

THOMAS C. HASBROOK

Blind Father of Year' feels title is premature

This is the reaction of former diana legislator Thomas C. asbrook to the honor he was



abrook to the henor he was awarded I as it week as "Blate" of the beauting the was awarded I as it week as "Bather's by Car." (Dosen by the National Day Co.amittee, the Feature of Mary parish, dianapolis, received the Carecived the Carecive

Cornerstone rite set at St. Luke's

THE HASBROOK story begins n January, 1944. Newly commis-

He and his wife, the former Mary Jane Thompson, are the parents of six children ranging.

Church outlook brighter in Dominican Republic

Archbishop Schulte will administer the Sacrament of Confirmation to a class of adult converts Sunday, June 18, at 4 p.m. in SS. Peter and Paul Cathedral. All those to be confirmed, and their sponsors, are asked to assemble at the Cathedral at 3:30 p.m. for a brief instruction.

member of the President's Committee on Employment of the Physically Handicapped.

• He is vice president and foundation chairman of the Indiana Chapter of the National Society for the Prevention of Blind-

A better-than-average athlete in high school and later at Indiana University, he now confines his athletic activities to swimming, which he frequently enjoys with his children in the neighboring Broad Ripple pool,

He can hold his own on a dance loor and plays a good game of oridge. The only concession he sks at the bridge table is that ach player announce the eard layed and that his partner read if the eards in the dummy when e wins the bid.

Delegate warns intellectuals of the dangers of secularism

MILWAUKEE—The Apostolic Delegate to the U.S. counded a warning here to Catholic intellectuals who court ecularism in the hope of being accepted in intellectual

Archbishop Vagnozzi alluded also to "the complaint . . . voiced more than once that in high ecclesiastical circles the intellectual is often underestimated and also mistrusted.

Polish prelate hits secularism

istic governmental system fails to satisfy man's spiritual hunger and so "will dig its own grave," Stefan Cardinal Wyszynski as-serted in a Warsaw statement

sounders in the hope of being accepted in intenectual circles.

Archbishop Egidio Vagnozzi said (June 3) in the baccalaureate sermon at Marquette University, from which he received an honorary degree, that he is "concerned with the uneasiness and proccupations of succeedable intellectuals." and the succeedable intellectuals is measured up satisfactorily exhibits to traditional positions appears to traditional positions appear

facing problems with adequate answers and assuring directions."

"They seem to feel," he continued, "that every effort has to be made in order to build a bridge between modern secular thought and Catholic thought, and thought and Catholic thought, from positions traditionally accepted in the past, in the expectation of being acknowledged and accepted in the intellectual circles of today,

"In an attempt to obtain this acknowledgement and accept-ance, they are inclined to introduce interpretations of Catholic teaching which often appear to be contradictory to what has been believed not only in the last century but in the preceding centuries as well."

ARCHBISHOP Vagnozzi said

ARCHBISHOP Vagnozzi said the first area of danger relates to the "dispute amongst Catholic scholars concerning the idea of history as applied to both the Old and New Testaments."

nistory as applied to both the old and New Testaments."

Noting that this dispute takes its foundation from Pius XII's request that exegetes investigate to the control of the control of

Election scheduled at Lady of Grace



VOL. I. NO. 37

BOLD EXPERIMENT

6 lay theologians ready to start convert work

SAN FRANCISCO — Can laymen take over more jobs within the Church, thus free-ing priests for pastoral and sacramental duties?

Sacramental (duties?

That question underlies a bold experiment nearing the end of its countdown here. On its success or failure rest the hopes of many priests and laymen alike, hopes that the Church in the U.S. is prepared for an exciting new era in religion.

Their object: To prove that parishes can pay as well as pray their way to more con-verts.

The 12 parishes involved, eight in Arizona, four in California, will pay the men to conduct inquiry courses for people interested in or ignorant of the Catholic Church and its doctrines. Each man will receive \$500 a month, with increments to \$1,000 by 1964. Each will work in two contiguous parishes that will share the cost.

ishes that will share the cost.

A SOLLO RETURN is expected on the investment. Converts between the convert share enough to defray the salaries of the convert-makers. That is, if the quality of the Catholics produced is as high as the experimenters anticipate it will be, Said Father Zimmers: "The in-

school history and math teacher. The six have been through 659 class hours of theology, liturgy, public relations, familiaristical with other religions, platform speaking, a nd salesmanship, Twenty-seven university professors, Protestant ministers, public relations experts, and advertising agency executives have had a hand in their instruction.

EACH HAS acquired a theolog

—Martin H. O'Brien, 35, a greying insurance broker who has been working part time to support his wife and six children; a convert and graduate philosophy student;
—Joseph E. Fresques, 26, a collegist who was counseling delinquent teenage boys in Los Angeles;
—George C. Raudol, 30, copy
—George C. Raudol, 30, copy
—George C. Raudol, 30, copy
—George C. Grander G. Grander G

Ask reform of bracero labor plan





FAMILIAR LANDMARKS—In Indianapolis when someone mentions Public School 9, the name of Miss Agnes Mahoney automatically comes to mind, and vice versa. The two have been synonymous since 1934, the year Miss Mahoney became principal there. She leaves her office for the last lime today after 48 years in the public school system as teacher, principal and friend of kriss. During that time she has given generously of her time to many Catholic organizations and youth activities. Her special project for over 40 years has been Sunday morning religious instructions for Catholic youth at the Indiana Boys' School in Plaintied.

48 YEARS OF SERVICE

What one woman gave to the public schools

Agnes Mahoney, veteran principal of Public School 9 in downtown Indianapolis, will "graduate" with her eighth graders this week. When she casually informed a mixed choral class recently a years as a teacher, principal of the decision to leave school after 48 years as a teacher, principal conditions of the decision to leave school downton, one of them piped up a teach of the decision to leave school too, Miss Mahoney?"

No. Miss Mahoney is not solved the decision to the decision to the decision to the decision to leave school too, Miss Mahoney?"

No. Miss Mahoney is not solved the decision to the dec

Give Your Child An Opportunity To Learn To Play The Piano

No. Miss Mahoney is not going to high school. Nor is she ready to the rocking chair on the possible school of the rocking chair of the school o "special interests" are her
"boys" at the Indiana Boys'
School in Plainfield. For more
than 40 years (long before the

mornings to them-teaching cate-chism, bymn-singing and giving instructions balks servers.

Also Mahoues morning has seen cash Sanday morning the seen cash Sanday morning to the seen cash Sanday morning to the seen town Indianapolis attending the town Indianapolis attending a bus for the 20-mile trip to Plainfield to be with her "boys." Last fall she moved closer to the Boys' School when she bought a new home in a subdivision near there, She now intends to spend more time with them after her retire-ment from teaching.

they have the opportunity.

"My first love, however, is special education," she stated. "I call and a special education teacher and that's where my older and that and that and the state and that and that and the state and that and

A NATIVE of Indianapolis, Miss Mahoney has never received any education in a Catholic school. As her parents before her, she attended Public School 4, located at 525 N. Blackford, by skipping rades she entered Shortridge High School at 12 and registered at the old Indianapolis Normal Seshool when she was 16, ("I didn't put my age down because I knew they wouldn't accept me.")

cause I knew they wouldn't accept me.")

Miss Mahoney had always with the season of the season with the season who was always being prouded for something he did not intend," she said. "He smiled all the smiled all the smiled and teachers frequently misum and teachers frequently misum after one of those incidents in his career, that I would be a teacher and would try hard to understand thindren."

After teaching in four differ-t public schools, she was ansferred to School 9 in 1932 cause of her success with ys. Her first class there was ungraded group of boys nging from subnormal to nius level.

"The first day I was there they asked me why I didn't cry like their other teachers had. The second day I saw a boy slip something into my smock pocket, reached in and discovered a snake. I was terrified, but I knew if I showed it my hattle was lest

Tributes to Miss Mahoney

Following are brief tributes to iss Mahoney from various ren-Miss Mahoney from various rep-resentatives of the educational, civic and religious community:

eivic and religious community:
"Miss Agnes Mahoney has been
one of the outstanding educators
in this community for many
years. Her influence has been
settemely constructive in the
lives of many of our cilizens,
There is no way to measure the
tremendous amount of good side.
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tremendous amount of good side.
There is no way to measure the
tremendous amount of good side.
There is no way to measure the
tremendous amount of the City of Indianapolis I want to thank her for
her contribution and wish her
well for the future."

—Charles H, Boswell, Mayor

her contribution and wish her well for the future."

—Charles H. Boswell, Mayer "For School 9 and its community Miss Mahoney has been more than a principal. She has been a real community leader, counsoler and frend of the pupils counsoler and frend of the pupils consecutive of the pupils of the

"I regard her as one of the institutions of Indianapolis and Marion County. While one can't quarrel with retirement, her leav-ing will be a loss to the commi-

-Judge Harold Fields, Juvenile Court

"Miss Mahoney was a member of Catholic Chartiles Board of Directors long before I became its director. She has been a very ratified member and is relied upon concerning problems of ju-venile delinquency. She has done outstanding work with Catholic Chartiles."

outstatuum, Charities."
—Msgr. August Fussenegger, Director of Catholic Charities Bureau

"We are happy to congratulate Miss Agnes Mahoney on a job well done. Since she is looking ahead to still more work, we wish her well and ask God to bless her abundantly." -Archbishop Paul C, Schulte

"A considerable void will be experienced in our public school

So I pulled it out and held it up and said: "Who knows that I just love snakes?" Then I said to the boy who brought it: "Wouldn't you like to take this out where it can get some air?" He prompt-ly fainted."

by fainted."

BECAUSE of the transient nature of School 9's district, there is a high rate of unrower among the state of the state of the state of the state of the semester was 717. Since September, however, 502 entered school, while 313 others left.

School 9 is engulfed in the downtown commercial area with its surrounding squalld rooming houses and crowded apartments which breed delinquency and unhealthy living habits. It has more than a representative share of problem children, each requiring special attention of the practical and the 20 teachers on the star of the state of the st

Problem children are made by adults, according to Miss Ma-honey, who has become an au-thority in the field. "We make their behavior, set a stare for them and expect them to do cer-tains behavior, set a stare for many things." So many things a small things of many things the many them and expect them to do cer-tains subdem behavior in chil-dren-broken bomes, economic conditions.

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system this fall, in fact in the entire community with the retireer, administrator and just friend of the kids.

"The best description of this dedicated and self-snerificing teacher-administrator was that he carried out to the fullest Our Lard's injunction "Suffer the little ones suffer teachers didn't want, little ones sometimes unwanted even by their parents, little ones with whom even she failed, but she still followed them to their prison cells,
"The career was not lip service

prison cells,
"Her career was not lip service
to the democratic ideal of each
individual's personal worth-nor
pious acquiescence on Sunday
morning to see Christ in every
human-her career was to live
democracy. Christianity in her
daily classroom and school relations."

"Dedication, understanding, a service of humor, and protound faith in God and man, are the quadities that make the great educator. In a long successful discovered to the service of the s

-Sister Mary Olivia, O.S.F., Dean, Marian College

—sister Mary Olivia, 0.5,F.,
Dean, Marian College

"Milss Malhoney has contributed
so many things in her work at
the Indiana Boys' School over a
period of torty years, in trying to
teach the boys the right patterns
of the. Her influence has beenclosed the second of the second of
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"Although we know she is retring from public life as a teach
excellent work and time she has
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ol." —Glen W. Harmeson, Superintendent of Indiana Boys' School

"If we could stabilize these hings, make the children feel ecure, we wouldn't need boys" omes and prisons. Of course, f we can ever get adults to be ecure in themselves, the children would be secure, too," she

"WE MUST GET back to the



SECURE With Celtic Savinas

e and thrifty work-women (and men, realize fully the se of sound savings its . . and each



FOR THE LAST TIME—On Friday mornings Miss Mahoney can be found in me 9 directing the mixed chorus. Despite her full-time duties as administrator, she contact with the various classes. She plans to lecture during the coming months ties in the hope of recruiting teachers into the special education field, with which associated throughout her teaching career. (Staff photos)

ticipate in family councils and share the household responsibilities. They also need happy conlines are the household responsibilities. They also need happy conPeople now don't know their next-door neighbor."
If Miss Mahoney had her way—
there would be no extended summer vacation for school children. "Our school is open til five every attennee. The children act there are the statement of the children act there are the season of the council of the

Among the many outside or-ganizations to which Miss Ma-honey belongs and participates is the Catholic Charities Bu-reau. She has served on its board of directors since the formation of the bureau 40 years ago.

MISS MAHONEY has received many citations from the community through the years. In 13st many citations from the through the years in 13st market with the control of the con

area of service mity."

The following year the Women's Council of the Indianapolis Chamber of Commerce cited her among the "top ten" professional women in the Indianapolis area.

In 1959 Miss Mahoney was pre-sented the Brais Brith American-ism Award "for her outstanding handlessed and the average work in service to lumanity."

During her 48 years in the feet her influence. So has the teaching profession Agnes Ma-

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HOW BELGIANS DO IT

Schools are kept private despite government aid

BRUSSELS — Peace now reigns on Belgium's academic front, and a political issue which was always a fighting one has given way to stability, at least throughout the 180°s.

The stable of the stable of

Congress planned on African family

JOHANNESBURG, South Africa
—A congress on African family
life will be held under Catholic
auspices somewhere in the Transvaal this autumn.

vaal this autumn.

The conference, an outgrowth of the recent South African Family Congress in Pretoria, will probably meet here from September 8 to September 10.

One of the main topics for discussion will be the effect of South Africa's labor system on the fam.

cussion will be the effect of South Africa's labor system on the fam-ily life of Africans. Thousands of African husbands must leave their families to obtain work in the cities. Family life in the tribe will also come under discussion.

10,000 Nuns behind Czech curtain

VIENNA-About 10,000 Sisters belonging to 41 different commu-nities still survive in communist-ruled Czechoslovakia.

This is reported by the Prague communist magazine, Kultura 1961, in an article on the Sisters' activities signed by Jaroslova

Reitmannova.

According to the article, all the Religious are working in hospitals and homes for the aged, taking care of incurable patients and mentally retarded children.

About 400 Sisters from 11 different orders live in one convent at Braunau where they are engaged in such activities as needle work, vestment making and baking alter breads.

"The government," says the article, "respects the strange customs of these nurs with the reservation that it does not want young women to seeduch themselves from the world and, therefore, does not permit new vocations,"

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The agreement of 1958 was passed almost unanimously by passed almost unanimously by the passed almost unanimously by the passed almost unanimously by the passed almost absolute for a passed as the p

the public schools, on the option of the parents, on the option of the parents.

UNDER THE Constitution, anynone can open a school on anyeducational level. The outcomes that beligious has four differstate schools established and run
by the central government, provinical schools depending on the
provincial government, principal schools for which local govprovincial schools for which local govprovincial schools for the Belgian
people are at least nominally
Catholic, and there are some
r,200 Catholic schools. Private
schools can be "adopted" as provincial or local schools. In many
total governments using this way
for fulfilling their duty to provide
schools. But such schools do not
lose their status as private
schools.

The 1935 pact between the

worner nonpartisan spirit. Twelve representatives from each party, aided by experts in the field of education, arrived at the conclusion that a democratic approach demanded the continuation of Beigium's present pluralistic system.

alistic system.

TO PROVIDE for basic uniformity of the four different school systems, and to allow for the systems and to allow for the systems and time the system of th

the present age of 14.

Certificates or diplomas granted by all schools are legally recognized as having equal value. Examination results are subject to inspection by national school inspectors.

by national school inspectors.
Schools operated by the central government or provincial and local government are public schools and are required to be inventral? in matters of religion, Because of the system of "adopting" religious schools, the precedent of the content of the

THE SCHOOL PACT bars any government subsidy for construc-tion of private schools. Thus private schools are built on pri-vate initiative and with private unds. The government subsidy for operation begins one year rifer a private schools has been opened.

opened.

Private schools appoint their administrative staff and teachers, provided they have the proper qualification. These appointments have to be ratified by the provincial and local authorities in the private schools they have adopted.

Teachers who earned their degrees in an official teachers' training college or at a state university have priority for appointment in neutral schools.

All the expenses of the public schools on every level are drawn from the public funds, either di-rectly or through the channels of the provincial and municipal budgets. A different formula is applied to every level of educa-tion

tion.

One third of the country's primary schools are private Catholic schools. Their population however exceeds by far that of the public primary schools, and amounts to well over 60 per cent of the nation's children.

The operating costs, such as heat, light, upkeep, cleaning, teaching materials, books, and transport of children, as me with a yearly allowance of \$15 per child in the kindergartens and of \$20 in the primary schools.

THE CHURCH AND THE WORLD

Royal visitors—Aid to schools—Convent in Sweden

THE VATICAN

Pops John XXIII gave Belginm's King Baudeuin and Queen
Fabilea a smiling welcome to the
Vation and praised their nation's
centuries - old loyalty to the
Church. The royal couple were
given full state honors during
their visit (June 8) and were
surrounded by the colorful court
dress and gala uniforms of floly
See officials.

THE CRITERION, JUNE 16, 1961

AT HOME

♦ NEW ROCHELLE, N.Y.

Catholies were urged here to approach Federal issues primarily from the standpoint of their American cliticenship. "Such matters as Federal and to education do not necessarily involved to the not accessarily involved to the not accessarily involved to the not necessarily involved to the not necessarily involved to the notation of th

olic benefit."

- WASHINGTON — Protestant spokeamen here urged Congress to avoid controversial new programs in the field of federal aid oprivate and parochial schools in extending the National Defense Education Act. The House Subcommittee on E du cation to amendments which would give federal grants to private elementary and secondary schools to account the control of the control

♦ MADISON, Wis. — Wisconsin's attorney general has ruled uncon-stitutional a bill before the State Assembly that would permit church congregations to use pub-lic school facilities for services

Cites needs of Church in Africa

NEW ROCHELLE, N.Y.-Car-NEW ROCHELLE, N.Y.—Car-dinal Laurian Rugambwa, Bishop of Rutabo, Tanganyika, and the first Negro to be named a Prince of the Church, stressed here the priests and other religious and lay missionaries for the consoli-dation and expansion of Catholi-cism in Africa.

cism in Africa.

In an address to the Alumnae
Association of the College of New
Rochelle, a Catholic women's
school run by the Ursuline order,
the African prelate discussed the
role of the Church in Africa today
and the contributions it can make
to stabilize the volatile atmosphere of the emerging continent,
Cordinal Purearshere, who care

to stabilize the volatile atmosphere of the emerging continent.

Cardinal Rugambwa, who earlier received an honorary degree
from the college and is visiting
the U.S. at the invitation of the
the U.S. at the invitation of the
said the mission of the Church in
said the mission of the Church in
said the mission of the Church in
sturrally good in African culture,
so that it becomes a help to the
people in saving their souls."

"It would seem," he asserted,
"It would seem," he asserted,
into the future as one of Africa's
the afficient family
maintained and carried forward
into the future as one of Africa's
best assets." He advised that
missionaries contemplating serviect there should study this fundamental basis of African society,
mind in their said keep, it in
mind in their said keep, in
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while their churches are under construction. Attorney General John Reynolds gave the ruling at the request of the Assembly, now considering the bill. Under its terms, the bill would permit pub-lic school boards to authorize temporary use of buildings when churches were under construc-tion.

♦ SAN JUAN—Forty-five Purto Rician muss arrived home here via Miami after having been forced by the Castro regime to abandon their work in Cuba, Most of the nuns, who are members of the Hermanitas do Anthere of the Hermanitas do Hermanitas de Albanditas de Hermanitas de He

Guban government.

A Thousands of Catholies took part in a rally in San Juan protesting the Legislature's ouster of the Catholies Island on the Catholies of the Catholies of Poetro Reion Basic Marchael of the Catholies Distorted on the Catholies United With the Bishops. The Catholie Bishops of Puerto Rico Basic Marchael of the Catholies Distore of the Catholies Shift of the

elections last November,

• WORCESTER, Mass.—An interdenominational Clergy Committee on the Community has
been established here for "the
promotion of social nation proscatablished in met." The need
for greater involvement of the
clergy in community affairs,"
according to Father Robert G.
Howse, elected as its first chairman. Father Howes was awarded
a master's degree in city planand the community affairs, according to the community affairs,
according to Father Robert G.
howse, elected as its first chairman. Father Howes was awarded
a master's degree in city planone, the community planning, juvenile delinquency, the obsecution
global community planning, juvenile delinquency, the obsecution
descrimination, problems of the
aging, and mental health. "This
is not a group to discuss spiritual

ABROAD

• PRETORIA, South Africa—
Permission to build a Catholic boys' school in suburban Les Marais kas been denied by the Appeals Court here. Earlier the Carlotte of the Ca

premieres hindured in earlies.

* JERUSALEM — Bishop Pier
Gorgio Chiappero, Catholic Vicar
General in Israel, vigorously denied charges that missionary acnied charges that missionary acnied charges that missionary acmore according to the control of the country.
He called for an investigation to
disprove the charges made in the
Israell knesset (parliament) by
Menahem Poruba, a member of
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shound be lought by morat persuasion only.

A SKUNCION—Paraguay's Cathiolic Action leaders have obtained the release of five more members of their organization who were arrested by police as "communists" after they took part in a five were arrested at the same five were arrested at the same time as Eliese Sosa Constantini, editor of Paraguay's Catholic who was tortured by police. Comunidad, who was tortured by police. Comunidad had been critical of the Action Weekly, Comunidad, who was tortured by police. Comunidad had been critical of the Action Weekly, Comunidad, who was tortured by police comparations, the Catholic Press Association of the U.S. apd Canada, and the Latin American Union of the Catholic Press have all issued profests against the police brachiolic press have all issued profests against the police braches and the Catholic Press have all issued profests against the police braches also been led out of Jail.

and liturgical differences," Father Howes said. "It is totally and simply a combination to reestablish the relevance of religion in the community."

ABROAD

APRETORIA, South AfricaPermission to build a Catholic boys' school in suburban to buys' school in suburban to buys' school in suburban to build a Catholic boys' school in suburban to build a Catholic Surperse Court of Bright State of State o

permission from the Swedish gover-errment to establish their house in the southern village of Glum-slov as an enclosed convent ac-cording to canon law. After five months' delay and hesitation, Swedien's Parliament approved a government recommendation that the convent be given legal recog-nition, as required by Swedien's 10-year-old Freedom of Religion Act.

social persons or groups of the Act.

Act.

DUSELDORF Germany —

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turies ago and the honor Dubling to the light of Labor OBG). He can be considered to the light of Labor OBG. He can be considered to the light of Labor OBG. He was the light of





"It would be perilous," he added, "to weaken the traditional family group, if only by disregarding it in engaging in work in Africa." Castro nationalizes Cuban private schools

A decree of the council of ministers expropriated all schools "and the sum total of the properties, rights and stocks" of the schools.

Only socialist-minded teachers, employees and directors may re-main in the schools, says the de-cree, since this is "a socialist revolution."

THE DECREE put a varnish of legality upon the seizure of Catholic schools throughout Cuba. An exodus of Religious teachers from Cuba began in the last days of April, after groups of militia had begun occupying their schools and confiscating their possessions.

and confiscating their possessions.

The expropriation was the crowning touch to a year-long campaign of harassment and vilification of Catholic schools and Catholic teachers. Cuba has almost 350 Catholic educational institutions, with 75,000 pupils.

The decree made the socialist egime absolute master in name s well as in fact of organized edu-

cation in Cuba. It already held a tight rein on public schools, col-leges and vocational schools. Its highly organized radio and tele-vision campaign to erase illiteracy has become a vehicle for Marxist

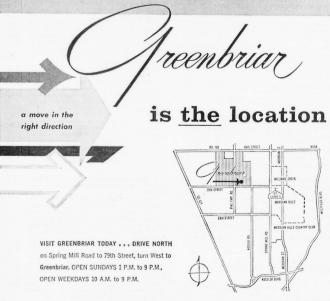
THE GOVERNMENT had taken charge of Havana's Catholic Uni-versity of Villanueva in May.

versity of Villanueva in May.

The decree expropriating all private schools says the ministry of education will determine "to which of the owners of education will determine with the description of the same be given only if "the same be given only if "the same be given only if "the same to be given only if "the same to be given only in the same to be given or the same to t

Another article of the decree makes it clear that Catholic Re-ligious who owned schools could expect no indemnification.

expect no indemnification.
"It is evident that in many private educational centers, particularly those operated by Catholic religious orders, the directors and teachers have been carrying out active counterrevolutionary propaganda."



Greenbriar is located just down the street and around the corner from the new St. Luke's Church and School. Greenbriar is being fully developed with planned, paved streets and sidewalks, city gas, water, storm and sanitary sewers. These Greenbriar features plus the nearness to the new St. Luke's will mean that your home in Greenbriar will retain its value for years to come. Buy now for September occupancy.



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 4 bedrooms, 2 baths...\$20,700

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long distance INDIANA BELL

Comment

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

Then the revolution

One wonders how so many motorists can manage to be hit by trains. Hundreds of tons of steel thundering down a fixed right-of-way, making noises of all kinds, and flashing lights as well—this is not exactly an inconspicuous object. It is not making a sneak attack. Yet many motorists apparently never knew what hit 'em, when the collision came.

The same is true of many members of social classes destroyed by revolutions. The Bourbon aristocracy in France never knew what hit 'em, when the Revolution

The Russian nobility, the Romanoffs and their pals, exhibited the same incredible blindness and deafness 150 years later when the Communist revolution was about to overwhelm them.

In Cuba—to take a more recent example—the wealthy and powerful classes exhibited the same classic stupidity and rigidity until they found themselves fleeing for their lives from Castro. Just a few short years ago some of these now dispossessed and dispirited refugees were crying out against the social doctrine of the Catholic Church.

They sucked their big cigars and shook their heads sadly at the radicalism of some priests and laymen who were preaching social justice and the need for social and economic reforms.

All through Latin America the same foolish refusal to see the inevitable approaching is being repeated. One of the penalties of wealth and power seems to be a fatal bilindness to the injustices of a system that has bestowed that wealth and power.

History has a way of sweeping aside those who stand th their faces to the past—and they never knew what

Freedom riders

Don't disturb us with the facts; we have our own theory on the Freedom Riders.

Don't argue with us either. Maybe those youngsters did cause more harm than good by invading the segregated rest rooms in the Montgomery and Jackson bus stations. But to tell them so would be about as helpful as Marie Antoinette's unfortunate "Let them eat cake."

Any argument over the prudence of the technique em-ployed by the Freedom Riders must remain purely aca-demic, for they are going to use it again, again and again.

There is a revolution going on right under our noses; it is bloodless so far, but none the less it is a revolution.

About the most sensible reaction to it that we have come upon was that of a faculty member of a Catholic

For another opinion on this issue see our new col-umnist, Father Doran, on page 5. He will regularly and ably hold up the conservative point of view.

university in New Orleans who is reported in this week's issue of America as saying: "Thank God, these youngsters aren't throwing bombs."

The America report from a correspondent in New Or-leans gave a much needed insight into how young Negroes are thinking. Negro university students were of one mind on the Freedom Riders: "How much longer do we have to wait to be treated as human beings?"

When the reporter asked whether the explosion in Africa affected them, he got the reply: "Of course. At last we could feel that we didn't have to have white blood to want freedom and even to die for it."

One student who had been jailed for taking part in a sit-in and beaten by an Alabama mob told him: "I don't want to get killed, but I will go on protesting even if it does mean I get killed." It is buddy nodded and added: "We don't want freedom in 1963. We want it in 1961."

That is not exceptional. That is the way the Negro is thinking today—as anyone knows who reads the Negro press or converses honestly and openly with Negroes under fifty.

The American Negro has been deeply affected by what President Kennedy calls the greatest revolution of all time the now identifies himself with the world-wide rebellion of the colored races against the white man's dominion and arragance.

We can be grateful that the rebellion here in this country has taken the form of Ghandian non-violent resistence. And the Negro can be excused for being bewildered when whites accuse him of imprudence for acting in this way.

There is no choice

Of all President Kennedy's legislative proposals the one facing the toughest fight is the foreign aid program. The President's attempt to put foreign aid on a long term basis instead of an annual appropriation is important to the scope and effectiveness of foreign aid. But it is also an unattractive feature to Congress which likes to keep control of the matter by its annual voting of funds. The cost of the proposed program is formidable itself—though nothing like the cost of failure in this area. The abuses and shortcomings which have always marked the administration of foreign aid offer powerful objection to President Kennedy's proposal.

Yet it is difficult to see how a consequence.

Yet it is difficult to see how anyone can fail to appreciate the necessity of a gigartic foreign aid program if we are to stop the Communists from taking over the rest of the world.

of the world.

Someone is going to help the desperately poor peoples of the world to emerge from their sub-human way of life. They obviously can't make the necessary capital investments to industrialize and modernize their economics—because they have absolutely no surplus to invest. Either Communism is going to help them emerge from grinding poverty or the Western world will help them. Our foreign aid program may not be entirely successful, but if we fail to aid them there is absolutely no doubt which way these nations will go.

Only the very blind could be opposed in principle to foreign aid at this juncture of history. Unfortunately the blindest have the loudest voices in this matter.

June routine

Commencement speakers are bardy and reliable per-ennials. They crop up every year at this time, and every radical this time articles appear in the Sunday supplements reliculated to the speakers, implying that no one listens to them. least of all the graduates, and making other masty institutions.

Commencement speakers are undaunted by these mis-erable efforts to nip them in the bud, for they know very well that they are written by would-be orators who were overlooked by school heads when the time came for send-ing out invitations.

Catholics' laxity is blow to convert

By MSGR. J. D. CONWAY



By MSGR, J. D. CONWAY

O. 1 married a Catholic man, and then about two years ago I became a Catholic. My religion means more to me than anything on earth. The bigger a Catholic is concerned with birth centrel. I believe the Church's dectrine on this matter and trust God enough to know He will take care of me in having and raising all the children he sees fit to send.

When I became a Catholic I accepted this without question and thought that all Catholics did also. I have four children now; they are very close, and the oldest was only four this past month. I don't mind because I know It is God's plan.

Don't get met wrong; I don't prefess to be a saint, and I am not acking for praise, but I don't like comments for having children so close. One would expect it maybe from non-Catholics, but I am shocked when Catholics suggest using preventatives. One woman, who is a very good person and devout Catholic in all the rother actions, said she didn't think it would be wrong to use a preventative a while after a new baby comes, until the mother was regular again. Others have even suggested that I slak to a priest, that some priests are very understanding.

I realize that being a Christian isn't always easy,

understanding.

I realize that being a Christian isn't always easy, but I can't understand how some Catholics can encourage sin. Isn't is bad enough that some people practice birth control themselves without encouraging others to do so. I really don't think they realize their sin and the danger it could cause: maybe keep a soul from heaven. Don't they realize it is a sin to lead others to sin? Do they confess it when they go to cenfession?

go to confession?

I am not writing this to condemn and judge these
people, but to help them. When I am pregnant I
can't even say, "I don't feel well," without provoking the reaction, "Well, you brought it on yourself!"

can't even say, "I don't feel well," without prevole-ing the reaction, "Well, you brought it on yourself!"

A. The giving of grave scandal is a mortal sin. The moralist defines scandal as some evil word or deed which furnishes an occasion for the spiritual ratin of someone else. The person who tries to get you to practice britt control by advice, maudiny of scandal—even though you resist their perverting of scandal—even though you resist their perverting offerst valiantly. Your friends are guilty of mortal sin if they realize what they are doing; and if they hope to be forgiven, they must repent, confess their sin, and quit it.

As a recent convert you are a guileless child in the Church. So the words apply to those who offer scandal to you: "He who has been an occasion of sin to one of these little ones who believe in me, it would be hetter for him if he had a large millstone hung around his neck and were drowned in the depths of the sea" (Matl. 18, 10.

St. Paul says: "Let us no longer judge one another, but rather resolve not lop that an occasion of sin or a stumbling block in your profiter's way." (Kon. 14, 13). Your Catholic friends are putting big stumbling blocks along your rugged road; they some another, but rather resolve not lop that an occasion of sin or a stumbling block in your profiter's way."

(Kon. 14, 13). Your Catholic friends are putting big stumbling blocks along your rugged road; they conserve the single state of the sing

Root Lord protect your trust and monecures, management and your fails and zeal, and reward your love and sacrifice!

O. Thank you very much for printing that letter about the attitude of Catholics toward their divorced correligionist.

I was already divorced at the time I entered the Church in my middle twenties. Needless to say I gave the matter a great deal of thought before I made my decision. In the eight and a half years since, I have never regretted it. Indeed it has been a very small sacrifice in exchange for the great gift of Faith.

I, too, am disturbed by other Catholics urging me to marry. They know that I became a Catholic with a clear knowledge of what I was letting myself in for; and you would think they would respect my indement flat God mattered more to me than any man possibly could, However I have been told that I should find a good Catholic (!) man and settle down. Their altitude seems to be that if I decide down. Their altitude seems to be that if I decide down. Their altitude seems to be that if I decide down. Their altitude seems to be that if I decide down. Their altitude seems to be that if I decide down. Their altitude seems to be that if I decide down. Their altitude seems to be that if I decide the control of the seems of the control of the control

A. I am letting my questioners write my column today. The sincerity of their faith and the generosity of their sacrifices are much more forceful than any choice words I might throw together. Converts often jolt us born-Catholics from our lethargy and lack of

Q. At the end of the world, when the souls of the dead are re-united with their bodies, will the body be as at the age of death?

A. Theologians like to speculate that the blessed will rise in the prime of life. What would that be? Twenty? Thirty? Forty? At least I am sure we will all be happy with the exuberance of youth and wise with the maturity of age.

Commencement speakers, like the caps and gowns, are tion, if there ever was one. Or so it appears. commencement speakers, like the caps and gowns, are decorative and they add to the cost of the graduation—though just barely. Their names can give tone to the printed program and are often useful for publicity purposes. It would seem, therefore, prudent to exercise some care in selecting a commencement speaker. Which leads us to make a profound observation.

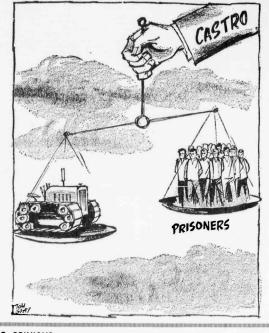
Our Catholic schools are in a rut. Around here, at least. Of the twelve speakers who entertained the graduates and their admirers in our local high schools this year, ten were priests, one was a brother, and one was a Catholic layman (God bless him). Not a woman in the lot, incidentally. A tightly knit group, a closed corpora-

Mighty bad public relations.

If we want our schools to be considered an integral part of the community, then we must let the community take part in our school functions. Why not invite an outstanding public school educator or community leader to deliver the parting words of advice to our graduates? If any heresy is propounded, the Archbishop is always there with the last word.

It's one way to win new friends for our schools and— ppy thought—it might add a little variety to the June

He can't decide



OPINIONS

Canadian reader raps segregation

A WHITE WOMAN SPEAKS
(To the whites of Alabama,
and elsewhere)
Backward as the ages dark,
loathsome Alabama,
Raise your hue and cry and

ine. By Margaret Byrne

At this distance most whites are in sympathy with the Negroes. I am inclosing a litle free verse on the subject of segregation, which I would like for you to publish in The Criterion.

Mrs. N. M. Byrne

Clench your fists, and hurl your

hate,
At the victim by your gate.
He was no willing migrant to your

the was no witting migrant to your shore.

Neuer asylum or largess from you, did he implore,
But on tortured body and soul, he bore

The scars of your father's crimes, in days of yore.

Sure he breaks your wondrous laws.

laws,
But his conduct is the result of
them, not the cause.
Why keep such laws on your
books?

Iney represent no one but syrants and crook.

It isn't in human nature to bide them,
And no matter what his color,
man has alongs defied them.
So press your laws of brate force,
Whenever you can.
If he doean't fight back, he is more—or less than a man.
Because the dignity of man,
Has been outraged, and defended since time begon.
Loudly you prate of liberty,
"Home of the brave, and land of the free,"

Loudly you prate of therty,
"Home of the brave, and land of
"Home of the brave, and land of
While your left hand takes back,
what your right hand gives.
(What if a Negro heart indignant
breaks, to proce such
Tookery lines)

I wonkery lines

I'wonkery lines

I'wonkery lines

I'wo wonkery lines

I'wonkery lines

I'wo wonkery lines

education are pushing forward their program of grants for con-struction and teachers' salaries, but only for the benefit of those children who attend the local and state public schools.

hold their constitutional rights as individual citizens and not as members of a church.

Tell them, that if they wish to vote for education legislation, that they should vote for that which grants equal treatment of all, as was done under the G.I. all of Rights. The constitution of the control of the cont

Not only are these people denying all benefits for these children who through religious conscience attend God-centred schools, but they have even had the audicity to reinstate the provision that counts out a share for each of these children and then assigns it for the benefit of other children. Francis J. Brown, Ph.D. Professor of Economics De Paul University

for the benefit of other children.

Confronted with this evidence
of the growing power of the
forces of secularism, many citizens who believe in religious
values and education are asking, "What can we do?"

Enjoyed article

To the Editor:

ling, "What can we do?"

Here is something you can do, Write, wire, or phone today to your congressman (House Office Building, Washington, D.C.), and your Senators (Senate Office Building, Washington, D.C.).
Tell them that you believe that all American children are entitled to equal protection of the laws and to religious freedom.

Tell them these young citizens

Terre Haute, Ind. examot tell you how much enjoyed the interesting featur story on Father Leo Scheller berger, the retiring chaplain at the Federal Penitentiary. It was a beautiful tribute to a man whas labored with distinction in 1 phase of the apostolate that is no often publicized.

SERMONETTE Not now, Bobby! Later

By REV. JAMES D. MORIARTY

By REV. JAMES D. MORIARTY

Twelve-year-old Bobby was very intelligent. He could explain what made a jet fighter fly and how fast it could go. He knew the distance to the moon and how long, it would take to get there by rocket. He knew the names of all the man-made satellites. All these things he could understand. But here and now he was faced with a real brain huster.

As he sat in a secluded corner of the morturary, alone, the "why" of his Lucle Joes' setablt stumped him worse than the fractions in the arithmetic class. Uncle Joe would never breathe again, or speak, or laugh, or take him to a ball game, or bring him a surprise present. He couldn't even see Uncle Joe because the coffin was closed. Uncle Joe had died of cancer of the throat and jaw but not before the features of his face had been eaten away and twisted into a bideous sight.

It puzzled Bobby why Unel Joe had to sellen whe had seen some of the agonies that cancer can save alone a good man. He disks and had time for them.

As Bobby sat staring at the coffin Uncle Al, Joe's brother stood between Bobby and the coffin. He partially blocked the view.

loved people. He helped the sick and the poor. He understood kids and had time for them.

As Bobby sat staring at the coffin Uncle Al. Joe's brother stood between Bobby and the coffin. He partially blocked the view. Bobby's thoughts turned to Uncle Al.

If there were ever two brothers who were different it was Al.

If there were ever two brothers who were different it was Al. Avowelly he was out to get everything he could out of this world. New Alley, a layer, he calley. Leading, which was to the dead.

Slowly the thought crept into Bobby's mind. If this God who Uncle Joe used to tell him about was so good and just then why did he allow a good man like Uncle Joe os suffer and die white Uncle Al lived and prospered. It seemed unjust. And it was except for one factor. Bobby in his moments of grief forgot that Uncle Joe had told him about another world. . . a much hetter world where God would have plenty of time to right all these apparent wrongs.

With relentless determination the proponents of federal aid to

STRAY LEAVES

Cultural effusions aid stock market

By MICHAEL BOWLES

By MICHAEL BOWLES
That Culture can be useful is something occasionally appreciated by our great merchant community, it can be useful as an advertising gimnick to draw attention to merchandise. It may be observed, for example, that stockbrokers, conscious of addressing their appeal to that section of our community accustomed to gracious living, frequently engel the peaks is better frequently quote the poets in their

frequently quote the poets in their tastefully designed brochures.

Here is a recent example:

"As Shakespeare says,
"To be or not to be, that is the question, Whether tis nobler in the mind to suffer The slings and arrows of outrageous fortune Or to take arms against a sea of troubles And, by opposing, end them?

Why not consult our experienced research department on how to protect your financial holdings and safe guard your family's future happiness?"

Ever courteous and helpful. I am minded to suggest to stockbrokers that culture is useful in all sorts of situations. I suggest it might be nice and houghful of them to prepare for the next time there is a bear market. If they were right on the ball with a consoling brochure it could be good for customer relations, too. I invite their attention, therefore, to the following cultural remarks of one Thomas Dekker, an Elizabethan poet who obviously understood the traumatic experience of taking a financial beating.

Ant thou poor, yet hast thou golden shimbers?

O sweet content!

At thou rich, yet is thy mind perplexed?

O punishment!

Dost thou laught to see how fools are vesed?

To add to golden numbers, golden numbers?

O sweet content! O sweet, O sweet content!

Work apace, apace, apace, apace;

Honest labor bears a lavely face;

Then hey nonny nonny, hey nonny nonny!"

My Cultural Carnantiousness's attention has been My Cultural Carnaptiousness's attention has been drawn to the plot of a play called "Mandingo" re-cently produced in New York. Adapted from an apparently successful novel, I presume the story is regarded by the financial backers as a sure fir-ture of the play of the play of the play of the lines are expected to find irresistibly, if not indeed pathologically, fascinating.

Here is the aforesaid plot: Here is the aforesaid plot:
An aging plantation owner on the Old South, 1822) is happy that his son timally has married and that the line will be carried on. But the son will have nothing to do with the write, who he knows to be a dipsomaniae and a nymphonamiae, and contrast his love affair with a nearly white slave girl. The wife whigh set husband is misrees into a mercaniage and death, then forces his Negro fighting champion to make love to her. The understanding son prepares to leave the plantation forever with his fighter, but his father, determined to uphold the honor of a white woman, kills both son and fighter.
They say the value of great theatrical tragility.

They say the value of great theatrical tragedies is to purge the emotions of the audience. We might wonder whether "Mandingo" would have precisely this effect; whether it might be less a purgative than a psychological emetic.

Would some kind reader enlighten me about a book I have been recommended to read but cannot find anywhere? I am very noor at remembering names, but I think the name of the author was Tennessee Ernie Ford and the name of the observable. As the standard of the name of the book was Suddenly List Salurday Nipht. Maybe I have the whole thing mixed up in some ways. No wonth to living in these exciting times is so confusing, don't you think?

Conversation piece between a baker and his little

"Papa, what makes the stock exchange rise?"

"Papa, what makes the stock exchange rise?"
"The yeast of public confidence, son."
"Papa, what stops it from "rising?"
"Papa, what do you mean—drafts?"
"Financial drafts, son—having to meet too many

hem." "Papa, what do you mean?" "Never mind, son, as a joke it was half-baked,

anyway."
"Papa, what on earth are we talking about?"
"Dough, son, I guess, Dough."
"Papa, I get it. The sort we all knead."

Really, I cannot for the life of me see how you can endure to go on reading this sort of stuff. I shall do you a favor. I shall stop writing it, here and now.

Q. A Catholic girl plans to marry a Catholic boy in church. This boy has a brother who was married outside the Church, by a justice of the peace and does not go to any church. He had very little religious raining at home. New this Catholic boy wants his brother to stand up for him, as they are inseparable. Can this brother be in the weoding party? Can he be the best man?

A. There is no law which requires that a man he a good Catholic violence of the best man at a Catholic worlding. Only if there were serious danger of scendial should this wayward brother he excluded. And in case of doubt the bishop is the one who would decide the question of scandal.

By JOHN L. THOMAS, S.J.

I have been married for 14 ars to a man diagnosed as a sychopathic personality." In

roles of husband and father, so why continue the relationship? Indeed, it may be very destruc-tive to the normal people in-volved, as you are discovering with your 12-year-old now. Although the term psychopat has all though the term psychopat has on each the state of the psychopat and the state of the psychopat and the psychopat and the psychopat and in patients exhibiting a variety of disorders, when a competent psychiatrist diagnoses someone as

In the case of the complete of

Wife is advised to leave her psychopathic husband

the general consensus of opinions.

one must not rule out all personal

Perhaps as the science of psychiatry advances, doctors will be able to tell us a good deal more about the nature, causes, and cure of this presently puzzling disorder.

Since marriage involves a

married.

What should you do? It seems to me, Madge, that you have no choice. Mariage is a vocation in which husband and wife seek mutual happiness and perfection precisely by providing the fitting con-

ditions within which children can be procreated and raised to Christian maturity.

Any further delay would be culpidated by the control of the control of the control of the culpidate of the cul

No maturity.

No matter how we may diagnose his disorder, it is quite clear that your husband has seriously failed to live up to his marital commitments, and after this length of time, there seems no reasonable hope that he will do so in the future.

so in the future.

Moreover, the present situation is defeating the very purpose of marriage, that is, your mutual development in the services of rown level for the your 12yeared is new life. If your 12yeared is need to the family, you have no choice but to modify these conditions at the family, you have no choice but to modify these conditions at once. Under the circumstances, this means separation, since you the properties of the properti

I am quite aware that separa-tion involves serious problems— financial, social, psychological and spiritual. Nevertheless, it should be obvious that the present situa-tion has endured far too long.

You have not stated the number of children in your family nor your financial situation. However, there are private and public agencies that can assist you if outside help is required. Your pastor should be able to give you advice in this matter, and you can always seek help at your local Catholic Charities office, that's one of the purposes for which this one of the purposes for which this one of the purposes for which this organization has been established.

organization has been established. What about your husband? Well, Madge, the law can give you legal protection, and you must not hostiate to use if it necessary, as for his salvation, you'll just have your own mental bulance and that of your children to proserve. Continue to pray for him, but be assured, you will not really help him by going on as you have done.

Father Thomas will be unable

Father Thomas will be unable

Raps 'Freedom Riders'

rassed the Unit was taking and the treatment of the treat

A SOURCE rather difficult to

Belliot's Note—At the request of many readers, The Criterion is beginning this week a column that will present the conservative point of view. The authorize point of view. The authorize point of view. The authorize point of St. Thomas Aquasa Church, Phoenix, Arts. has strikten for many years a weekly column for the Arizona Register, Catholic weekly of the recond diacese. This new column is being written expressly for The Criterion.

am totally opposed to the Freedom Riders. You don't diminish dom Riders. You don't diminish racial tension by increasing it, and that is what the Freedom Riders are doing. The last thing we want in racial relations is conflict. We can't win by force—we can only win by appeal to be discatched, by creation of racial goodwill."

My own reaction to the Economic Conflict.

or satisfy his own whim.
"Wait just a minute," the Liberals will shout at me, "This is not a personal whim; it is a matter of justice and charity to the Negro."

I must admit they are correct I must admit they are correct that the achievement of a position of equality is a right of the Negro, a right based upon his funda-mental human dignity. But when we look at the morality of the Negro's rights, we must look also to the morality of the Freedom Riders' action.

correction. Do their actions comply with these laws?

Saint Thomas Aquinas has some interesting things to say about fraternal correction. He points for the saint of the saint

ALL THE ABOVE I have cited

Reds act to curb religion classes

They said that the Polish Polit-They said that the Polish Polit-buro issued a secret circular to all local Communist party leaders asking them to renew personal visits to parents who have re-quested religious training for their children.

OUR REFUGEES

We can't give them steak and strawberry sundage, but for \$10 a month we can FEED A FAMILY of Palestine Refugees. In the name of Christ, Who knew what it means to be hongry, please help our victims of the Arab-Iration War, if you will FEED A FAMILY FOR A MONTH (\$10) we'll show our appreciation by sending you an Olive Wood Rosary from the Holy Land. The Rosary is our silent suggestion that you gray for our refugees, too.

THE CHINCUIT Of course, they are. . . and the Pope wants of the Chincuit of course, they are. . . and the Pope wants of the Chincuit of the Ch

IF THE EASTERN RITES ARE SOMETHING OF A MYSTERY, WELL SEND YOU A SPLENDID LITTLE PAMPHLET FREE OF CHARGE. DROP US A NOTE, WITH YOUR NAME AND ADDRESS.

The EASY WAY? MISSION CLUBS

POPE JOHN: ANOTHER "FIRST

STIPENDS

Mear Fast Missions

LONDON — Polish Communist officials have intensified a cam-paign to persuade Catholic par-ents to withdraw requests for religious instructions for their children, according to reports re-ceived here by Polish Catholic eviles

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The Liturgical Week

By REV. ROBERT W. HOVDA
JUNE 18—Pourth Sunday after
Pentecost, Jesus teaches from
His position in Peter's boat. So
it is in every Mass. Not only is
Jesus prosent, teaching, offering,
communicating His life to men,
but one of the ways in which He
is present is in the person of the
celebrant, the president of our
public worship. And this president
is the person of the
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the priest-vicar of such a bishop.
This is why the Calholic is so
jealous of unity in worship
around one altar. Every Mass is
a visible sign of unity with that
ancient primalial See whose special business is the oneness of the
universal Church, a oneness
which certainly has its institutional and organizational aspects
business in sacramental
and liturgical.

and liturgical.

MONDAY, June 19—St. Juliana Falmonieri, Virgin. Belirothal Falmonieri, Virgin. Belirothal again are the themes of the Episte and Gospel. Virginity in the Christian view has nothing to do with a negative disapproval of sex. It is rather a human attempt at the fullest and most entry of the control of the

B TUESDAY, June 20-Mass as on Sunday. That unity which is the product of chaste love will not be realized perfectly in this world. So creation, as the Epistle says, is in a state of evolution and travail, constantly attending to give birth to that which will be realized fully only God's consummation.

This is the Christian idea: a

woot's consummation.
This is the Christian idea: a refusal to settle for "prudent" and established ways: a restless striving to incarnate, to being into the flesh and human reality, the undivided humanity assumed by the Word of God in His coming.

Deplores neglect of the humanities

EMMITSBURG, Md. — Gov. J. Millard Tawes of Maryland said here that the U.S. should not abandon its traditional concept of education to stress scientific subjects.

"Perhans we need to teach "Perhaps we need to teach more science, more anthematics, more of the technical skills and practical subjects," he said at commencement exercises or Mount St. Mary's College. "B-t not at the expense of the humanities—mot at the expense of the arts, of philosophy, of religion—the state of the state of th

NAMED EDITOR

BONN—A former Notre Dam University (Indiana, U.S.A.) stu dent, Konrad Kraemer, has bee appointed editor-in-chief of KNA the German Catholie New

'Apostolic' marriage

'Apostolic' marriage
BELOIT Kant—A couple to
be married here will waste its
te time in getting into apostolic work.
Charlene Heldrick, a 1961
graduate of Marymount Colgraduate of Marymount Colteres, a Saina recanneall be
married June 17 in St. John
the Baptist Church in Beloit.
On June 20 they will fly to
On June 20 they will fly to
On June 20 they will fly to
Chursa, to feach for a year at a
Jesuit mission high schoot.
They will have as students 40
Indians and Creoles. The couple
are going to Inodurus under a
project sponsored by the Salina
diocese.

THURSDAY, June 22 — St.,
Pauliums, Bislop, Confessor,
Unity in love is not merely a
jouss hope and spiritual intention. Both Epistle and Gospel
today reduce it to a very concrete sharing and community of
shared with our brothers, our
hearts will not be shared with
them either. It is that simple—
and that difficult. But can't we
say the luman race is at least
beginning to approach this Gosduty of Christians, rather that of
communists, to speed its realization?

tion?

FRIDAY, June 23-Vigil of St,
John the Baptist. Prophetic
voices will never be wanting in
the Church. After our Lard Himself, St, John is the greatest of
the prophets of the new dispenself, St, John is the greatest of
the prophets of the new dispention of the state of the prophets
we prepare of his fesst, the
prayer of the Catholic should be
graced to bring to our world and
to unr follows a word which is
of God and which calls men to
Gur miblic worship should be

in love.

SATURDAY, June 24 — The Birthday of Sl. John the BayBirthday of Sl. John the BayBirthday of Sl. John the BayBrinday of Sl. John the Brinday of Sl. John
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• THE YARDSTICK

The wage-price spiral

By MSGR. GEORGE HIGGINS

ous call for "discipline" on the part of unions and management was made before the Advertising Council by Treasury Secretary Dillon, Chairman Heller of the Council of Economic Advisors and W. W. Rostow, Deputy Special Assistant to President Kennedy.

wage and price controls.

The government, he said, does not have or want direct powers over wages and prices. But in answer to a question by an Advertising Council panel member, he agreed that "if we get lind what is essentially a war footing, then all hets are off and controls may be needed."

Labor and management would

be needed."

Labor and management would be well advised to heed the Administration's urgent plea. The alternative to voluntary restraint is likely to be some sort of compulsory arbitration.

The demand for government control of wages and prices is al-ready being voiced in academic crucles as well as in the political areaa. To cite an example, we find the following Statement in a new book by Dr. Henry S. Karrie, professor of Political Science at Bennington College:

"There should be no objection 'In principle' to the transfer of the power to make key price and wage decisions from man-agement-union partnerships to public agencies. When labor and business find it in their joint interest to combine agreeing, for example, to raise the level of wages along with the price of products—their ac-

ion should invite governmental intervention.

"Either the new and probably inadvertent partnerships must be dissolved to clear the ground for renewed conflict and hard bargaining, or else the partnership must be publicly directed towards ends determined by a constitution of the constitution of association. "Only from claims," he says, "can constitute of the constitution of association of association of the constitution of association of the sate of the individual and the state. The state is a far greater potential danger to the individual and the state. The state is a far greater potential danger to the individual than his own internetial constitution of the constitution of the

Whenever private associations, he continues, reach agreements which conflict with public policy, "we should confidently engage in direct, bold, affirmative, national, across-the-board regulation."

(Continued on page 9)

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Edited by the Cleric Seminarians of West Baden College

Friendship House

"Help! Help!" yelled the drowning man, and a gentleman walking by pushed him under as he went down for the third time.

by pushed him under as accessing to down for the further time.

No, he didrt, of course not. Who would?

Be not seen that kind of reaction now and then. In all this great, generous land of ours, there must be an inexcusable rejection here and there of a desperate request for funds to keep worthy organizations afloat. And there must be one or two such organizations money. And there must be dozens more that don't exactly fold, but whose activities must be severely limited.

in their irving room, just as new had seen his mother do in his living toom. It was not been also the his mother do to the stundwelling, illeducated, ill-ducated, ill-ducated

ORD DEALERS Of Indianavolis Of Indianapolis

C. T. Foxworthy Co., Inc. Ed Martin Harry A. Sharp Co. Jerry Alderman Ford Hatfield Motors, Inc. Ray McKay Ford, Inc.

And most of that is due to Friendship House, without whom the 114 visitors to Negro homes May, 1061, would most probably never have seen and spoken to Negroes under conditions such as those which so drastically and wonderfully re-educated our sub-urban schoolboy.

Now Friendship House needs money. Its staff is unpuid these four months past, its electricity and its telephone are need grave framerial situation is the most critical in its twenty-year history. Friendship House is, among worthy organizations, as close to a drowning man as a worthy organization can get.

Can you, or do you know some.

Can you, or do you know some-one who can, help Friendship House now? The address. 4233 S. Indiana Avenue, Chicago 53, Illinois.

more that don't exactly fold, but whose activities must be severely limited.

Yes, indeed, if we can't help was all them we must at least help when all, then we must at least help where we can. ... So? ??

It was all, then we must at least help where we can. ... So? ??

It was all them we must at least help where we can. ... So? ??

It was all them we must at least help where we can. ... So? ??

It was all them we must at least help where we can. ... So? ??

It was all them we can't help where we can, help Friendship House was all the FTO some months back that described the visit to the apartner of a young Negro on Chicago's South Side? The article told the earnest and womanly defense of lumch-counter sities by the medical technologist from one of lumch-counter sities had been appeared by Friendship House.

Friendship

to mail continuity, it is smuther magazine, to conducting pick magazine, to conducting pick magazine, to conducting pick magazine, to conduct magazine, and students take part.

A group of suburbanities want advice on how to help their community welcome the newly moved in Neero family. Mary bolan is Priests, by apostles, and others (in fact, anyone interested) want inspiration and instruction from apostolic experts.

Monsigner Daniel Carlottell (PH chaplain) and Monsigner Reynold. Hillenbrand of their skills to two Friendship House inter-racial weekends at Childerley Farm, outside Chicago, This summer the weekends are July 14-16 and August 18-20.

mer the weekends are July 14:16
and August 18:20.
Fair Credit Practices and "Free
from of Residence" committees
look for leadership, and a highschool freshman sodality wants a
needs. Betty Plank promotes the
sum mer weekends nationally.
Mary Dolan talks to editors of a
national Catholic weekly. Msgr.
Cantwell testifies at Springfield
before state Senate committee on
Fair Employment Practices legis—
John Keurney testifies before—
John Keurney testifies before—

lation.

John Kearney testifies before the City Council on open-occupancy ordinance. Betty Plank shepherds 114 visitors to Negro homes, contacting to:enty families to host these "Educational Home Visitors," all none 5-day week in May, And all this makes one drop in the bucket of Friendship House activities for one month. As it says it's a borthy organization.

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RETREAT HOUSE BENEFIT—Seventh graders Terry McVey and Rita Pickard of 51. Thomas Aquinas School, Indianapolis, combined their artistic talents to help promote the Starlight Musicals production "Witard of Oz" set for July 10 in the Hilton U. Brown Theatron. Proceeds from the performance that evening will benefit the building of Fatima Retreat House. Mrs. Gerald McVeigh, left, is publicity chairman of the project, sponsored by the Northside Fatima Party Time grow. General chairman is Mrs. Louis Krieg, assisted by Miss Josephins Madden, assistant chairman. (Staff photo)

Cy Cipher

ANNUAL CYO GOLF OUTING
—Entry deadline for the amual
Junior CYO Golf Outing is Wedseasing, June 21. The fourth annual hacker's extravaganza will
be held on the Wilhowhook, Swith
to be held on the will be held to the
to times starting at 2 am.
The CYO Office announces that
there will be no presentation diract
the will be made on the course after
the tourney. There will be separate ladies' and men's adult
the tourney. There will be separate ladies' and men's adult
to the tourney. There will be separate ladies' and men's adult
to the tourney. There will be separate ladies' and men's adult
to the tourney. There will be sepsorted to compete.
Lee Walker, of St. Michael's,
are the defending champoons.

SWIMMING MEET—The CYO
Office has amounced that the

SWIMMING MEET—The CYO
Office has announced that the
annual CYO Swimming Meet, one
of the most popular events on the
the calculation of the most popular events on the
the calculation of the the control of the
the Boad Ripple Peel, if renovation work is completed by that
time. If the pool is not ready,
another site will be selected and
announced later. The meet this
year will include 24 events in all.

CADET BASEALL — The Indianapolis Cadet Summer "Cy
L-varue will start play on TuesL-varue will start play on Tues-

CADET BASEBALL — The Indianapolis Cadet Summer "C" League will start play on Tuesday June 20, the CVO Office reduced by June 20, the CVO Office reteats, with games scheduled on Tuesday and Friday afternoons.

The Cadet Spring League baseball championship game will be played at 1 p.m., Sunday, June 18, on the Buller University diamond. Lattler Plower will face St. Roch's game played Thursday, June 15.

St. Roch's game played Thursday, June 15.

NEW BOOK FOR YOUTH—A new book entitled: "Joy to My Youth" by Father Harold A. Buetow, of the Catholic University, is just off the press. The first part of the book contains increasing instructional matter on teresting instructional matter on teresting instructional matter on the contains of the present of the book forms a practical guide for altar boys on how to serve at Low Mass, Solom Mass, Sunerals, weddings and Benediction. The Latin prayers are prominently accented

YCW, Senior CYO to sponsor dance

A cilywide Catholic Mixer Dance will be sponsored jointly by the Young Christian Workers and the Senior CYO at the South Side K of C Hall, Thompson Road and U.S. 31 South, on Friday exeming. June 23. The Headiners Band will play from 9 p.m. until 1 a.m. MORE AWARDS— Jack Hardigg, and Kathy Gelle, graduating seniors at Shawe Memorial High School, Madison, recently were named first place winners in the annual Eliks Scholarship Contest, Delores Gerth won second place honors.

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SHE'S A 'HAM'—Ten-year-old Barbara Combs, of St. Agnes School, Cincinnati, is undoubtedly one of the youngest amateur radio operators in the country, Recently the personable fifth

nications Commission. She'll ge her regular license after a year "novitiate." Her Dad, a ful fledged "ham" himself, interes

ed his daughter in radio and se

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NEW

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• ANNE CULKIN

Is it a sin to go steady?

Dear Janet:

From all I have observed and heard, the term "going steady" at all its of as many meanings as there are people who use people who use heard to be treated as a personal problem, and the personal problem, and the personal problems is your confessor or counsellor.

I must got a graduation present for a top whom I like very much because he gage me a gift on who because he gage me a gift on because he gage me a gift on movey trouble, and he hand many nice things. I would really like to buy him something ter-tific, but I must be careful be-cause he is proud. What do you suggest?

Your own sensitivity to his pride is extremely commendable! pride is extremely commendable? You are in no position to play "Lady Bountiful" and to do so in any case would be ill-bred. Avoid the too personal giff and select instead something useful such as an inexpensive pen and penel sele-or a magazine subscription. You thoughfulness will mean more to the boy than the cust of the gift itself.

Dear Miss Culkin:

I have an older sister and she is not talking to a certain boy because of something that kappened between them. Everyone says that they make a perfect couple, and I think the world of them both. Neither of them have talked to me about what happened, but I think I know any-pened, but I think I know any-pened the pened the pened that I think I know any-pened the pened the pened that I think I know any-pened the pened the pen



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You certainly should not. Your sister's relationship with this young man is her own business—her personal business—one might did. Had either she on her friend add. Had either she on her friend demonstrate your affection for your sister by respecting her privacy which may later lead to respecting her confidence.

If your father and grandfather are in the same group, how can you introduce them both without confusing everyone. What I mean

Dear Amy R.:

You never introduce your parents as "Mr. and Mrs." unless their name differs from your father has a title. Actually you would say, "This is my father and this is my grandfather, Mr. Smith."

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one nat occu orongm up, to marry the sensior to whom she had occu promised. She chose to spend the rest of her life there in great unsterity and humility, and died in 420 A.D. Feastday March 13.

SEARCHING THE SCRIPTURES

Form, development of the four Gospels

By IGNATIUS HUNT, O.S.B.

Just as Christ Himself is the treat SACRAMENT of the New aw from whom our seven Sacra-nents derive their institution and



ression.

There is only one Gospel: the cospel of Christ, and this Gospel, a the language of St. Paul, is the saving power of God" (Rom., 16). St. Augustine once stated

"the saving power of God" (Rom., 1s). St. Augustine once stated that "the Gospel springs from the mouth of Christ; and though He is now seated in heaven He still teaches on earth." It is now still teaches on earth." It is not still teaches on earth. "It is not still teaches on earth." It is not still teaches on earth." It is not still teaches on earth. "It is not entitled "..., according to Matthew, Mark; Luke; John." for entitled "..., according to Matthew, Mark; Luke; John." Gospel say presented by His inspired evangesists.

We must stress the fact that the Gospel was first of all ORAL, and that the first Exaggists was adopted to proclaim His message of salvation orally, and this was done for perhaps as long as 25 years before the Gospel was set into writing. There were, in fact, several escases of oral evangelists in the publisher church (cf. e.g. Eph. 4, 10).

This obviously means that the Church antedates the written Gospets and that they sprang from her bosom, for the Church is one with Christ, being nothing else than the incorporation of all authentic believers into His very own Body.

of all authentic believers into this very own Body.

We have me New Testament evidence that Christ dominanted his Apselles (or anyone) to write, inst as we have no record that Christ Himself wrote anything of their thin some mysterious words (?) in the sand when He was instituously questioned about the result of the result of their thin some mysterious words (?) in the sand when He tooks women (In. 7, 33—8, 111 to 101, 111

9, 16). In Some time toom years to special cases. Too, there was always the question of heresy: deviation from correct detrine. This had to be a samples of this are found in the Acts of the Apostles, where Luke

was recording (undoubtedly in a very abbreviated form) the primitive Gospel-proclamations. We find one such kertygma in Acts 10, 34-t3 where Peter speaks to in Cacarea at the house of Cornelius:

"Now I really understand that God is not a respecter of persons, but in every nation he who fears him and does what is right is acceptable to him. He sent his acceptable and he was acceptable to him. He sent his acceptable of him he bear him and the health of all him acceptable of him he bear him and he went about doing good and he healty all the power of the devil; for God was with him.

And we are witnesses of all that he did in the country of the Jews and his recursion in the head rise from the dead.

But God raised him on the third day and caused him to be plainly seen, not by all the people, but by witnesses designated beforehand by God, that is, by us, who ate and drank with him after he had risen from the dead.

To him all the prophets bear witness, that through his name all who believe him about everything that was pro-

of sins" (Confraternity).

Here is, in summary, just about everything that was pro-claimed in the earliest Gospel-heraldings. We can hardly imagine that St. Peter said on more than this! Even a restless 20th century audience would not be content with as short a message.

But this is the content of the

souri and se centent win is a short a message.

But this is the substance of the early kerygans, such as we find it expanded in St. Mark, who wrote down what Peter preached. The Acts are most helpful in get-primitive oral Gospel, and readers would profit immensely by againg through the Acts and noting some of the Gospel-proclamations recorded there, such as that in 13, 16-41.

In the Acts that the earliest keepgma becan with the work of John the Acts that the earliest keepgma becan with the work of John the Baptist and went as far as Christ's resurrection ascension-enthronement. Included within these termini were something on the baptist and went as far as Christ's resurrection ascension-enthronement. Included within these termini were something on the baptist and was always given a place of honor, and the recent a place of honor, and the recent of this event.

(Sheed and Ward), brings out in wooddows amaner the significance of this event.

cance of this event.

IT IS HARD to keep any message in a rigid form. Various incremstances, and differences in the Gospel-heralds, soon brought on quite leaftlinate variation of the control of the con

THE FAITH EXPLAINED

The Holy Spirit and the Church

When he is instructing a prospective convert, the priest usually explains, very early in the course of the instruction, the meaning of perfect love for God. He explains what it means to make a perfect act of contrition.

Just because the convert must wait for several months before he receives the sacrament of Baptism, there is no reason why he should live those weeks or months in the state of sin. An act of perfect love for God, which includes a desire for Baptism, will cleanse the soul from sin even before Baptism is received.

The prospective convert is hanny to know this of course.

tism is received.

The prospective convert is happy to know this, of course, and I am sure that I have poured the water of Baptism on the heads of many adults whose souls already were in the state of saicitying grace. They had already made acts of perfect love for God; they had already received baptism of desire.

desire.

And yet in every such case, the convert has expressed his relief and joy at receiving, actually, the sacrament of Baptism. Because, up to that moment he could not be sure that his sins were gone. No matter how hard he might try to make an act of perfect love, he never could be sure that he ads succeeded. But when the saving water had flowed upon his head, he knew then with certainty that God had come to him.

his head, he knew men win certainly the his head, he knew then we have been the best of us can ever be absolutely sure that we are in the state of sanctifying grace. But moral certitude is all we ask for; the kind of certitude we have when we have been baptized or (in the sacrament of Penance) absolved.

The peace of mind, the happy confidence which such assurance brings indicate to us one of the reasons why Jesus Christ established a visible Church.

The graces which He purchased for us on Calvary Jesus could have dispensed to each individual soul directly and in-visibly, without need of outward sign or ceremony. However, being mindful of our human need for visible assurance, Jesus chose to channel His graces through visible symbols.

He instituted the sacraments so that we might know when and how and what kind of grace we were receiving. Visible sacraments necessitated a visible agency in the world to be the custodian and the dispenser of the sacraments—and that visible agency is the Church which Jesus established.

THE NEED FOR a Church was not, obviously, limited to a THE NEED FOR a Church was not, obviously, limited to a need for a keeper of the sacraments. No one could be expected to want the sacraments unless he first knew about them. No one could be expected to believe in Christ, even, unless he knew about Christ.

Unless Christ's whole life—and death—were to be in vain, there had to be a living voice in the world which would proclaim Christ's teachings down through the centuries. It would have to be an audible voice, it would have to be a visible

speaker whom all men of good will could recognize as one having authority.

Consequently Jesus founded His Church not merely to anactify mankind by means of the sacraments but first of all to beach mankind the truths which Jesus taught, the truths necessary for salvation. A moment's reflection will bring home to us the fact that if Jesus had not founded a Church even the name of Jesus Christ would be unknown to us today.

But it is not enough for us to have grace available to us in the visible sacraments of the visible Church. It is not enough to have the truth proclaimed to us by the living voice of the teaching Church.

We also want to know what we must do for God; we want lependable guide to point out to us the path we must follow accordance with the truth we know and the graces we cive.

receive.

Just as it would be useless for be here in the United States to have a Constitution unless we had a government to interpret and enforce the Constitution by appropriate laws, so also must the body of Christian revelation be implemented by pertinent laws.

How DOES one hecome a member of the Church and how does one remain a member of the Church, who may receive this sacrament or that, and when and how; it is such questions as these that the Church answers when is promulgates its laws; when it fulfills, under Christ, its third duty: to povern as well as to tacah and sanctify.

The Church, we know, is defined as "the congregation of all baptized persons united in the same true faith, the same sacrifice, the same sacraments, under the authority of the Sovereign Pontif and the bishops in communion with him."

A person becomes a member of the Church by receiving the sacrament of Baptism, A person remains a member of the Church as long as he does not cut himself off from membership setsiam (denying or defying the authority of the Pope), or by heresy (denying one or more of the truths of faith as pre-claimed by the Church), or by excommunication (being ejected from membership because of certain grave and unrepented sins). But even such persons as these, having been validly baptized, are still basically subjects of the Church and are obliged by her laws unless specifically exempted.

Having said all this, we yet realize that we have been

Having said all this, we yet realize that we have been looking at the Church only from the outside.

Just as a man is more than his visible, physical body, so also is the Church infinitely more than a mere outward visible organization. It is the soul of a man that makes him a human being. And it is the soul of the Church which makes the Church

being. And it is the sout of the Church which makes the Gauren a living organism as well as an organization. Just as the indeveloped of the three divine Persons gives to the soul that supernatural like which we call sanctifying grace; so also does the indeveling of the theseod Trinity give to the Church her unquenchable like, her everlasting vitality.

Since the work of salvation (which is the work of divine Love) is ascribed to the Holy Ghost by appropriation, it is therefore the Holy Ghost whom we acknowledge as the soul of the Church—of the Church of which Christ is the Head.

From the dust of the earth did God fashion the body of Adam, and then—in the beautiful imagery of the Bible—God breathed a soul into the body, and Adam became a living man. In much the same way did God create His living Church.

In the Person of Jesus Christ, God first designed the Body of His Church, This was a task spread over three years, from Jesus' first public miracle at Cana until His ascent into heaven, It was during this time that Jesus chose His twelve Apostles, destined to be the fist bishops of His Church.

For three years He instructed them and trained them for their duties, their task of establishing the kindom of God. Dur-ing this same time Jesus designed the seven sacraments—the seven channels through which would flow into men's souls the graces Jesus would gain for men upon the cross.

CONCURRENTLY, Jesus imparted to the Apostles their three-fold mission, the threefold mission of His Church. The mission to teach: "Go, therefore, and make disciples of all mission to teach: "Go, therefore, and make disciples of all mission to the control of the

Another task of Jesus, as He formed the Body of His Church, was to provide leadership for His Kingdom upon earth.

It was to the Apostle Simon, sonof-John, that Jesus assigned this post of leadership—and in doing so Jesus changed Simon's name to Peter, which means rock. Here is the promise: "Blessed art thou, Simon Bar-Jona. . . . 1 say to thee, thou are Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven" (Matt. 16:17, 18:19). This was the promise. was the promise.

After His resurrection, Jesus fulfilled the promise, as we read in the twenty-first chapter of St. John's Gospel.

AFTER FIRST extracting from Peter a thrice-repeated avowal of love ("Simon, son of John, dost thou love Mc?"), Jesus made Peter the supreme shepherd of His flock. "Feed My sleen," Jesus says, "Feed My sleen," (Continued on page 9)

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Kaow Your

Christian

The Good Samaritan

By F. J. SHEED

The weeks go by after the Feast of Tabernacies, through November, into December. Our Lord spent them going from town to town, townlet to townlet, to the places where of the bad seed of the bad seed of the prepare the way for Him. In these first weeks He was probably mainly in Jurdan He was probably mainly in Jurdan into Perca where Herod of Galilice routed cand where he had had John the Baptist beheaded!).

What we are really trying to say is that in order to BEGIN to appreciate our four written Gospels we must take account of the same share of the same share t

We needn't think that it has taken 20th century scholars to discover this fact. It was noted very early in the Church. Al-ready around 400 St. Augustine wrote a famous treatise "On the Agreement of the Evangelists."

GOSPEL OUESTIONS are largely summarized under two headings: The Synoptic Question and the Johannine Question. Mat-thew, Mark, and Luke, since they have striking similarities and tend to view things together, are called "synoptics" (from the Greek: "syn-opto," to look at to-gether).

Creek: 23 nopins, 11000 me gether).

This first question is concerned with explaining how it is that these (Gospels have so many similarities and yet so many differences—a "discordant concord." At times Gospel-phrases will be verbatin the same; at other times the phrases are so different as to have a different meaning. The same may be said of inc. We can best appreciate this if we saw it is called a Gospel harmony — an arrangement of the Gospels in parallel columns, thus facilitating comparisons.

John is a special case. His

John is a special case. His whole approach is so different that he has never been called a synoptic. A high percentage of his material is original — not found in the Synoptics; and his deeply spiritual presentation of Sayings and events make of him an evangelist apart.

How can John write so differ-ently? How historical is the ma-terial that he includes in his ac-

John the Baptist beheaded).
The miracles went on and the teaching—teaching direct, teaching in parables. Our Lord was forming His followers, winning may followers. But His endine were always there. Remember were always there. Remember always there, Remember to he met, with His plain denial to he met, with His plain denial brace had laught them as God's well for His poople. Those who have attempted to follow the strong advice of St. Jerome, "never letting the Gospels depart from their hands," will have noted many unsured features about the four written Gospels, They will note that Matthew, Mark, Luke and John, while he in gin ESSENTIAL, while he is gin ESSENTIAL that the strong is the strong of the strong the

HAVING BEEN deputized by the Holy See to study these ques-tion (and many others), present-day scholars have at least agreed on certain principles and it may be helpful to mention some of them.

them,
Most agree, for example, that
the evangelists were little concerned about the fact that they
didn't record a saying or incident
exactly like another avangelist.
Rigorous historicism is a rather
recent decipline—even though Jutorical religious (based on lappenings)—and by applying rigoous historicism to the Gospele
Gald to the Bible as a whole) we

Factors, and many others, brought on variations in the proclamation of the Gospel.

There was also the factor of the earliest liturgy, which had a good deal to do with shaping the four Gospels as we now have them in the Bible. The nascent Christian community centered its life four Gospels as we now have them in the Bible. The nascent Christian community centered its lower of God, and, as they "proclaimed the death of the Lord" (I Cor. II, 26) through the "proclaimed the death of the Lord" (I Cor. II, 26) through the greatest that led up to His death and resurrection. This is one reason why the Passion narratives have such a remarkable sameness than all dur canonical Gospels (allowing for minor differences to fixed the way for fourse).

What we are really trying to mination which Pharisees had reached in Galilee a year and a half earlier that He must be destroyed—the parable of the Good stroyed—the Good stroyed—the Good stroyed—the Good stroyed—the Held Stroyed—the Held Stroyed—the Good He utter a word likely to diminish their conviction that He must die.

Take first the parable of the Good Samarian. The scribe who had accepted love of God and love of neighbor as the two great commandments (Mary XII 32) went on to ask "And who is my neighbor?" (Luke X 29) Our Lord answered with this most famous of parables: "answered" is too weak much more than that. Our Lord fell upon the question as if it had been the one question the was waiting for. If you do not know the parable by heart, read it now in Luke's tenth chapter.

Only one yho knows the Old Testament well can realize the shock to every Jow present. It was had enough that priest and levite should have failed to help officially the should have failed to help the should have failed to

count? Is he really giving the words of Christ; or are they words that Christ would have said? Or does John partly cite the remembered utterances of the Savior and then lapse into his own reflections on them? These are all facets of the Johannine

then we must be prepared to acknowledge this and not demand from them something they never intended to give us.

We are becoming aware that we have the some the soundary line and the soundary lines of the soundary lines, still an honest appraisal of the Gospels (and of boundary lines, still an honest appraisal of the Gospels (and of soundary lines, still an honest appraisal of the Gospels (and of soundary lines, still an honest appraisal of the Gospels (and of soundary lines, still an honest appraisal of the Gospels (and of soundary lines, still an honest appraisal of the Gospels (and of soundary lines) and the soundary lines, still an honest appraisal of the Gospels and the events they record, an exaggerated historicis than the screated more problems than its created more problems than its solved. Pous XII's emphasis on literary forms should make us read the Gospels as they were written.

Of the written Gospels it is Question.

Both the Synoptic and Johannine Questions have been answered in many different ways. There is no final answer to either question and the Chrich allows boundaries. Large volumes have been written on these matters, but they rarely succeed in rallying unanimous approval. The passage from oral to written Gospel, from Gosepel to Gospels, is a thing so complicated and ably never arrive at a final solution of all the questions connected with it.

of the written Gospels it is very likely that Matthew comes first—yet not in the form that we have the Gospel teday. Somewhere around 50 A.D. Matthew gathered together in Aramaic a collection of sayings of the Lord. From this Aramaic the later, more fully developed Greek text was formed.

Matthew shows itself adept at grouping together materials that stand scattered here and there in the Gospels (e.g. the Sermon on the Mount). In fact, most schol-ars are prepared to see in Mat-thew a faint replica of the Penta-(Continued on page 10)

cials of the great Temple in Jerusalem, their lives bound up with the search with the search lived before its Got. Yet His hearers must have been prepared for this, for Our Lord had already taken His stand against the Establishment. But nothing had prepared them for the Samaritan!

southing had prepared them for the Samaritains were the next door neighbors to whom the Jews felt is very un-neighborts. Returning five centuries earlier from the Babylonian Capitvity, the Jews had found these people in Sacace who had remained behind, had intermarried with pagans and grown half paganized. When the returned exiles began the building of the Temple in Jerusalem, the Samaritans offered to help and were smulber moment. Interest from that From that From that Propose of the Parable was uttered, the Samaritans had refused lodgment to Our Lord Himself and the Samaritans had refused lodgment to Our Lord Himself and the twelve on their way from Galliee to Jerusalem (Luke IX.53). And it was one of these that Our Lord chose as the model of neighborts.



The Orant

One of the oldest symbols found in the catacombs and incient Christian Churches is the Orant (also written, Orans and Orane), a figure, usually lenale, with arm sustretched in the ancient attitude of prayer. The Latin word orans means praying, or one who prays.

Most often the Orant was used to represent an individual soul, usually a soul in heaven. Thus an Orant was pictured issuing from the mouth of a dying man.

issuing from the mouth of a dying man.

An Orant sculptured on a sarcephagus or lomb represented the soul of the deceased. Frequently with the Orant was inscribed an invocation such as, "Live in peace and pray he had for the first of the f

these ancient epitaphs.

The Blessed Virgin Mary also was pictured at times as an Orant, interceding for the souls of the departed or for her spiritual children still living.

The Orant sometimes has a more general symbolism, representing the praying Church.

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ROME RITES PLANNED

To observe anniversary for Martyrs of Uganda

VATICAN CITY — The Holy See and its sons in the African nation of Uganda are marking the 75th amit-versary of the Blessed Martyrs of Uganda, and the Sign of the Cross of Uganda are marking the Sign of the Cross of Uganda and Sign of the Cross of Uganda and Sign of the Cross of Canonical Control of the Cross of Canonical Cross of Canon

Africa.

IN UGANDA itself, a national pilgrimage met (June II) at Namugongo, the valley of execution where 13 of the martyrs were burned to death together.

The 78th anniversary of the martyrs is dated from the day of the martyrs is dated from the day of the first to die, Blessed Joseph Mukasa, was executed in Bay Mukasa, was executed in 18-7. All 22 were beatified on June 6, 1922.

In July of 1960 the canoniza-tion cause of Blessed Charles Lwange was resumed. He was the leader of the royal pages who died in a flaming execution pyre at Namugongo, Pope Pius XII declared him patron of Catholic Action in Africa.

As the chief of pages in the court of King Mwanga, Blessed Charles instructed them in the Faith and protected them against he unnatural advances of the king. He was the most renowned athlete of the kingdom. He resulted to the tied at the execution, wrapping himself in the faggots.

NEXT MORNING the page ere summoned before the King

Summer job

CHICAGO—College students from various parts of the U.S. are donating their summer to help build a family life center of Mexico City.

General Hospital to have a chapel

for the Marion County General Hospital scheduled to begin in March, 1962.

Blessed Mbaga, nephew of the chief executioner, refused his uncle's repeated please that he foreswear his religion. At the execution, the uncle ordered him killed with a blow on the neck before being thrown into the flames.

• BOOKS OF THE HOUR

Polish U. N. cook seeks U. S. asylum

NEW YORK — A Polish cook, charging she was humiliated because of her religious beliefs, defected from the household staff of Poland's United Nations delegation here and sought asylum in the United States.

BACK TO MISSIONS

SINGAPORE—A lively 79-yea dd priest, Father Willibror ucas Wolff. O.P., from Dor und, Germany, has pass rrough here on his way to t' issions in Taiwan. He is goi ack to the work that he took:

A variety of games for the en-tertainment of young and old have been arranged. A \$2000 grand prize tops the list of awards to be given away.

By CORDELIA HINES

Two giant parish fiestas are already underway on the Indianapolis festival scene. One at St.
Philip Nert, Sob N. Rural and another at St. Anthony's, 370 N. Warman Ave. Both events continue longist and tomorrow night.
Parish chefs will serve up sizzing the strength of the at St. Philip Nervices, and the strength of the strength of

St. Philip, St. Anthony

parish fiestas underway

Over at St. Anthony's, parish-ioners are shining up a 1961 (olfse-mobile Holiday hardiop to be given away at the close of the bearare Sautrday night. Fascinating booths displaying lines, novelties, meats and fruits will be featured on the parish grounds. Kildy rides and a new grounds. Fully rides and a new people-pleasers.

people-pleasers.

In the food department, the fish sandwiches St. Anthony's made famous will be featured tomical served nightly against at 420 p.m. Carryont service begins daily at 4 p.m. Mr. Lloyd Wilson is general chairman and Mrs. Ed Dupont is co-chairman.

CARDINAL HONORED

NEW YORK—Cardinal Francis Spellman, marking the 50th anni versary of his graduation from Fordham College, was awarded Fordham University's Insignis Medal at commencement exer

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WILE

1430 on your Dial

...... Joe Lawler's

FRIDAY, June 23—(Tape) Rev. William Fisher and member of St. Andrew's parish. ONDAY, June 26—(Live) Rev. Richard Mode and member of the Ladies of Charity of St. Vincent De Paul.

TUESDAY, June 27—(Live) Rev. Edward Ripperger and mem bers of St. Philip Neri Jr. Legion of Mary. WEDNESDAY, June 28—(Tape) Rev. Charles Koster. This pro-gram has been requested by a listener, for a Specia Intention.

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THURSDAY, June 29-(Tape) Rev. Kenny C. Sweeney.

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10:00 a.mChristophers(6)
6:00 a.mSacred Heart
Sunday Radio
0115 a.m.—bacred Heart 10:15 a.m.—Hour of St. Francis WFBM 8:30 p.m.—Hour of St. Francis WFBM 9:30 p.m.—Hour of St. Francis WFBM 9:30 p.m.—Catholle Hour WIRE Monday thru Friday WIRE
ID: 15 a.m Hour of St. Francis WESM
8:30 p.mAve Marie HourWIBC
10:45 p.mHour of St. FrancisWFBM
9:30 p.mCatholic Hour
Monday thru Friday
7:45 p.mRosary HearWIRE
CONNERSVILLE AREA
Radio-Sunday
12:00 p.mSecred HeartWCNP
EVANSVILLE AREA
11.20 am Water 10/00
11:30 a.m. 20:0 1700 **********(14)
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11:30 a.m.—"Zero 1950"
Radio Programs
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1:30 p.mCatholic HourWGBF Saturday
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4:30 p.mLamp Unto My Feet WHAS
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vision Tour Catholic Visitor WHAS
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Monday thru Seturday
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6:45 p.mRosary HourWLRP
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9:13a.mYour Catholic Visitor WHAS 6:45 p.mSacred heart hour WAKY 7:30 p.mCatholic Hour WAVE
10:45 a.m.—Thought for TodayWKYW 6:45 p.m.—Rosary HourWKPW
7:30 p.m.—Aloral Side of NewsWHAS RICHMOND AREA Radio—Saturday 6:15 a.m.—Hour of St. FrancisWXBV Sunday 7:15 a.m.—Sacred HeartWXBV
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SATURDAY

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NEW CSC SUPERIORS-Brother John Dobogrowski, C.S.C., for-NEW CSC SUPERIORS—Brother John Dobogrowski, C.S.C., former social studies instructor at Cathedral High School, has been named superior at Gibault Home for Boys, Terre Haute, where i.e. has been stationed the past year. Brother Armand Amman, C.S.C., superior the last several years, will continue as director of the school. Other changes among the superiors involve persons known around Indianapolis—Brother Walter Davenport, C.S.C., a Cathedral graduate of 1946, has been named superior at Holy Cross High School, River Grove, Ill.; Brother Remigius Bollinger, C.S.C., former principal at Cathedral, was appointed superior of Sacred Heart Millitary Academy Watertown, W. tary Academy, Watertown, Wis.

NAMES IN THE NEWS-Sister M. Vincentiana, O.S.F., administrator, and Sister M. Firmina, O.S.F., surgery supervisor, of St. Francis Hospital, Beech Grove, recently attended the Catholic Hospital, Beech Grove, Rec Francis Hospital, Boech Grove, recently attended the Catholic Hospital Association Convention in Detroit. Father Kenny C. Sweeney, Archidecesan Director of the Radio and TV Apostolate, will attend the 13th Annual Congress of the Catholic Broadcasters Association on June 2022 in Minneapolis. Several respresentatives are expected from the communities of Sisters within the Associations. expected from the communities of Sisters within the Archdiocese, expected from the communities of Sisters within the Archdiocese,
Father Thomas J. Taylor, academic dean of St. Ambrose College. Davempert, lowa, will teach this summer in the Department
of Education at Indiana Cincretty. Bhomington, where he is a
doctoral candidal-dimension, increasing the summary of the secondary Education club there. She is the daughter of Mr.
Joseph Recondary Education club there. She is the daughter of Mr.
Marfred Blum, organist and choir director at St. Mary's parish,
Richmond, will be the concentrated or the Dayton Philabarmonic
Orchestra's summer season. He has just completed his fifth year
as conductor of the Richmond Symphony Orchestra. Mr. Blum is
a member of the Eartham College faculty in Richmond.

SUMMER SCIENCE PROGRAM—Eight Catholic high school students from Indianapolis have been selected to participate in a sixweek science training program at Butler University this summer.
A total of 36 pupils from 20 Central Indiana schools will attend the
science program supported by a National Science Foundation grant.
The program is designed to acquaint the students with career opportunities in areas of physics, mathematics and chemistry. Those participating include: Cathedral—James W. Durcan, Richard R. Hobbs,
William Ataras, Richard Falkner and John Godich; Sacced Heart
Gentzal—John Mennel and Frances Dunn; Scecina Memorial—
Gregory Kohl. SUMMER SCIENCE PROGRAM-Eight Catholic high sch

RECEIVE VEIL—Four young ladies from the Archdiocese re-cently received the habit and white veil of a novice at the mother-house of the Benedictine Sisters in Ferdinand, Included in a class of 13 postulants were Rosomary Richard (Sister Anthony Marie) and Marilyn Richardt (Sister Mary Stephen), both of Tell City; Elirabeth Vogel (Sister Mary Stylester) of North Vernon; and Norma Fultz (Sister Mary Raymond) of Bloomington.

MASS SCHEDULE CHANGE—A new Sunday Mass schedule has been announced by Father Patrick Glesson, pastor of 51. Bartholomew's parish, Columbus, Beguniag Sunday, June 18. Masses will be held at 6:30, 8, 9:30 and 11 a.m.

CHANGES IN ADDRESS—Until the new Archdiocesan Yearbook is published by the Chancery Office, we thought it might be a service to our readers, especially the clergy, to list the following changes of address: Father Earl Fellman, St. Simon's parish, 250 S. N. Eaton Avc., FL. 9-2039; Father Joseph Koster, St. Thomas parish, 523 S. Merrill St., Fortville, Phone 483-5079; Father William Schmitt, Brabed Freg, Room 1132 Circle Tower, ME 6-6496.

PARADE OF GRADUATES—Indiana University School of Law-Ernest P. Schnippel of Indianapolis; Xavier University, Cincinnati, graduate division—Kay N. Woolen of Shebyville; Sister Marietta Urbine, S.P., of St. Mary-of-the-Woods; and Sister Mary Clare Ennis, O.S.F., of Oldenburg; undergraduates—Robert Joseph Harfman, Rich-ard Allen Koesters, Thomas W. Grissmer and Edward Francis Montovani, all of Indianapolis.

SUMMER ART CLASSES—Three summer outdoor classes in art for children and two for adults will be sponsored by John Herron Art Museum on Tuesday and Thursday mornings through August 15, Registration will take place Tuesday, June 29, from 10 a.m. to moon. All the classes will include the study of art history and art appreciation in adultion of development of technical skills. The Museum is beated at 110 East 10h Street, Indianapolis.

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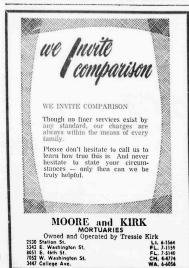
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Holy Spirit

Continued from page 7)

(Continued from page 7)

(Continued from page 7)

(Sheep and the lambs; the bishops, priests and people—were to be of the page of the priests and people—were to be cause, of course, Jesus did not come upon earth just to save the souls who were contemporaries of the Apostless. Jesus came to save all souls, so long as there would be souls to be saved.

The triple duty (and power) of the Apostles—to teach, sanctify and govern—was to be passed on by them, through the sacrament of Holy Orders, to the men whom they would ordain and consecrate to carry on their work.

The bishops of today are the accessors of the Apostles. Each iscopal power in an universal stimuly from Christ through:
Apostles. And the supreme and the heal of all, resides to y in the Bishop of Rome, whom I boundly call our Holy afther. That came about, in the designs Providence, by reason of the did died there as the first bishop that city. Consequently, whore is Bishop of Rome is autoriately the successor of Peter and the providence of the pr

THIST THEM, is the Body of His Church. THIS, THEM, is the Body of His Church as Jesus Christ created it not merely an invisible brotherhood of men united only by bonds of grace; but a visible society of men with authoritative leadership and governance. It what we call a hierarchical seciety, with the admirable and solid proportions of a pyramid.

proportions of a pyramid.

At the top is the Pope, the spiritual monarch with supreme spiritual authority. Immediately below him are the other bishops, whose jurisdiction, each in his own diocese, flows from union with Peter's successor.

with Peter's successor. Below them are the priests, to whom the sacrament of Holy Orders has given the power to sanctify (as in the Mass and the sacraments), but not the power of jurisdiction (the power of jurisdiction only to and govern.) A priest possesses the power of jurisdiction only to him by the bishop whom he was ordained to assist.

Firstly, they are the broad have

Finally, there is the broad base of God's people—the baptized souls for whose sake all the rest of it exists.

Again, this is the Body of the Church as Jesus constituted it during His three years of public life.

Like the body of Adam, it awaited only its soul. That soul Christ promised when He told His Apostles before His Ascenion: "But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for Me in Jerusalem and even to the carth" (Acts 1:8).

and even to the very each of the story of Pentecod Standar-the tenth day after our Lord's Ascension, the fineth day after factor (Pententher appeared to them there appeared to them the Apostles) parted longues as of fire, which settled upon each of fire, which settled upon each of them. And they were all filled with the Holy Spirit" (Acts 2:3-4), And now the hody so marvelously fashioned by Jesus through three patient years suddenly reses and begins to walk abroad. It is the birthday of Christ's Church.

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JUBILARIANS—Mr., and Mrs. Henry J. Balts, Sr., formerly of St. Jaan of Arc parish, Indianapolis, will celebrate their Golden Jubiles on June 27 in Mountain View, California. Eight of their nine chil-dren and about 30 of their grandchildren are expected to be present for the feativities.

Spiral

(Continued from page 5)

(Continued from page 5)
In my judgment, Professor
Kariel's proposed remedy for the
real or alleged conflict between
free collective bargaining on the
one hand and sound public policy
on the other is at least potentially
dangerous. I think Dr. Karrel puts
too much faith in direct government control and is too possumistic about the pussibility of developing a better system of labormanagement-government cooperation for the general welfare.

In this respect, he differs markedly from the world fames was well-able commist, furnar Myr-ad who had been a special who state in a recent who that "as planning proceeds, it will be seen to be in line with the ideals of the Welfare State to delegate, wherever it is safe and practicable, responsibility for details public regulations to local and sectional collective, authority and the state of the welfare fact, Yale University Press, \$4.50).

Mr. Myrdaf's approach to the

weither Stitle, Tale Circlesis, Very Myrdal's approach to the question will presumably have a greatre appeal to most Americans. In the property of the propert

Stevens-Taylor



N. KEYSTONE of 52md ST. CL 1-9494 8502 WESPHELD BLVD. CL 5-5421

Academy class plans reunion

The St. Agnes Academy Class (1951 will hold a Reunion Buffet upper at 7 p.m. Saturday, June 1, in the Discovery Room of the inghis of Columbus, 13th and slaware Streets. The hold of the columbus of the colu

Assumption sets dual card party

A dual card party will be held n the Assumption School Hall, 105 Blaine Avec, at 2 pm. del 1, 7 pm. on Saturday, June 17, ponsored by the Assumption tlar Society, Mrs. Myra Kerr, chairman. There will be games to every-ne's liking and refreshments erved between the sessions, A unbeam Electric coffee maker

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Two Franciscans to pronounce vows CPA files protest in brutality case

St. John's Academy

class sets reunion

The Class of 1946 of St. John's Academy, Indianapolis, will hald its 15-year class reunion in the Marott Hotel Saturday, June 24, at 6 p.m. Dinner will follow at 7. Arrangements chairman is Mrs. John Gilligan, Cl. 3-238, assisted by decorations chairman —Mrs. James Kavanaugh, LI. 6-9511, and Mrs. C. E. Madden, AT 3-3741.

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In brutality case

NEW YORK — The Catholic Press Association leveled a sharp protest here against alleged police brutality in the arrest of a prominent Paraguayan Catholic newspaper editor apparentholic newspaper content of Paraguayan and President, Pather Albert J. Nevins, editor of Maryknoll magainst and president of the CPA, tions against the reported heating of Licenciado Elsio Sosa Constantini, editor of the weekly messpaper Communidad, when he was arrested and jailed for taking photos at a student gathering celebrating the 18th anniering celebrat



O.F.M., and Frater Cupertine (Rajph) Zettl, O.F.M., both attended Sacred Heart School, Indianapolis, before entering St. despits Minor Seminary, Westmont, Ill., in 1951.

Two Indianapolis natives will be among 11 Franciscan clerics how will pronounce their solem was a members of the Order of Triars Minor, Sacred Heart Pronec, Thursday, June 22, in Cleve and the late John Zettla are the parents of Frater Cupertine. All are members of Sacred Heart parish, Indianapolis.

Don't Forget DAD! . . . Sunday, June 18, 1961 SPECIAL SALE ON MEN'S MASSAGIC SHOES

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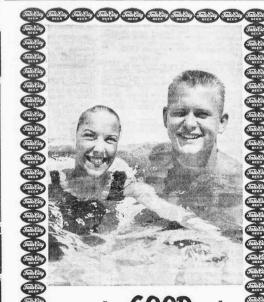
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Those desirous of doing some solid Gospel study might take up the revised edition, now in one volume, of Father Vawter's Popular Explanation of the Four Gospels (Our Sunday Visitor, Huntington, Ind., 1961); Alexander Johes, "Gospel and Gospels," in Scriptore 12 (July, 1960), 6574, Vancent O'Keefe, S.J., "Towards

Apostles. (Copyright, 1961 The Catholic Reporter)

HONG KONG—Bishop Joseph Van Tsu-Chang, O.F.M., of Heng-how has died in a Chinese com-nunist prison, according to word eceived here.

He was 53 years old and had been imprisoned by the commu-nists for almost six years. The date of his death was not re-ported.

ported.

The Franciscan Bishop was arrested and imprisoned in September, 1955, because he refused to cooperate with the Reds in their attempt to establish a schismatic church in China,

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SAWYER O

Chinese Bishop

dies in prison

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By DANA JENNINGS

By DANA JENNINGS

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And the all, it's your like anyway. After all, it's your like a grack at it next year if the country your can't decide today not to farm this year but to take a crack at it next year if the country needs your production. The problem's too big for one man to

Anglican Primate to work for unity

LONDON—Archbishop Michael Ramsey of York, to become the new Primate of the Church of England later in June, said one of his main aims as Archbishop of Canterbury will be the cause of Christian unity.

"We must press on with the ork of Christian unity," he de-ared in a nationwide television

work of Curistian units of clared in a nationwide television interview.

"It can be done. I mean to do "It can be done I mean to do "It can be done I mean to do from a sa complete system standing against ours. there is a very big gulf. Their system is an absolutely complete one allowing for the existence of no other church in the world at all. While there is that gulf between the two complete systems, if you look within ours, there are a great many things which are similar and there can be common interest and discussion."

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solve. And anyhow, as long as people are starving to death by the thousands in some parts of the world, as long as there are the world, as long as there are hungry people right here in our own country, maybe that food is needed after all. But how to get it to them? They can't pay, and you have to be paid for your each you tractor gas, your living.

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soor tractor cas, your bring, and to continue to the continue

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ind, will not her Gooden during
as a member of the Gooden
Sisters, Daughters of the Saced
Hearts of Jesus and Mary, on Sate
urday, June 17. The observed
will take place in the convent
chapel of Our Lady of the Augels
Motherhouse here.
The Jubilization is at weather.

mer. Three sisters of the Jubilarian will attend the ceremonies here—Mrs. E. M. Stuppy of Indianapolis; Mrs. Will Zeph and Mrs. Lawrence Lauer, both of Madison.

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PLAN COUNTRY FAIR—A chicken dinner will be a feature of the 11th annual Country Fair at Our Lady of Perpetual Help parish, New Albany, on Sunday, June 18. The Iadies of the parish will be on hend to serve the dinner from 11 a.m. until 5 p.m. The public is invited. The parish is located on Scheller Lane, Just of Highway 13-W.

EROM THESE scattered and

FROM THESE scattered and sparse remarks we can see how varied is the presentation of the Good News on the part of each evangelist, and yet how much the same. There is absolutely no reason why we should proceed yourselves principally with working out false harmonizations among the Gospels when such harmonizations were the such harmonizations where the such harmonizations were the such harmonizations and harmonizations where the such harmonizations were the such harmonizations and harmonizations where the such harmonizations are such as the such harmonizations are such as the such harmonizations are such harmonizations and harmonizations are such harmonizations and harmonizations are such harmonization

thing the evangelists felt disinclined to achieve.

One of the real acquisitions of Gospel cludy today is no highlight the special features of each evangelist. Each, like the great heralds that they are wishes to bring out the greatness of Christ in some special manner. Christ is on great to be treated in an absolutely stereotyped way.

Only Matthew and Luke present what are called Infancy Narratives, accounts regarding the birth and childhood of our Lord. Matthew works more from the aspect of Joseph. He alone intro-high control of the property of the control of the property of the p

ing series of parallels. There is an artistry in Luke's account that no careful reader can deny. Just as prevalent is an effort to set all of these events against an Old Testament background. The scholarly world is indebted to Facilitation of the comparation o

The charge has recently been made, and exploited in Time magazine, that some Catholic exegetes have denied the Annunciation to our Lady; that they are on the point of denying the Incarnation as their whim may lead them; that some have denied the existence of the Magi; and that

"scriptural interpretation is being thrown up for grabs."

thrown up for grabs."
That some lecturers have spo-ken imprudently or with lack of clarify on these matters may clarify on the mayes! Given after attending many biblical gatherings. How-ever, I have yet to find any suc-vey, I have yet to find any single statements in the writings of professional Catholic Scripture scholars,

SURELY WE ARE able to

SURELY WE ARE able to discuss the nature of a piece to inspired writing—as we are bidden to do by papal directly as described in the papal with the papal wi

Father Alexander Jones in ar article to be mentioned below hit upon something very important when he said that "the historical approach is a distraction from the theological message of the Scriptures."

In the case of the Gospels, we have at times become so pre-occupied with correlation and harmonization that we have for-gotten to teach the GOOD NEWS. This, once more, must become our principal concern.

Form and development of the four Gospels As "the scribe of Christ's meek-ness" (Dante), Luke stresses uni-versality ("Good news... for the entire people" 2, 10-11), joy, prayer, humility, Chrit's goodness to women, so often mistreated in the Near East.

Luke employs in the Gospel one of his favorite devices: trav-eling. He centers his entire Gos-pel-presentation around Jeru-salem and throughout a large section of it (9, 51-18, 14) has Our Lord journeying towards the Holy City.

Holy City.

Once arrived there, Luke speaks of no return to Galilee as do Matthew and John. In the travel-section mentioned above, Luke brings in some of his magnificent parables: the Good Samaritan, Prodigel Son, Pharisee and Publican, the Rich Man and Lazarus.

their non-Catholic friends.

A Parish Social will be held at Holy Cross Church on Sinday, June 18, beginning at 7 p.m. Favorite games will be played and refreshments will be served throughout the evening. Several attendance prizes will be given away. The public is cordially invited.

The annual pienic at Holy Cross Church is scheduled on Sunday, August 20.

teuch—five books, each made up of a discourse and of various events, all showing how the Church is none other than the Kingdom of God among us, and how Christ has fulfilled the Old Testament's messianic hopes. He is the new Moses, teaching from the mountain (as at Sinai).

from the mountain (as at Sinal). Next in line was the Gospel according to Mark, composed between 58 and 70 A.D., based on Peter's preaching, and still bearing the marks of a primitive and oral kerygma. Mark shows how the Incarnate Son of God, Jesus, which is the still be shown to b

of the written Gospels.

LUKE, THE first of a two volume work (Acts being the second
solume), was the product faroand 70 A.D. of an outstanding convert from the Gentile
world—a man of serene character
and graciousness of mind. Luke,
it would seem, wished through
its writines to introduce the Gentile world to the marvels of
Christ, and desired nothing more
christ, and desired nothing more
most attractive manner.

Rich Man and Lararus,
John builds (most ingeniously)
his Gospel-presentation around
contliet. The Light comes into a
world filled with darkness, but
the darkness is generally unwilling to receive it.
The tension becomes so mitched
that the Light of the World is put
to death—yet this is only to end
in triumph. Nearly the entirety
of John's thought is magnificently
capsuded in the Prologue that we AROUND THE ARCHDIOCESE

Lawrenceburg Deanery women to meet June 22

LAWRENCEBURG, Ind.—The of Lawrenceburg Deanery, is Lawrence Durach, of Catholie Women will meet at St. Lawrence Auditorium, here, or Thursday, June 22, The there of the meeting is "To Restore Al Things in Christ, Cincinnati, will address the group, Ith subject will be the Ecumenical Council.

Alrs. Otto F. Moeller, Osgood, Deanery President, will open the product the servering agency of the product of the pr

Mrs. Otto F. Moeller, Osgood, Deaney President, will open the meeting at 1:45 p.m., E.S.T. Mrs. Staaley Dwenger, president of the St. Louis Council. Batesville, will give the highlights of the recent Archdiocesan Convention. Mrs. John E. Wells. Archdiocesan Retreats Committee Chairman, will also sneak.

treats Committee Chairman, will also speak. The Klump Sisters, Therese, Kathleen, Michelle and Nancy of New Alsace, will provide vocal entertainment. Mrs. Earl Huebner is president of the host council and the Very Rev. Herman Kasper, V.F., Dean SEELYVILLE SEELYVILLE
An ice cream social, sponsored
by the parishioners at Holy
Rosary Church, will be held Sunday, June 18, from 3 to 6 p.m. in
Schelley's Hall. Home made
cakes, pies, sandwiches, and
soft drinks will be served.

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TELL CITY, IND.

and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this The Jubilarian is at present assigned to St. Anthony's Hospital in St. Louis and plans a short visit with her relatives this sum-

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Remember Them In Your Prayers

† HENRY BITZ, 80, 51. Michael's Church, June 10. 51. Joseph Cemelery. Survivors: wile, Many; son, Edward.

† GEORGE S. BECKER, 58, Christ the King Church, June 13. Calvary Cemetery. Sur-vivors: wife, Mable 1, sons, James W., and George A.; brothers Irvin, Steven and James Becker, sister, Mrs. H. O. Manke.

† LOUISE G. LAWRIE, 44, St. Jame Greater Church, June 13, St. Joseph tery. Survivas fueband, Joseph B., ters, Mrs. Ann James and Sue Lwarie Jay, aister, Marie Tolliver, brother, and Finney.

† AUGUST ANNEE, 78, Secred Heart Church, June 14. St. Joseph Cemetery, Survivors: sons, Cerl and Louis.

† ANNA H. HEMMELGARN, 75, Holy Nam Church, June 14, 51, Joseph Cemeler Strivlars; husband, Henry J.; daughter Margarel Redding, Mary Bruce, Anne Moerne Sons, Henry, Ernest and William Hemmelgan and Joseph Francis Beaman, Sister, Mrs.

† FRANK VORNEHM, 70, St. Philip Net Church, June 15, St. Joseph Cemetery Survivors: wife, Mystle; despiter, Violei Warner: Sisters, Ella Marsh. Josephine Spauld-ing, Anna M. Miller; son, Jule.

ANNA M. REYNOLOS, 61, 51: Mary's Church, June 8. Survivors: daughter, Mrs. A. W. Soblir, Richmond; sons, William Reynolds of Orlando, Flaz, and Ernest Reynolds, of Richmond, brothers, Joseph Fenske of Weir Ion, W. Vas, Frank and Andrew Fenske, bull of Steubenville; and Jerome Fenske of Athens

† MRS. CHESTER PENCE, Guardian Ange

t ALBERT FREDERICK ECKERT, Church, June 9. Survivors

Plan card party to aid missions

A Mission Card Party is scheduled Tuesday, June 20, at 1:30 p.m. in the downtown L. S. Ayres Auditorium. Hand embroidered pollow cases will be awarded the

Mrs. Julius and Mrs. Jo Armbruster and Mrs. Francis Toner are co-chairmen in charge The proceeds will be given to the Blue Cloud Abbey to be used for the benefit of boys studying for the priesthood

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ross begins at 6:30 p.m. in the
arish hall, 125 N. Oriental St.

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Preparatory Commission meets on Council plans

VATICAN CITY—The welcome given the coming ecumenties and non-Catholics angures well for its routiness. He was a superstantial to the coming the coming to the coming the coming the coming the coming the coming the coming the control of the coming the control of the control of the control of the control of colling the council and questions of procedure during the council itself.

The meeting opened in the Con-

conneil isself.

The meeting opened in the Consistorial Hall of the Varican with all cardinals, two patriarels, 12 archibishops and bishops, four generals of religious orders and 28 counselors of the commission. Among them were Archibishop Karl J. Alfer of Commat and Archibishop Martin J. O'Comor, rector of the North American College in Home.

College in Rome.

THE PLENARY assemblies of the Central Commission take place daily until June 22, with the exception of Wednesdays and Standay.

The Plenary of Wednesdays are to discuss the matters of the discussion matters as who will be invited to attend the council, how the councils commissions will be constituted, and the method of voting.

Blind

(Continued from page 1)

(Continued from page 2)

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CARE HAS BEEN taken in a Vatican Radio news commentary to make it clear that the Central Commission will have only a consultative nature and will not be empowered to take any deter-

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mining action. Its office in an almost identically worded communique, will be "to provide the Pope with useful elements, for the issuing of acts concerning the convocation, the holding and the procedure of the council meetings."

"It is a subject of the control of the present members of the Central Commission, will have a determining vote in the actual council. For the present however the Central Commission as well as the other preparatory commissions and secretariats are purely consultative bodies.

odies. Out of the meetings of the Cen-Out of the meetings of the Cen-tral Commission it is expected that the Pope will publish some document similar to the apostolic letter "Multiplices Inter" by which Pope Pius IX established the general order to be observed in the First Vatican Council.

Blind

Actually, Tom Hasbrook is keenly aware of the role that his wife and family have played in his rehabilitation. "Without them." he said, "I ceuld never have made the grade."

wHEN HE WAS presented his award last week in New York, along with it came a sheath of congratulatory telegrams and letters—from Governor Matthew Welsh, Mayor Charles Boswell, IU's Herman B Wells and scores of admirers throughout the country.

ND head urges action, not talk

NEW YORK—The U.S. would be in better shape if it practiced at home the democracy it pracehes in fighting communism abroad, the president of Notre Dame University said here. Father Theodore M. Hesburgh, CSC. said at the annual com-

Failter Theodore M. Hesburgh, C.S.C., said at the annual com-C.S.C., said at the annual com-commendation of the Columbia Com-columbia Commendation of the Columbia Columbia

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MARIAN ALUMNI DANCE—The Sister Kevin Scholarship Fund will benefit from the proceeds of the "Straw Hat Caper" Dance, to be given by the Indianapolis Chapter of the Marian College Alumni Association on Saturday, June 17, at the Knighth of Columbus auditorium, 311 E. Thompson Road. Miss Suzanne Scaplon, second from right, is dance ce-chairman with Leland (Corky) Johnson, Jrr, ont shown. Other members of the committee include, left to right, Miss Mary Lou Cummins, Miss Lilliam L. Gonzaler, Mrs. Janice E. O'Hara, decorations chairman; and Miss Peggy Mountain. (Staff phote)

Oratorians to establish first U.S. foundation PITTSBURGH-Bishop John J. Church Peace Union, and a for-Wright of Pittsburgh has estab-lished an Oratory of St. Philip Neri whose members will work among Catholic students at non-Catholic colleges in the area.

The Oratory is a society of dio-cesan priests living under obed-ience in community but without special vows. One of the hest-known of all Oratorians was Car-dinal John Henry Newman, 19th cenutry British convert church-man. The Oratory is a society of dio-

CARDINAL Newman at one time planned to establish an Ora-tory at Oxford University. Though he was not successful, his dea helped inspire the Newman Club

Name mother of 11

Msgr., John F. Murphy, Villa Madonna president, has an-nounced the appointment of Mrs, Margaret Banbury Streek to the cellega administration. She suc-ceeds Sister Frances Rita Bal-lard, S.C.N., who will continue as chairman of the sociology depart-ment.

ment.
Mrs. Streck, the wife of Dr.
Francis A. Streck and a 1936
graduate of Villa Madonna, will
assume her new post September
1. She will also serve as assistant
to the Dean of Students, Father
Louis B. Brinker.

Louis B. Brinker.

A meminer of the college's evening division faculty for several years, Mirs. Streek has been acquaists, Streek has been acquaists, Brinker Constant and Streek and Streek and Streek and the Villa Madonna Academy Mothers Club.

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dean of college

LAWRENCEBURG, Ind. — The wife of a Lawrenceburg physician and mother of 11 children has been named Dean of Women at Villa Madonna College, Covington, Ky. Two laymen will begin studies for ordination as priests of the Pittsburgh Oratory. They are Wil-liam Clancy, editor of Worldview magazine, publication of the

mer editor of the Commonweal and Newsweek magazines; and John Charlot, a student at Har-vard University and son of artist Jean Charlot.

Three priests of the Ortfory have already taken up residence here and begun the work of setting up the new foundation. They are Fathers Philip Walsh, John W. Greene and John J. Ryan.

SINCE THE ORATORY is a diocesan foundation, established by Bishop Wright, members will be incardinated into — that is, made priests of—the Pittsburgh diocese.

Bishop Wright said in a statement that establishment of the ment that establishment of the priest of the priest of an entirely nave the opening of an entirely new chapter in the relations between the Church and her students on general campuses of two-versities and colleges in America."

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Nine priests, 3 laymen put on trial in Hungary

VIENNA — Three laymen accused along with nine Catholic alleged anti-State activities pleat alleged anti-State activities pleat quilty at the opening day of their trial in Budapest, according to reports received here. The trial began June 7 and was expected to last two weeks. Described by the prosecutor as the "chief detendant" was Geza the "chief detendant" was Gund with the control of the con

THE LATEST reports defined in detail for the first time the charges made against the declarges made against the defendants. According to the indictment, they organized an anti-State organization aimed at overthrowing

Back land sale to university

JEFFERSON CITY, Mo.—The State Supreme Court has upheld the sale of 21.5 acres of the Mill Creek Redevelopment area to St. Louis University for campus ex-pansion.

Louis University for campus expansion.

Sale had been disputed since panaryan, 1960. It was challenged in court by three taxpayers, backed by Protestants and Other Americans United for Separation of Church and State (POAU), on the grounds that it violated state laws prohibiting tax funds from being used for religious purposes. Chief Justice Laurance M. Juriversity "pedid as high a price per square foot as other developers of adjoining land, and higher than the appraisals on the property."

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"the democratic order" in Hun-gary, and founded a Catholic underground movement with the underground movement with the litimate goal of re-establishing the monarchy by a coup, "with the help of a foreign power." The prosecution did not specify what Besides the three defendants reported to have pleaded guilty, he lay people on trial included Silvester Koermendy, a tank cap-nin in World War I, and Maria Bolea-Zichy, the former Countess Domonkos Zichy, a member of an old Hungarian noble family, Catholic sources here described Koermendy as "a very old man."

Koermendy as "a very old man."

THE O'HER IB y defendants were Dr. Zollan Galdi, a physical properties of the properties



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