullen Ganev of the United States District Court, who heard the case, evidently was not of the same opinion. General Electric's ratio, 20.5 for company policy, the Judge observed "was honored in its breach rather than in its observance." The Judge likewise reminded one of the company attorneys that "sometimes language is used to conceal a thought."

Judge Ganev amplified his opinion in a formal statement which preceded the sentencing of the defendants. "I feel a blame," wrote the distinguished jurist, "is to be laid at the doorstep of the corporate defendants and those who guide and direct their policy."

"While the Department of Justice has acknowledged that the evidence which could secure a conviction beyond reasonable doubt of those in the highest echelons of the corporation here involved, in a broader sense they bear a grave responsibility for the present situation. For, one would be most naive indeed to believe that these violations of the law, so long persisted in, affecting so largely the economy of the industry and finally involving so many millions upon millions of dollars, were facts unknown to those responsible for the conduct of the corporation and, accordingly, under their various pleas, heavy fines will be imposed."

Judge Ganev did not single out individuals of higher rank than those who were found guilty, but he did impose fines and heavy fines, on the corporations themselves. The victimized customers now have the right to sue for their damages.

This commercial conspiracy went on for four long years, day in and day out. If it was unknown to the men in the higher echelons of these corporations, for instance General Electric, and was excluded from their underlings acting on their own, the top officials and directors of these corporations should be fired immediately.

By their own admissions they do not know what is going on in their own companies; in the most sensitive and most important areas of their enterprises they should be judged incompetent, economically risks and unworthy to hold the positions they do.

To date I have not received any personal letters or telephone calls from Chief Justice Cullen Ganev of how proud they are that the progress of their company is its most important product.

Urges State aid for schools

CHICAGO—Dr. John Lester Reichert, member of the Chicago Board of Education, said parochial schools should receive state financial aid similar to that provided public schools.

He also advocated state assistance in the transportation of pupils should be extended to parochial schools.

Dr. Reichert said he agrees with Msgr. William E. McManus, superintendent of Chicago archdiocesan schools, that there is skepticism about the idea that the more spent for public education, the better are the schools.

"I do not think that we always get a dollar's worth of education for every dollar we put in the school system," said Dr. Reichert.

FAMILY CLINIC

Son has an addiction for sexy magazines

By JOHN L. THOMAS, S.J.

I have lately found that our 17-year-old son has been reading and exchanging sex magazines with his friends. This has left us at a loss as to what has gone wrong and what should be done about it. We are good Catholics. How can we best fight this in our home? These magazines are so easily obtained that it is impossible to keep our children from coming in contact with them in one way or another.

Your letter raises a problem that many modern parents will have to face up to realistically. I suppose there has always been a limited amount of obscene pictures and suggestive literature surreptitiously circulating among the youth, but at present such material is flooding the newsstands and pouring through the mails in ever increasing volume.

Although we need not assume that young people are the principal culprits in this matter, they are freely exposed to it at every turn. Granted the normal curiosity of youth in such matters, it is not surprising that some of them are tempted to become "users."

What can parents do about it? The problem is a multi-faceted one, involving both social and individual, negative and positive aspects, so that it can be dealt with by a positive approach is tackled at many different points. Let us consider them separately though they all must be included in an adequate program of action.

First, young people must be prepared to face this challenge as individuals. Such preparation requires that both parents and children take a positive approach in training youth for chastity. What does this mean? Since chastity consists in following the moral law, reason in the use of one's procreative faculties, young people must be helped to understand and appreciate the nature, function and purpose of sex, together with what might be called its mechanisms of arousal or excitation.

This is to say that educators must have two major aims in their program: to help youth understand and appreciate the nature, function and purpose of sex, together with what might be called its mechanisms of arousal or excitation.

Clergy committee named to aid work in race relations

CHICAGO—The National Catholic Conference for Interracial Justice has named a nationwide committee of 30 priests to aid the organization's work in race relations.

Appointed co-chairmen of the committee were Father Theodore M. L. Burbach, C.S.C., president of the University of Notre Dame; Father John LaFarge, S.J., founder of the Catholic Interracial Council movement and associate editor of America magazine; Msgr. Francis J. Lally, editor of the Pilot, Boston archdiocesan newspaper; and Father Alexander Signer, editor of the Southwest Louisiana Register, Lafayette, La., diocesan newspaper.

Some of the other members of the committee are: Msgr. George G. Higgins, director, and Father John J. Cronin, S.S., assistant director, of the Social Action Department, National Catholic Welfare Conference, Washington, D.C.; Father Raymond Boster, editor of the Criterion, Indianapolis archdiocesan newspaper; Father William Bussard, editor, Catholic Digest magazine; Msgr. Daniel M. Cantwell, Chicago; Father Frank Egan, editor, Catholic Herald Chicago; Milwaukee archdiocesan newspaper; and Msgr. Patrick J. Molloy, St. Louis.

(Father Thomas will be unable to give personal answers.)

BOOKS OF THE HOUR

Graham Greene's latest: a tale of human misery

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

With his latest novel, A Burnt-Out Case (Viking, \$3.95) Graham Greene returns to his preoccupation with the theology of sin and redemption and the responsibility of men for one another that characterized so many of the earlier novels.

It was said by some that The Quiet American marked a departure from Greene's earlier work but that novel always seemed to be as theological as any of his. The Heart of the Matter, certainly, was no exception. In a way, there is no doubt about the basic ideas underlying the new book.

The traditional negative approach to chastity, consisting of a series of "don'ts," is so inadequate because it does not help men "make sense" out of their sexual drives and powers. The proper use of sex can be defined only in terms of its life-giving purpose. Training for chastity primarily involves an understanding and appreciation of sex as the positive value that gives meaning and significance to the norms regulating proper use.

Further, educators must help youth acquire some understanding of the mechanisms of sexual arousal. Like all human faculties, the normal desire to manifest or receive affection frequently disguises the sexual nature of some stimuli.

Second, although your children are being adequately trained for chastity, they are still immature. Hence you must carefully guide their reading by controlling the material and rejecting trash. When your son brings home sex magazines, use this occasion to explain the connection between such material and sexual arousal. Speak plainly. Explain that you understand youth's normal curiosity in such matters but point out that he is filling his mind with thoughts and images that are designed to cause sexual arousal. That is their purpose. Why should he try to fool himself?

Remind him that he will be a man only when he has learned self-mastery in sex. If he continues to stimulate himself by such magazines, he cannot hope to control his sexual drives, for he has designed them to respond to such stimuli. This is his problem and he must learn to face it honestly before God. You have only limited control over what he does outside the home. Either he himself resolves to avoid such sources of temptation, or he is not sincere in his desire to serve Christ.

The third approach to the problem consists in an attempt to control the production and circulation of such magazines. This must be a community effort in which all men good will cooperate for the common good. Current laws and court decisions render legal action quite ineffective, but community pressure can be a powerful force at the local level, and a concerted, intelligent long range program supported by earnest citizens will bear the force of public opinion to bear on state and federal legislatures.

As I have indicated the problem has many aspects. We need more adequate training for chastity, more vigilance on the part of citizens, and a broad public opinion that will support legal action.

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to escape and to find answers to at least some of the eternal problems in a life as far removed as possible from that which he has led.

Born a Catholic, he no longer practices his Faith, nor even believes in it, though he has the all-away Catholic's fondness for trying to learn what others see in the Church. He comes to the leproarium not out of any definite desire to be associated with it, but only because "the boat goes no further."

Shortly, he is involved in the lives and problems of other residents—the members of the Religious order that staffs the hospital; the alcoholic Doctor Colin, who is bitterly determined to help eradicate the disease, but who has no interest in the theological aspects of sin and suffering; Mr. and Mrs. Rycker, who have an oil-producing business in the nearest town; the English journalist, Parkinson, assigned to search out the famous architect and do a magazine series on him.

Most of all, Query comes to feel responsible for the native assigned to him as a servant, one Doc Grates, who is in the jargon of those who work with the disease, a "burnt-out case"—that is, one whose body has been horribly ravaged by a leprosy no longer active.

Later on, Query finds himself also involved, against his will, in the life of the childlike Marie Rycker, whose husband is a religious fanatic with the urge to make others suffer that often accompanies certain kinds of religious mania. It is Rycker who brings the book and Query's search to an explosive end.

Query also finds himself sought out by Father Thomas, a laudacious and scrupulous member of the leproarium's religious community. Father Thomas has a theory that Query possesses great religious insights.

Most of the book is the story of Query's attempts to refuse involvement in the lives of these others, all but one, and does the end of the book find one more soul added to the citizenry of Hell?

A secular institute is an organization of laymen or clergy who live in a religious community. They continue their life in the secular world.

Father Haley declared that today's climate of tremendous opportunity and grave crisis creates a mood of thrilling challenge to some and demoralizing fear and confusion to others.

He said the secular institute movement seeks to appeal to Christians idealistic and to promote "a courageous acceptance of the secular world in transition as a splendid opportunity of Christian orientation."

UP-TO-DATE VATICAN CITY—Pope John XXIII's private cinema in the Vatican Palace has been modernized with a new projector and air conditioning unit.

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INCREDIBLE BUT TRUE

Thirty six Sisters living in a house which was built for four! This house is HOLY NAZARETH CONVENT OF THE VISITATION SISTERS IN KOTTAYAM IN INDIA where these Sisters conduct school. As the enrollment of boys and girls in their school increased the number of Sisters in their Community grew. Not wishing to turn any of the children out of school, the Sisters used what little money they could gather to enlarge the capacity of the school. As a result of this work, a new convent is being erected—Sister Diane, the superior, writes to tell us that sickness is frequent among the Sisters due to the lack of living space. Only one or more of the other nuns might have contracted it and spread it through the entire group. \$4,000 will be considerable help in building a new convent just outside the city. Can you help?

Gregorian Masses THIRTY MASSES celebrated on thirty consecutive days for a deceased person — these are the GREGORIAN MASSES, named in honor of Saint Gregory the Great. Have your Gregorian Masses offered for your deceased loved ones? You can. If you wish, arrange now to have these Masses said for yourself after your own death. It is a beautiful thing to have them said for a living relative or friend after his or her death. On request we will be happy to send you information about Gregorian Masses.

NOT MERELY BY PREACHING but by the example of their lives devoutly lived, MOTHER AZEVEDO NABH SCANDAR will one day exhort their own countrymen to more holy living. They are now studying for the priesthood at the seminary of Saint Leo the Great in Egypt. As soon as they have finished their studies they will be sent to their flock through the sacramental system of our Holy Church. All the graces needed by the people under their care to lead holy and devout lives will cost \$500 to prepare each of these boys for the priesthood. Could you pay for the education of one of them?

ALWAYS NEEDED MASS INTENTIONS FOR OUR MISSIONARIES ALWAYS APPRECIATED. GOD MADE US both body and soul—and all of those who dedicate their lives to God as priests, sisters, and brothers, have an obligation to care for the needs of both body and soul. SISTER HILDA and SISTER VIOLET are novices of the MEDICAL SISTERS OF SAINT NAZARETH IN INDIA. They will spend their lives in the care of the sick — by the care they take of the sick bodies they will bring healing to many souls. It will cost \$200 to train each of them for their work as priestesses. Could you assume the obligation of paying for the training of one of these girls?

THE MORE MEMBERS we have in each of our MISSION CLUBS, the more and better help we can give to the missions. Will you consider joining one of these Clubs? The dues are one dollar a month. BASILIANs to build Mission Schools, CHRISTOSTOMs to assist seminarians, DAMIENS to care for Lepers, MARY'S BAMB to train novices, MONICAS to provide vestments for Mission Churches, OPHIAN'S BREAD CLUB to care for orphans, PALACE OF GOLD CLUB to care for the Aged.

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Member Audit he did impose fines and heavy fines, on the corporations themselves. The victimized customers now have the right to sue for their damages. This commercial conspiracy went on for four long years, day in and day out. If it was unknown to the men in the higher echelons of these corporations, for instance General Electric, and was excluded from their underlings acting on their own, the top officials and directors of these corporations should be fired immediately. By their own admissions they do not know what is going on in their own companies; in the most sensitive and most important areas of their enterprises they should be judged incompetent, economically risks and unworthy to hold the positions they do. To date I have not received any personal letters or telephone calls from Chief Justice Cullen Ganev of how proud they are that the progress of their company is its most important product.

EDITOR, Rev. Raymond B. Boster, ASSOCIATE EDITORS, Rev. Paul J. Courtney, Rev. James Doherty, Mr. Richard Bowles, MANAGING EDITOR, Fred W. Fries, ADVERTISING MANAGER, James T. Brady. Price \$4.00 a year. Published Every Friday

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SEARCHING THE SCRIPTURES

Which translation of the Bible is best?

By IGNATIUS HUNT, O.S.B.

Catholics are in no way obligated by law to read the Bible. In fact, during a time of stress, two Roman Pontiffs (Paul IV in 1559 and Sixtus V in 1590) decreed that permission from the Holy Office was required before reading the Bible in vernacular. Happily such a state of affairs did not long endure.

Through a long history of the Church, Catholics have been the privilege of Catholics to read the Bible, and the strongest encouragement and exhortation in this regard has often been given to her children by the Church.

St. Jerome, addressed in the liturgy as "the greatest teacher in interpreting Sacred Scripture," went so far as to say that "ignorance of Scripture is ignorance of Christ." Yet the Church does not force us—she merely invites us "to drink deep of both Old and New Testaments, for in both we find Christ" (St. Ambrose).

Catholics of our time are faced with a very practical problem with regard to the Bible, and that is which version of the Bible should they use.

Note that we have used the word "version"—for this means "translation." When we speak of "text" of the Bible we refer to the original texts (none of which are preserved for us in their absolutely original copies).

TEXTS are in Hebrew (most of the Old Testament), Aramaic (e.g., parts of Daniel and Ezra) or Greek (most of the New Testament). Since few are in a position to work with these texts, most Bible-reading must rely on a version if they are to receive "the encouragement which the Scriptures give" (Rom. 15, 4).

It will not hurt to state once more that it is the original texts that were primarily inspired. Versions are inspired *invalentim*, as they faithfully transmit the thought and spirit of the original text. It is of the greatest importance then to have the best translation possible, for not all of them are marked by the same excellence.

The Bible has been translated into many languages, often (as in English) many times over. The very first version of the Bible was the Septuagint (Greek) translation of the Old Testament. This version was made only gradually (roughly from 250 to 150 B.C.), and shows the marks of different workers of unequal talent. Other Greek and various Latin versions were made in the early Christian era before the time of St. Jerome. In the Christian West the Latin Vulgate translation, largely the work of St. Jerome, gradually gained the ascendancy and, despite vernacular translations, really reigned supreme until 1943.

It was then that Pius XII re-explained the position of the Vulgate and urged translations from the original texts ("better than any, even the best translation")—no longer from the Vulgate. Hence the post-1943 trend.

AS FAR AS complete English translations of the Bible are concerned, Catholics must rely on the disposal of the Douay-Rheims version (in its various revised forms), now regarded as obsolete in line for respect, but delayed retirement. They also have the complete Bible as translated from the Vulgate (with an eye to the original texts) by the great British scholar, Msgr. Ronald Knox.

Though having distinct literary merits, the Knox version is often a paraphrase rather than a translation and cannot be trusted for accuracy. Knox is especially weak in his Old Testament work.

Let us hasten to grant, however, that this version won not few Catholics over to Bible-reading, and that Knox at times offers very precious insights into the meaning of New Testament passages.

The Catholic Biblical Association of America, under sponsorship of the Confederation of Christian Doctrine is slowly (especially since the death of the late Archbishop O'Hara) producing a complete version of the Bible.

The New Testament (from the Vulgate) came out in 1941. Next (in 1952) came volume 1 of the Old Testament (including the first eight books, and translated from the Hebrew). In 1955 came volume 3 of the Old Testament (containing the seven Wisdom Books). Volume 4 (Prophecs) should appear in early 1962, while volume 2 is far from being ready for publication. Furthermore, while the work on the Old Testament is acceptable, it is not nearly what it might be, especially as regards footnotes.

The New Testament being completely re-translated from the original Greek text. It is impossible to say when the complete Confraternity Bible will appear, and it is going to be a work of unequal value unless an overall effort is made. Furthermore, it is too expensive to buy five separate volumes—only three of which are now on the market, and which may be replaced (if the New Testament).

While Germany, France, Spain and Italy have several versions on the market—all from the originals—we have not produced even one!

THERE IS STILL hope that a substantial English translation of the famous Jerusalem Bible (in French) will be given us by Father Alexander Jones of Upton, England. This was promised for 1958 at one time, but obstacles have arisen that may put its completion well beyond 1962. This, in the mind of the present writer,

Saints of East and West



SAINT HELEN . . . Wife of Constantine Chlorus, by whom she was the mother of the Emperor Constantine the Great, and became the King of the East. St. Helen was most liberal in aims and was responsible for the building of many churches, especially in Palestine. Her name is traditionally associated with the finding of the true cross in a rock cistern near Mount Calvary. Feastday, August 18.

would far surpass anything else that we have in English; for the Jerusalem Bible is probably the best translation of the Bible that has yet been made. It is equipped with introductions, reliable footnotes, divisional headings and valuable cross-references.

We are, of course, blessed with a number of good English translations of the New Testament by Catholics, e.g. Westminster, Spencer, and Kleist-Lilly—all of them on the original texts. These may all be recommended, especially for their accuracy, if not for their English excellence.

OUR PROBLEM is a complete Bible in good, accurate and readable translation. What we are about to consider will probably

THE LIFE OF OUR LORD

They understood not

By F. J. SHEED

The Transfiguration of Our Lord upon the mountain followed by the healing of the demoniac, we may place in early August. Ten weeks later, around the middle of October, Our Lord was in Jerusalem for the Feast of the Tabernacles. By then, the Galilean ministry begun Capernaum, begun a year and a half earlier by the time of the end of From October until the Good Friday of His death He would be mainly in Jerusalem, Judea.

About the ten weeks that still remained of His time in Galilee, we do not get much detail. St. John tells us nothing at all. The other three tell only of Our Lord doing His special work of preparation upon the Twelve—His concentration upon this may well have been His reason for not wanting all Galilee to know that He was there (Mark IX.29). There is only one miracle recorded—the catching of the fish with the tribute money in His mouth (Matthew XVII.24), but even that we may see as part of His instruction upon the headship of the Kingdom.

He gives the apostles a great deal of pastoral moral teaching—on the Church principally, on humility, on mercy, and on this life as preparation for the next. He strikes men of our time as the dimness of their understanding of what lay immediately before Him. We, who know that order and duty and trust are the dimness of their understanding of what lay immediately before Him. We, who know that order and duty and trust are the dimness of their understanding of what lay immediately before Him. We, who know that order and duty and trust are the dimness of their understanding of what lay immediately before Him.

After the healing of the demoniac, the apostles asked Our Lord why they thought He had not been able to cast the demon out (Matthew XVII.18). "Because of your unbelief," was His answer.

"If you have faith as a grain of mustard, nothing shall be impossible to you"—even the moving of a mountain! Our Lord is not speaking here of the logical virtue of faith—of which all of us, we hope, have at least a mustard grain's worth. He is speaking of His power, operating in them. Perhaps it was now that the apostles said to Him "Increase our faith" (Luke XVI.9). Yet remains that even the highest is subject to those who have subjected themselves in total trust to Our Lord.

What may very well have kept their trust from reaching its last fine edge was their sheer failure to understand what He had told them about His death. Now He proceeded to tell them again.

"The Son of Man shall be betrayed into the hands of men and they shall kill Him; and after He is killed He shall rise again the third day" (Mark IX.30). They had heard Him say all of it before—except about the betrayal; this they were hearing for the first time; had Judas as yet the faintest suspicion that he would be the betrayer? Anyhow, St. Mark tells us that the Twelve did not understand what He had said, and that they were afraid to ask Him.

What were they afraid of? It seems at least probable that what they really feared was what the answer might be: if the words meant what they seemed to mean, they would rather not know. Precisely because of their trust in Him, they could go on persuading themselves that behind the dreadfulness of the words there was some dreadful meaning—just as they hoped that there might be behind His talk of eating His flesh and drinking His blood. With the daughter of Jairus and the widow's son of Naim they had seen death subject to Him; how could He be subject to death?

But, we say in our impatience at their slowness, He told them what He would do for them, so that they should have known that He would be overcoming death in Himself as in those others.

Here, perhaps, hindsight betrays us. We must not assume that they knew, as we do, what He meant by "rising again." The Pharisees taught that everybody would rise again—in the next world. Did the Apostles grasp that they would meet Him here upon earth three days after His death? There is nothing in the Gospels to make us think that they did.

Rules for a Catholic

- We will not forget that the fundamental attitude of the Catholic who wants to convert the world is to love it.
- We will love our neighbors, and we will love those faraway.
- We will love our country and we will love the countries of others.
- We will love our friends and we will love our enemies.
- We will love the Catholics, we will love the schismatics, the Protestants, the Anglicans, the indifferent, the Moslems, the pagans, the atheists.
- We will love all social classes, but especially those more in need of help, of assistance, of promotion.
- We will love those who scoff at us, those who despise us, those who oppose us, those who persecute us.
- We will love those who deserve to be loved and those who do not deserve it.
- We will love our times, our civilization, our technique, our art, our sport, our writing.
- We will love, trying to understand, to sympathize, to esteem, to serve.
- We will love with the fullness of God.

—Cardinal Montini

THE FAITH EXPLAINED

What is man?

By REV. LEO J. TRESE

Man is the bridge between the world of spirit and the world of matter. (It is obvious, surely, that we use the word "man" to designate all members of the human race, male and female.)

The soul of a man is a spirit and is similar to the nature of an angel; the body of a man is physical matter, similar in nature to an animal. Yet man is neither an angel nor a beast: he is a being in his own right, a being with one foot in time and one foot in eternity. Philosophers define man as "a rational animal"—the word "rational" indicating man's spiritual soul, the word "animal" indicating his physical body.

Considering how prone we humans are to pride and vanity, it is strange that we give so little thought to the fact that we are such marvelous beings. The body alone is sufficient cause for wonderment. The skin that covers our body, for example, is a protective sheath that would be worth millions to the scientist who could produce it for commercial use. It is elastic, it is self-renewing, it will not let in a particle of air or matter or water, and yet it will let all those things out. It maintains the body at a constant temperature of 98.6 degrees, regardless of whether and outside temperature.

WHEN WE LOOK inside, the marvels of the body are even greater. There are the tissues and membranes and muscles that make up the organs; the heart and the lungs and the stomach and all the rest. Each organ is made up of a galaxy of parts like a cluster of stars, and each part of the organ, each cell, concentrates its labors on doing the work of that particular cell—circulating blood, or breathing, or digesting food.

The various organs carry on their work twenty-four hours a day, without conscious thought or direction from the mind. And (most amazing of all!) although each organ seems exclusively intent on its own work, yet all constantly work together for the good of each other and for the good of the whole body.

Giving support and protection to the whole organism that we call the body is the skeleton. It gives us the rigidity we need to be able to stand and sit and walk.

The bones provide the anchoring posts for the muscles and tendons that make movement and action possible. They also provide protection for the most vulnerable of the organs; the cranium protects the brain, the vertebrae protect the spine, the ribs protect the heart and lungs. Besides doing all this, the ends of the longer bones also help in the making of red blood corpuscles.

ANOTHER awesome thing about our body is the manufacturing processes that it is carrying on all the time. We put food and water into our mouths and then forget about them; the body takes over from there.

By a process that biology can explain but cannot reproduce, the digestive system changes our bread and meat and beverages into a liquid of living cells that constantly bathes and nourishes every part of the body. This liquid food, which we call blood, contains sugars and fats and proteins and many other

elements. It flows through the lungs and picks up oxygen, which it carries, along with nourishment, to every other part of the body.

The nervous system is another object for our admiration. Really there are two nervous systems—the motor nervous system, by which the brain controls the movements of the body (my brain commands, "Walk," and my feet obediently pick themselves up), and the sensory nervous system by which we feel pain (the body's vigilant sentinel against sickness or injury) and by which the outside world is brought to the brain through the sensory organs of sight, hearing, touch, taste and smell.

These organs themselves are further prodigies of design and precision. Again the scientist, the anatomist, the biologist, the oculist—can tell us how these organs work, yet the greatest scientists cannot make a human eye, or build an organ of hearing, or manufacture a single taste bud.

The litany of the body's marvels could be prolonged indefinitely—we have touched only a few of them here, a mere glimpse of what a superbly made-up physical self, we would find more wonders to admire than he would find in a trip to Grand Canyon and Yosemite and all the tourist attractions of the world.

OUR BODY is only one half of us, and the lesser half by far. But it is a gift to be valued, a gift to be grateful for, a fitting habitation for the spiritual soul which gives it life and power and meaning.

Like the animals, man has a physical body, yet he is more than an animal. Like the angels, man has an immortal spirit, yet he is less than an angel. In man, the world of matter and the world of spirit meet. Body and soul are fused into the one complete substance that we call a human being.

Man's body and soul are not joined together in any casual sort of way. The body is not merely an instrument which the soul uses in the way that an automobile is the instrument of its driver. The body and soul were made for each other. They are fused and linked together so intimately that in his life at least, neither can get along without the other.

If a piece of copper and a piece of zinc are welded together, they form one piece of metal. However, their union in that case is what we call an "accidental" union. No new substance has resulted. Anyone can see that it still is a piece of copper and a piece of zinc. But if the copper and zinc are melted down and then mixed together, we get a new substance, which is called brass. Brass is neither zinc nor copper; it is a new substance composed of both. In somewhat the same way (no example is perfect) man's body and soul united in the one substance which we call a human being.

THE CLOSENESS of the union that binds body and soul into one personality is seen from the way body and soul interact upon each other. If I cut my hand, it is just my body that is hurt. If my soul, too, suffers, all of me feels the pain. And if my soul is afflicted with worry, my body takes part in the worry, and may develop ulcers or some other disorder. If my soul is struck with fear or anger, my body will reflect the emotion; my face will flush or grow pale, my heart will beat faster; in a dozen

ways my body will share the emotion with my soul. The human body, then, is not to be despised as a mere accessory to the soul. At the same time we do recognize that the soul is the more important part of the complete person. It is the soul that is deathless; and it is due to the immortality of the soul that the body will, in the end, be delivered from the death which is its due.

The fact that the body is such a marvelous work of divine planning and power, with millions of tiny cells formed into the various organs and all the organs working together in such wonderful harmony for the good of the whole body—this fact alone argues a fact of what a magnificent piece of God's handiwork the soul must be. It is, we know, a spirit.

In considering the nature of God, we discussed the nature of a spirit. A spirit, we saw, is a conscious and intelligent being that is not merely invisible (as air is invisible) but absolutely immaterial; that is, with no physical matter in its makeup. There are no molecules in a spirit; there are no atoms in the soul.

THERE ARE NO measurements to a spirit; there is neither length nor breadth nor depth, any more than there is weight. That is why the entire soul is in every part of the body at one and the same time; not part of the soul in the head, and part in the hand, and part in the foot. If I were to lose an arm or a leg through surgery or accident, I would not lose part of my soul. The soul simply would cease to be present in what is no longer a part of my living body.

And when, finally, my body is so damaged by disease or injury that it can no longer sustain its function, then my soul will leave the body and I shall be adjudged dead. But my soul shall not be dead. Since it is completely immaterial (what philosophers call a "simple substance"), there is nothing about my soul that can be damaged or destroyed.

Since there are no parts, no basic elements into which the soul can be resolved, there is no way in which it can decompose or cease to be what it is.

It is no wonder then that we say that God has made us to His own image and likeness. While our bodies are made of matter, our souls are made of the power and wisdom and greatness of God, yet it is our soul which is very especially a portrait of His Maker. It is a portrait in miniature, and an imperfect one at that. But the spirit that gives us life and being is an image of the infinitely perfect Spirit Who is God.

The power of intelligence, by which we can know and understand truth, and reason to new truths, and make judgments as to what is right and wrong—in all this we mirror the all-wise and all-knowing God. The power of free will by which we deliberately choose to act or not to act, is a likeness of the Infinite Freedom which God possesses. And of course our immortality reflects the eternal deathlessness of God.

Since God's inner life consists in knowing Himself (God the Son) and in loving Himself (God the Holy Spirit), we approach most closely to the divine Image when we use our intelligence to know God—by reason and by the grace of faith now, and by the "light of glory" in eternity; and when we use our free will to love the Giver of our freedom.

Mass Calendar

By REV. ROBERT W. HOVDA

■ FEB. 19—First Sunday in Lent. Lent looks to Baptism, to the baptismal resurrection celebration of Easter. The lessons of today's Mass—the temptation of Our Lord in the desert and the paradox of struggle and peace of pain and joy, in the Epistle—teach the Christian community that Baptism is not only a once-for-all transformation but is also the inauguration of a pattern.

The pattern is that of the passion, death and resurrection of Jesus, whose resurrection celebration knows temptation and may know sin. He knows that, although all things are good, all things do not possess the same value. And that sometimes a choice must be made between a greater and a lesser value. His life is a repeated choice of resurrection. The liturgy of Lent, the Church looks to the Word for clues as to which values are the greater.

■ FEB. 20—Monday of the first week in Lent. The greatest value is love, because God is love—and because in the Christian pattern of death-to-life of suffering-to-happiness, the greatest happiness are closely bound to love. It is the expression of love and the cause of happiness.

The first reading from the Old Testament, teaches God's love for men, His providence. And the Gospel is Jesus' puzzling message about judgment, which is puzzling until Christians realize that all Commandments and all virtues are somehow contained in the first and fervent charity.

■ FEB. 21—Tuesday of the first week in Lent. This Christian emphasis on love, on respect, on responsibility for self and care for others, could degenerate into sentimentality if it were not for the light of the Most High. Today, both the prophetic reading and the Gospel proclaim the otherness of God, the perfect holiness God before whom we kneel even at his best, needs repent-

(Continued on page 9)

Know Your
Christian Symbols



Shell — Baptism

The shell is a common symbol for the sacrament of Baptism. A shell, or a container in the form of a shell, usually is used in pouring the water of Baptism on the head of the person baptized.

Other symbols of the sacrament are the baptismal font, the white robe bestowed as an emblem of innocence, the lighted candle typical of the illumination of faith, fishes representing Christians, and water.

Baptism, frequently called the "first sacrament" and the "door of spiritual life," is the sacrament by which men are born again in water and the Holy Ghost. It gives souls the new life of grace by which they become children of God and heirs of heaven. Baptism renews all sin, original and actual, and the punishment due to sin.

Our Lord after His resurrection commanded His disciples: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit . . ." (Matthew, 28, 19).

Earlier He had told Nicodemus: "Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God" (John, 3, 5).

7th in a series sponsored as a reader service by Indianapolis' Outstanding Colonial Mortuary

MORTUARY

MERIDIAN AT 19TH STREET

Movies and Television

NEW YORK—The National Legion of Decency, which warned Catholics against foreign or independently produced movies which are not submitted to the Motion Picture Code Administration or the legion.

"For the practical moral guidance of our people, any film which does not carry a Legion of Decency rating is by that very fact unworthy of the patronage of the faithful," says Thomas F. Little, executive secretary of the agency, said.

VATICAN CITY—Movies may soon have to be considered a school of immorality, a Vatican official said here.

Mgr. Albino Galletto, secretary of the Pontifical Commission for Motion Pictures, Radio and Television, said in L'Osservatore Romano.

"If figures are an indication, and if the moral decadence of movie production continues along the same lines as in the past year, it will not be long before we shall have to consider movies as a school of immorality and corruption."

Mgr. Galletto's observation in the Vatican City daily was based on the statistics of the Italian Catholic Movie Center—member of the National Legion of Decency in the U.S.—that only 25 per cent of the 48 Italian and foreign movies shown in Italy in 1960 were morally acceptable for all.

The center said that 41 per cent were negative—totally unacceptable or to be avoided—and that the remaining 21 per cent could be viewed only with moral reservations.

By far the greatest single offender was the Italian movie "The Last Days of Pompeii," which, during 1960, it said, 61 per cent of all movies produced in Italy were judged as negative.

American movies also came in for criticism. In 1960 only 28 movies out of a total of 267 were judged as morally acceptable. But last year 37 out of 188 U.S. productions were classified as negative. English and German productions followed the general trend of the center report, and French movies were outstanding for their morbid subjects.

NEW YORK—The National Council of Churches has under consideration a proposal to set up a Protestant film review board to rate movie scripts and finished films.

The council, largest federation of Protestant and Orthodox churches in the nation, received the proposal from its Broadcast and Film Commission.

Under the plan, a full-time three-man board would be set up to evaluate every screen play submitted to the Motion Picture Code Administration, a cooperative agency maintained by the movie industry.

THE PROTESTANT group would offer moral evaluations of the scripts. It would also rate finished films. The scripts would be rated in categories ranging from "approved for the family" to "totally objectionable."

The proposal was endorsed by the Broadcast and Film Commission (Feb. 9) during its annual meeting here.

The commission received the

Radio and TV Programs

INDIANAPOLIS AREA
 Sunday Television
 8:30 am—Sacred Heart(8)
 10:30 am—Catholic Hour(8)
 10:30 am—Look to And Live(8)
 12:00 pm—Radio News
 6:00 am—Sacred HeartWFAS
Sunday Radio
 6:15 am—Sacred HeartWJSH
 8:30 am—Ave Maria HourWJSH
 10:30 am—Hour of St. FrancisWJSH
 9:30 am—Catholic HourWJSH
Monday New India
 7:45 am—Radio 7
CONSERVATIVE AREA
Radio-Sunday
 12:00 am—Hour of St. FrancisWCOR
FRANKFORD AREA
Sunday Television
 11:30 am—Hour of St. Francis(14)
 11:30 am—Catholic Hour(7)
Saturday
 4:15 pm—Catholic Hour(18)
Radio Programs
 6:30 am—Ave Maria HourWJPS
 8:45 am—Hour of St. FrancisWJPS
 1:00 pm—Catholic HourWJPS
Saturday
 5:00 am—Local Catholic HourWJPS
MADISON AREA
Radio-Sunday
 7:15 am—Hour of St. FrancisWJPS
HOPEWELL AREA
Radio-Sunday
 11:00 am—Hour of St. FrancisWJPS
 1:00 pm—Sacred HeartWJPS
NEW ALBANY AREA
Radio-Sunday
 4:30 am—Catholic HourWJPS
 11:30 am—Hour of St. FrancisWJPS
 4:30 pm—Catholic HourWJPS
 7:30 am—Hour of the CrucifixWJPS
 7:30 am—Ave Maria HourWJPS
 9:15 am—Your Catholic VisitorWJPS
 10:45 am—Hour of St. FrancisWJPS
 7:30 am—Catholic HourWJPS
 10:45 am—Thought for TodayWJPS
 11:00 am—Hour of St. FrancisWJPS
TUESDAY
 7:40 am—Local Catholic HourWJPS
RICHMOND AREA
Radio-Saturday
 6:15 am—Hour of St. FrancisWJPS
 7:15 am—Sacred HeartWJPS
Radio-Sunday
 9:30 am—Hour of St. FrancisWJPS
TELL CITY AREA
 6:00 am—The RosaryWJPS
 7:00 am—Sacred HeartWJPS
 7:15 am—Catholic HourWJPS
 7:30 am—Hour of the CrucifixWJPS
 11:00 am—Students of W. BidenWJPS
 11:00 am—Hour of St. FrancisWJPS
 9:30 am—Thought for TodayWJPS
 7:15 am—The CrucifixionWJPS
TERRA HAUTE AREA
 1:00 am—Catholic HourWJPS
 6:00 am—Catholic HourWJPS
Sunday Television
 8:00 am—Catholic Hour(17)
 Radio-Daily
 8:45 am—Catholic HourWJPS



ORGANIZE READING PROGRAM—Twenty-two 7th and 8th grade pupils attending the three Catholic parish schools in Richmond, Ind., have inaugurated the Junior Great Books discussion program in their area. The first meeting was held on February 1. A nine-member advisory board of laymen will direct the Richmond program. Two of the participants shown above, left to right, standing, are: Chris Bradbury and Becky Harris. Seated, left to right, are advisory board members: William Niersbach, Mrs. Wayne Tolon and Clarence Teschlag. Standing is Dr. John Barnhart, one of the discussion leaders. (Photo courtesy Richmond Palladium-Item)

• ANNE CULKIN

Awkward introductions

Dear Miss Culklin:
 What do you say to a boy when you are introduced to him and know very little about him? I find myself grasping for strains, all of which seem to be the wrong ones.

has the sport he follows most consistently, and with his particular grip on the school he attends. A quick review of these topics will reveal speedily enough where a boy's major interests rest. Nor need your search for this be either painful or protracted. The fact that you are interested in him and are searching for his reactions will be a pleasant experience for him. There need be no awkward grasping for straws at all if you maintain the conversational lead to the point

where it becomes obviously unnecessary.
 Dear Miss Culklin:
 Is it a personal question to ask a boy of sixteen if he shaves?
 Marjorie (twintons)

Dear Marjorie:
 You bet it's a personal question whether you be fourteen or forty. Here's a boy of sixteen who doesn't shave; he will regard your question as a challenge to his manliness. So he does shave? Then you seem to be implying that he is either neglecting it or doing a poor job of it!

Dear Miss Culklin:
 If a boy takes the time, effort and the money to win you a teddy bear at an amusement park, and he expects a kiss, should you kiss him?
 Jill E.

Dear Jill:
 It would be so easy and romantic to answer you with "heavens, yes!" However life as we live is seldom a matter of "boy meets girl, boy gets girl" in the classical Hollywood fashion. A kiss is a sign of true affection (family) or real love (fiancee). As payment for hamburgers, movies and yes, even teddy bears, a kiss can easily become far less than that.

Dear L.E.:
 First introductions can be awkward for people of all ages. However, one must discover with all possible speed the real interests of the party to whom we have just been introduced. The average teenage boy in America at least, is concerned with the car he wants or



Plan television college network

AUSTIN, Tex.—Four central Texas Catholic colleges and universities will take part in closed-circuit television instruction next fall.

The pilot project is a three-campus network now operating in Austin.

Courses originate at the university of Texas and are beamed to St. Edward's University, operated by Holy Cross Fathers, and Huston-Tillotson, a college for colored students.

Plans to extend the network next fall will add eight colleges and universities. Included will be St. Mary's University, Our Lady of the Lake College and Incarnate Word College, all of San Antonio, in addition to St. Edward's.

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 7052 W. Washington St. CH. 4-4774
 3447 College Ave. WA. 6-6056

Recollection set by Oblate group

On Sunday, Feb. 26, the Indianapolis area Oblates of St. Benedict and their friends will hold an afternoon Recollection from 1:30 to 4 p.m. at the Chapel of Our Lady of Grace Academy, Beech Grove.

Father Paschal Boland, O.S.B., from St. Meinrad's Archabbey, will give the conferences. Anyone interested in becoming an Oblate or desiring further information may call Mrs. Mary Knue, AT 3-2782.

Assumption plans dual card party

The Women of Circle No. 2 of Assumption Altar and Rosary Society will sponsor two card parties on Sunday, Feb. 19, in the school hall, 1165 S. Blaine Ave.

Each other and other games will be played starting at 2 p.m. and again at 7 p.m. Refreshments will be served between games.

A brass and black table lamp will be awarded in addition to table and door prizes.

Mrs. Barbara Cuy, Mrs. Virginia Roach, Mrs. Louis Kratoska and Mrs. Clara Kramer are chairmen in charge of the parties. The public is invited.

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Downey KC ladies elect new officers
 Mrs. Mary Hall is the newly elected president of the Ladies Club of the Monsignor Downey Council 3660. K. of C. Other officers included: Mrs. Ann Laker, vice president; Mrs. Mildred Kremer, secretary; and Mrs. Rosemary Schudeknecht, treasurer.

The next meeting will be held Wednesday, Feb. 22, at 8:30 p.m. in the K. of C. Council Chambers on Thompson road. The hostesses will be the ladies of Our Lady of the Greenwood parish.

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Newman Mothers to fete husbands

The Newman Mothers Club of Butler University will entertain with a Husband's Night picnic dinner on Tuesday, Feb. 21, in the Social room of the American Fletcher National Bank, 2829 N. Meridian st.

Mrs. Edward Elliot, program chairman, will be in charge of the Sing-A-Long with the Newman Mother's Club Band.

Mrs. William Rohr is general chairman assisted by Mrs. Louis S. Beebe and Mrs. Edward Brown.

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FRIDAY, Feb. 17—(Live!) Rt. Rev. August Fussenegger and members of the Catholic Recreation Club.
MONDAY, Feb. 20—(Live!) Rev. William Cleary and members of Eastside Senior CYO.
TUESDAY, Feb. 21—(Tape) Rev. William Cleary. Requested by a member of the Apostolate in Thanksgiving for Special Favors.
WEDNESDAY, Feb. 22—Program Cancelled.
THURSDAY, Feb. 23—Program Cancelled.

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Two seminars will conduct the course. They are St. Mary's Seminary, Roland Park, Baltimore 10, Md., and the St. Paul Seminary, 2200 Grand Ave., St. Paul 1, Minn.

ALL IN A DAY—Perhaps the individual who traveled the greatest distance to attend "Carroll Ritter Day" observance in Indianapolis last Sunday was Dr. Thomas P. Carney...

NAMES IN THE NEWS—Marion College graduate Bob Moran, now attending the Indiana University Department of Speech and Drama, has a leading role in "She Stoops to Conquer" to be presented on Friday and Saturday, Feb. 17 and 18.

NEW OUTLET—One of the newest radio stations in the archdiocese is that of WSVL (1530) "The Voice of Central Indiana," Shelbyville, which went on the airwaves January 14.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Harry Garrett of St. Elizabeth's parish, Cambridge, City, who observed their 50th Wedding Anniversary this past week.

GOOD RESPONSE—Reports from around the archdiocese indicate that the "Holy Name Revivalization Plan" recently adopted by the Archdiocesan Council of Catholic Men, is receiving widespread favor where it is being implemented.

SUMMER SCHOOL PROGRAM—The Catholic University of America, Washington, D.C., will present a workshop entitled "Philosophy and the Integration of Catholic Education" from June 16 to 27.

MAKE LENTEN MEALS EASIER. Those wonderful little fish from the cold coastal water of Maine will add welcome variety to Lenten meals... NEPTUNE sardines.

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Masses

(Continued from page 7) ... But hope is still here, for he forgives as he chastises.

FEB. 22—Ember Wednesday in Spring. That God speaks to man in man's time and place and language—a notion basic to the Christian religion—is the message of this Mass and the most Lenten. And he must respond, and he must act—he must do the will of the Father. He can make no demands, he can require signs.

But God, who created time, knows its importance to finite man. Hence the references to 40 days and 40 nights, and the three days in which both Jonah and the Son of Man know darkness. The time cycles of the liturgy, with varying emphases and varying degrees of solemnity, would be irrelevant in heaven. On earth they make sense, because it is in this milieu that man operates.

FEB. 23—Thursday of the first week in Lent. Man, then, needs on earth a special time of penance, or repentance, a time for leaving the city of the Lord. Today's first lesson is a stern reminder that man is judged, not on the basis of the corporate guilt of the race, nor in terms of solidarity in sin, but rather on the basis of his deeds and intentions.

And the Gospel says the same thing in a different way: The Canaanite woman is not rejected because she is not of Israel, not because she is not of the people. Again corporate guilt is not the issue. It is rather the personal response of faith.

FEB. 24—Ember Friday in Spring. St. Matthias, Apostle. Lent is interrupted to celebrate the feast of the apostle called to take the place of Judas. It is the Apostle called (and the sacrament of Holy Orders of which they were the first ministers) which makes it possible for the Christian community to celebrate a hierarchy of ministry in which every Christian has his active and proper part, a true common prayer and community action.

FEB. 25—Ember Saturday in Spring. The several readings in today's meditation Mass accentuate the covenant which God has established with mankind, the praise due him for this gift, the moral response of man to the covenant-event, and the transfiguration and elevation of Christ's triumph. It is the promise of resurrection which gives meaning to the repentance and labor of Lent.

President stresses need to recognize religious conviction

WASHINGTON, D.C. — Americans need to recognize the principle of religious liberty but the principle of religious conviction, declared President John F. Kennedy yesterday.

The Chief Executive addressed the annual Presidential Prayer Breakfast which marked the 17th Christian Leadership Conference held under sponsorship of International Christian Leadership, Inc., a predominantly Protestant group which sponsors prayer breakfast and luncheon meetings among business men and political leaders, both in the United States and abroad.

Evangelist Billy Graham brought the principal message as members of the House and Senate prayer breakfast groups, together with high-ranking officials of the government, gathered at the Hotel Mayflower here.

"I think it is appropriate that we pay tribute to that great principle which is enshrined in the First Amendment to the Constitution, the principle of religious independence, religious liberty, and religious freedom," the President said.

"But I think it is also important that we pay tribute and acknowledge another great principle and that is the principle of religious conviction." "In this nation, freedom has no significance unless it is accompanied by conviction," he declared. In a personal testimony of his own faith, President Kennedy said, "No man who enters into the office to which I have succeeded can fail to recognize how every President of the United States has placed special reliance upon his faith in God."



WOOD'S AUTHOR—Sister Georgiana, S.P., goes over a section of her latest book, "French Dramatizations," with two of her students, sophomores Mary Campbell (left) from Towson, Md., and Kay Clemens from Piqua, Ohio.

Which translation

(Continued from page 7) ... never be far from reliable. The Jerusalem Bible in but 10 years has already begun its third, revised edition—yet the changes are not astounding. They are mostly of a minor character.

Translations differ in their spirit and purpose, too. Some translators aim at the idiom of common parlance (Knox); others try to be slavishly literal (Spencer); still others strive for a reverential tone. All of these translations have their purpose; yet they must convey the meaning of the original text if they are to be regarded as good translations.

The Church will always be solicitous about the translations of the Bible that her children use. This is not merely her right, it is her duty. Conditions today have made it possible for her to grant liberties that she could not reasonably have granted in earlier times and under different conditions.

WE MAY today hope that Catholics today will take advantage of their opportunities and once again familiarize themselves with the inspired Word of God. This is not only to their personal advantage. It is to the advantage of the entire Church, and of the ecumenical movement in which the Bible must, of necessity, play a large part.

The Bible, situated in the genuine setting of tradition, is, as much as anything else, bringing the Christian denominations together. Catholics, as Jaroslav Pelikan has stated, are re-examining their Bibles; Protestants are re-examining tradition.

Next week: Genesis 1-11: Israelite Pre-history. (Copyright by The Catholic Reporter)

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Vincent de Paul group slates General Meeting

The quarterly General Meeting of the Particular Council of Indianapolis, Society of St. Vincent de Paul, will be held in the Cathedral Social Center, 1324 N. Pennsylvania St., at 2:30 p.m. on Sunday, Feb. 19.

All active and honorary members of the four Indianapolis conferences are urged to attend. The council now invites to this meeting pastors or laymen who are interested in the Vincentian work and particularly those living in parishes that do not now have Conferences.

While the active membership in the Indianapolis Conference is comparatively small, the regular reports of their activities present an interesting picture of the potential phases of Spiritual and Corporal Works of Mercy that might be accomplished by active Conferences in all of the parishes coordinated through the Particular Council.

Active members attend the weekly meetings and perform the actual work of the Conferences in ministrations to the poor, the aged, and the sick, while Honorary members participate insofar as they can in the Conference activities.

Parish schedules fish-fry dinners

Three fish-fry dinners will be served to the public at St. Christopher parish in Speedway during Lent. The first dinner will be on Friday night, Feb. 17; the second on Friday night, March 3; and the third on Friday night, March 24.

All the dinners will be served cafeteria style in the dining room of the school building, 5353 West 16th St., beginning at 5 p.m. Carry-out service will open at 4:30 p.m.

Mr. Joseph Geiman, Jr., president of the Altar Society, is general chairman. The public is invited.

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St. Bernadette's sets chili supper

The Women's Council of St. Bernadette Church will sponsor a chili supper on Saturday evening, Feb. 18, in the school cafeteria, 4838 Fletcher Ave. Chili, coney, hot dogs, cole slaw, dessert and beverage are on the menu. Serving will be from 5 to 8 p.m. Carry-outs on all but chili. Mrs. Mary Martin is in charge. The public is invited.

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