

'Bolder' schema on ecumenism prepared for study by council

VATICAN CITY—Council Fathers and experts of the Secretariat for Promoting Christian Unity, closed in a retreat house south of Rome for two weeks, have rewritten the Vatican Council's proposed schema on ecumenism, including its statements on religious liberty and Jewish-Christian relations.

An official of the Secretariat said after the conference that the rewritten schema is "bolder" than the original.

The new draft, reshaped along lines that emerged during debates at the council's second session last fall, will be sent to bishops throughout the world. It is expected that it will be considered and voted on during this fall's third council session.

All five chapters of the schema were rewritten, including the final two on religious liberty and the Jews which were not put forward for full debate last fall.

Cardinal Augustin Bea, S.J., president of the Vatican unity secretariat, at that time urged the council Fathers to send in written comments on these two chapters. Both were rewritten in

light of these comments. There were about 300 typewritten pages of comment on the chapter on religious liberty alone, it was reported.

FATHER THOMAS F. Strzyski, C.S.P., an American priest on the staff of the unity secretariat, described the rewritten schema as "bolder" than the original version. But he emphasized that all recommendations were made with care and thought.

"In the light of the council Fathers' interventions," the American Paulist said, "we realized we had somewhat underestimated the growth of the ecumenical movement in the Church between the time the council was announced and the time this schema came to the floor of the council."

"Our work in the past two weeks has been to strengthen our schema in accordance with the wishes of the majority of the interventions, spoken and written," he said.

"Our meeting had a highly international character. This was made possible by the enlargement of the membership of the secretariat through election by the council and appointment by the Pope," he stated.

Father Strzyski said comments of non-Catholic observers at the council were taken into account in rewriting the schema. Some of these were made orally at weekly meetings of the observers and the secretariat during the council. Others were made in writing.

CARDINAL BEA presided at the meeting (Feb. 24-March 7) at the retreat house in Ariccia, on Lake Albano. For discussion purposes, participants broke up into smaller groups of about a dozen bishops and "periti"—experts. Results of such smaller meetings were then brought before a general meeting of all participants.

Father Strzyski said that "because we were shut up together in a retreat house, getting to know one another informally at table and recreation, we were able to do in two weeks what would have taken a month under other conditions."

Perit of the unity secretariat, along with some perit of the council's Theological Commission and Commission for Eastern Churches, prepared for this two-week meeting at a three-week meeting of their own beforehand.

From February 3 to 24 they were "almost cloistered," as one of them said, in a convent in Rome. They read through more than 200 conciliar interventions totaling more than 2,000 typewritten pages, and made indexes of the general remarks and specific recommendations of all interventions.

The meeting in Ariccia of the secretariat itself also read through the entire conciliar debate — spoken and written — on ecumenism.



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NEXT MOVE: PROVINCES

Providence nuns name Regional Superiors

ST. MARY - O-F-THE-WOODS, Ind. — The Sisters of Providence this week appointed for the first time Regional Superiors, as an initial step toward the eventual establishment of provinces. It was announced here at the motherhouse.

The new superiors will assist the Superior General and her Council in the regional administration of the various areas in which the Sisters carry on their apostolic works. These areas include two in the Middle West, centering in Indiana and Illinois, respectively; one in the East; and one in the West, centering in the archdiocese of Los Angeles.

The Eastern region will include New England, Washington, D.C., Maryland, and North Carolina, where the Community presently conducts schools; Texas will be

included in the Western region; and the Illinois region will include Missouri and Oklahoma. The area scope for each region also includes states where the Sisters of Providence do not now work, but to which their activities may expand in the future.

"So numerous and complex are the demands made upon Communities of Sisters in present-day needs of education and related activities," she explained, "that additional administration on a regional basis proves to be a necessity, especially when the areas in which a religious congregation carries on its work are widespread and when the need for concentration of effort and of planning becomes intensive in each locality."

Of the present 1491 Sisters of Providence, approximately 1300 are actively engaged in the work of the schools and in other related Community activities.

A small number are engaged in foreign mission work in Taiwan and Arequipa, Peru; the rest are devoting themselves to the work of the Church in the United States. These Sisters teach a total enrollment of 65,712 in 112 elementary schools, 22 high schools, one junior college, and two four-year colleges. In CCD classes in urban and rural areas, they instruct an additional 29,000 children. The Sisters also conduct a retirement home in New Albany, Ind., and a day nursery in Chicago.

Extensive and intensive summer programs, in a variety of forms, are geared either to the Sisters' own advancement with a view to more efficient teaching, or to their assisting others through reading clinics, CVO activities for underprivileged children in large urban centers, or through workshops and summer classes aiding lay teachers of Catholic schools in certain local areas.

It was in view of such extensive and varied activities, Mother Rose Angela explained that the Holy See, in 1957, recommended that the Community seriously consider dividing into provinces. In June, 1959 the General Chapter of the Community authorized the Superior General and

Pope urges new efforts for unity

VATICAN CITY — Active support of a dialogue between the Catholic Church and Protestants was urged by Pope Paul VI during a Mass celebrated in St. Peter's Basilica to commemorate the fourth centenary of the Council of Trent.

Among those attending the Mass were 5,000 pilgrims from Trent where the 19th Ecumenical Council, called to deal with the crisis of the Protestant Reformation, met at intervals between 1545 and 1563.

The Pope said the Council of Trent had failed to heal the Catholic-Protestant breach, but he stressed that this was the goal toward which the present Second Vatican Council was looking with hope and prayer.

"THE COUNCIL which the Church is today celebrating," he said, "derives from the one now being commemorated. This is seen more clearly and vividly in the great and difficult question which gave rise to the Council of Trent but for which the Council of Trent itself did not find a solution: the question of finding a common ground again in the same faith, in the same charity, with Christians which the Protestant reform separated from this center, this heart of unity."

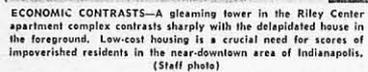
Pope Paul said the city of Trent was chosen for the 16th century council "to make a meeting ground easier of attainment, so as to act as a bridge, so as to offer an embrace of reconciliation and friendship. But no such joyous or glorious result came about."

Pope Paul said that the spirit of the Council of Trent "rekindles and strengthens that of the present Vatican council, which is linked to it, and from which it begins to deal with old and new problems which then remained unsolved, or which arose later."

THE RELATIONSHIP between the two councils is clearly demonstrated, the Pope said, by the "difficult question which arose at the Council of Trent but which found no solution there—that of combining again in the same faith and in the same charity, with the Christians whom the Protestant reform separated from" (Continued on page 9)

Freshmen only

The Archdiocesan School Office announced this week that Ritter High School will open next September with a freshman class only. Registration was held last Sunday for those interested in a sophomore class, but fewer than 20 students applied. The small number is insufficient to warrant planning a sophomore class, according to Msgr. James P. Galvin, Superintendent of Schools.



ECONOMIC CONTRASTS—A gleaming tower in the Riley Center apartment complex contrasts sharply with the dilapidated house in the foreground. Low-cost housing is a crucial need for scores of impoverished residents in the near-downtown area of Indianapolis. (Staff photo)

POVERTY IN INDIANAPOLIS

Lack of low-cost housing crucial in 'inner city'

By PAUL G. FOX
Editor's Note—As a follow-up to President Johnson's package proposal to Congress to combat poverty in the United States, *Criterion News* Editor Paul G. Fox is preparing a series of articles probing in depth the extent of poverty and its effects in the Indianapolis area. The first article in the series, which treats the subject from a pastoral point of view, is concerned with the inner city parish of St. Mary's.

Towering into the skyline just three blocks to the northwest are the gleaming, half-occupied buildings of the luxurious Riley Center apartment project. This cluster of 30-story housing units is the pride of the "we-can-solve-our-own-problems" attitude of conservative Indianapolis officials.

Less than a block east of the church exist the more typical dwellings of the 700 parishioners of the 106-year-old parish. One can see dingy, one-family frame houses, shabby rooming houses and two and three-story apartment houses.

This is a section of downtown Indianapolis. It is old. It is sick. Except for the occupants of Riley Center and a few other stable apartment buildings, the majority of the residents live on the fringe of destitution.

ST. MARY'S is located in a business-industrial area with few individual home sites. But its parishioners are not transients. Many have lived in their musty, ill-furnished one- and two-room apartments for 25 or 30 years.

Less than 100 of the parishioners are minors. Although the parish has no elementary school, about 20 youngsters attend one of the nearby public schools of St. Peter and Paul Cathedral School. Another 20 pre-school children, mostly of Spanish-speaking families, live in the parish.

REFERRING to President

Johnson's description of "poverty" as an annual individual income of less than \$2,000, or a family income of less than \$4,000. Msgr. Goossens said that many fall into this category while some parishioners earn more than that amount. "But it never gets home. Debts, liquor and gambling drain the wages of some men before they meet their family obligations."

"That these families are still poor. They need the attention of private and public welfare agencies to help reform the errant wage earner. And they need food and clothing until the husband and father is straightened out."

Adequate low-cost housing is the number one need within St. Mary's parish, according to Msgr. Goossens. He cited the approach of interstate highways that will displace hundreds of family units in the area.

"Unless some low-cost housing units are constructed for these people," he said, "they will be tragically uprooted and forced into other sub-standard structures in the near-downtown area."

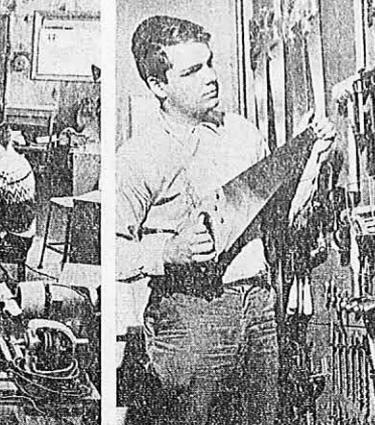
Msgr. Goossens suggested that low-cost housing be constructed to flank the proposed Lockertie Fair project which is intended to enshrine the nearby home of Hoosier poet James Whitcomb Riley.

"There would be sufficient space in the Lockertie Fair area to include several low-cost apartment buildings for people now living in this area and still leave adequate recreation sites," he stated.

Temporary emergency assistance for needy parishioners is (Continued on page 9)



MODERN INDUSTRIAL ARTS—Chartrand High School, now in its second year on Indianapolis' southside, boasts a well-equipped industrial arts (shop) department that is very popular with the students. One hundred and fifteen boys, nearly one-fourth of the student body, have taken one of the seven courses conducted each day. Instructor, above is Ray Rush who has been a shop teacher six years. Chartrand has three of the seven areas of industrial education outlined by the State—wood (cabinet, electricity and electronics, and power) mechanics.



AMPLE TOOLS—Saphomore Dennis Bryant admires the array of tools mounted at one end of the shop area. According to Father Robert L. Kitchin, principal, many shop items were donated by local industry. There are five sections of mechanical drawing and drafting offered, in addition to general shop and wood shop. Future expansion will include a printing shop next fall, metal shop photography. Basic metal shop equipment is already on hand. Even auto mechanics will be considered if space becomes available, according to Mr. Rush.

Liturgy Commission expanded by Pontiff

VATICAN CITY—Pope Paul VI has expanded to 42 members the new Commission for the Sacred Liturgy charged with carrying out the long-range reforms ordered by the ecumenical council.

President of the commission is Cardinal Giacomo Lercaro of Bologna, Italy, who was a member of the ecumenical council's Commission for the Liturgy. The commission's first meeting was scheduled for March 11.

The commission is composed of 10 cardinals, 28 bishops and four other prelates, 19 of whom served on the council's 26-member liturgical commission. Twenty-six countries on all continents are represented on the new commission. Included are nine Italians. There are three members each from France, Germany and

Spain, and the U.S. has two members.

AMERICAN members are Cardinal Joseph Ritter of St. Louis and Archbishop Paul J. Hallinan of Atlanta, a council commission member. Also on the new commission is Bishop Joseph A. Martin of Nicolet, Que., another council commission member.

In announcing the appointments, the Vatican City daily *L'Osservatore Romano* commented:

"To this commission, in addition to the task of preparing general liturgical reform on the basis of the norms contained in the [ecumenical council's] Constitution on the Sacred Liturgy, there is also entrusted the task (Continued on page 9)



DISCUSS PROJECTS—Father Kitchin and saphomore Tom Baldus discuss some projects of the shop classes in the photo above. Only two additional high schools in the Archdiocese offer industrial arts courses—Secunia Memorial, Indianapolis, and Our Lady of Providence, Clarksville. Others offer mechanical drawing, but no shop courses. Shop facilities are also available at Chartrand and the new Ritter High schools in Indianapolis, although as yet no definite plans for classes have been announced. (Photos by Robert Lavelle)

THE LAYMEN AND THE COUNCIL

THE LAYMAN AS A PRINCE

By DANIEL CALLAHAN
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Nearly a century ago, the prophetic convert Orestes A. Brownson wrote that the layman should be treated "in principle, very much as the temporal princes professing the Catholic religion have heretofore been treated."

Though no one paid any attention to Brownson's suggestion, his image of the respect due the layman remains a striking one. "The temporal princes" — the European kings, emperors and ministers of state — played an important part in the Church. They were present at councils, received a hearing when they desired it, and more than once cowed popes and bishops into taking their advice.

In one way, of course, it is probably just as well that the day of the prince is gone. They caused the Church a great deal

of trouble, as often as not abusing their privileges by putting political ambition before spiritual principle. But with their passing also went any real compulsion on the part of the Church to listen to the layman. The princes had too much power to be ignored. Today the layman has no such power. He has no armies at his command, no economic sanctions to wave before the Church, no methods of diplomatic blackmail at hand.

What he does have is a mind, and if that mind is used by the Church, then he can give more to the Church than the princes were ever able to do. For there is Brownson wrote, "a mission of genius, of intelligence in the Church which is not necessarily restricted to the clergy, and may be committed to laymen."

WELL, FEW of us are geniuses, nor must we be. What the layman today has is the experience of living in a free society. His mind has been shaped by the kind of give and take which marks our political process. He knows, at first hand, what it means to participate in decisions, to make his views known in the community, to see his political representatives respond to the popular voice.

Now the Church is, of course, not a democracy and I, for one, harbor no secret wishes that it were. But what bothers me is that the Church has made up its mind to attempt to profit from the insights which undergird our democratic life.

Cardinal Newman, back in the nineteenth century, attempted to put before the Church the very old notion that the laity should be "consulted in matters of doctrine. The support he drew from his position from the practices of the early Church did him little good; the idea was rejected and Newman came under a cloud for even raising the question. What Newman could not succeed in doing is not something that we of us are likely to do for better.

FOR ALL THAT, it is worth another try. What Newman saw theologically, we, as Americans, can see politically: any communion with the Church or State will be healthier if the people have some sense of sharing in their own destiny. Beyond that, those in authority will be wiser, more prudent and more respected if the people have a sense that authority leaves their mind and their heart.

The "people of God" need to see that the clergy are indeed the "servants of the servants" of God. That is our Catholic

Editor's Note—This is one of a series of 20 articles on the role of the layman in the Church and his relationship to the conciliar council. The authors are four of America's leading lay spokesmen: Donald Thornon, Daniel Callahan, Martin Work and John Cogley.

equivalent of the central democratic insight that government must be "for the people."

It is more than just an "equivalent." By virtue of our Baptism the mark of Christ is indelibly sealed on us. At the same time, Baptism incorporates us into the Christian community. To be one with Christ is to be one with His people.

AS AN AMERICAN, I have seen how authority exercised this way in the political community — by the great presidents, great mayors, great governors — can animate citizens. Their lives have given us a slight taste of a secular one, into the essence of sensitive, conscientious authority.

As a Catholic, I have seen the same thing, now on the higher religious plane, in the lives of saintly popes, bishops and priests. The only difference between the two experiences is that I have sometimes felt that sensitivity to the people is built into the offices of democratic authority; the people can simply "throw the rascals out" when they fail.

No such safety valve is available in the Church. The layman just hopes for the best; fortunately he often gets it.

But there are times when he does not. In one sense, it is possible to look upon the Church as an effort to make sure that this happens less and less in the future. For what is it to renew the Church if not in great part to renew our sense of community? To renew, that is, our awareness that we are all joined with each other in Christ, and that this unity is meant to radiate to, and animate, all men in the world?

The question is: How can this be done? Let me make a first statement, one which will display a certain American, democratic bias. It will not be done by the shaping of abstract theological theories about the Church.

It will only be done by a mass pragmatic approach, by trial and error, by reflection on pres-

to see doctrine translated in prompt action then and there.

I AM TIRED of this kind of gap between principle and practice. It has made me distrustful of the notion that, somehow, a better theology or better doctrines will solve our problems. Perhaps so, but at the moment we need in ways to make theory concrete.

In America we have come to see that the mere existence of the Bill of Rights does not guarantee that all Americans will be free. In the Church we ought to know by now — pious rhetoric aside — that all authority is not soletical, all pastors not pastoral, all shepherds do not take care of their flocks.

Results, then, are what I want to see. I wasn't born in this country for nothing.



MARYKNOLL MISSIONARY—A young refugee in Hong Kong receives a coal from one of the scores of Maryknoll Sisters working in overseas missions throughout the world. At present there are five Maryknoll Sisters from the Archdiocese of Indianapolis.

A BROAD SPECTRUM

Maryknoll nuns study everything from journalism to witchcraft

NEW YORK—"You name it—we study it." That is what Maryknoll Sisters say about themselves, and they can back it up.

Their community is an excellent refutation of the idea that becoming a nun is the equivalent of a kind of premature burial. Anyone who may think that should consider the following:

Vocations Month Feature
A Sister walks into a police precinct headquarters not too far from Columbia University. She exchanges small talk with the desk sergeant, then takes notes in crime and corrections of the day. She's a reporter.

IN ANTIGONISH, Nova Scotia, two Maryknoll nuns from the U.S. study "social leadership" at the Coady International Institute—in

a year they will be fledgling experts in a new but growing mission activity. They will establish credit unions in Chile and Korea, and during pregnancy.

At St. Louis University, a Maryknoll Sister prepares for her M.S. in nursing. Her thesis: "Change in Attitudes During Pregnancy."

Maryknoll Sisters are currently registered at Harvard, San Francisco University, and Columbia—in 23 universities and two hospitals spanning the U.S. (and Hawaii). Sixty-four of them are studying such diversified fields as anthropology, modern art, journalism, medicine, literature and history of the Far East, Oriental languages, social leadership, and clinical psychology.

Maryknoll Sisters are medical students, residents in surgery, dietitians. Some are students in European, Asian and Latin-American universities.

A MARYKNOLL official puts it this way: "The purpose of sending these Maryknoll Sisters into so many fields is to equip them in hand, heart and head with tools to help peoples all over the world, not so fortunate as we: to give them the best of American technology so that they may give it to millions who desperately need it."

The reporter at the New York police headquarters is Sister Maria Del Rey who is working toward her M.S. in journalism at Columbia University. Her five-day school week involves various assignments at City Hall, Her travels as a Maryknoll have included 11 years of mission service in Asia (three in a Japanese internment camp), a year in South America and a 10-month round-the-world trip.

For Sister Maria Del Rey to study newswriting would seem to be carrying coals to Newcastle—

she has written several books, many magazine articles, but Sister Maria wants its journalists up-to-the-minute in modern methods, techniques.

IN CINCINNATI'S Good Samaritan Hospital, Sister Myra is busy as serving her dietetics internship; she's being taught to plan to carry out the feeding of large numbers of people. Meanwhile, at Fouthome College, St. Louis, one of Maryknoll's Negro nuns, Sister Mary Agnes, is working toward her B.S. in dietetics.

At St. Louis University, three Maryknollers are registered—two are working toward their M.D.'s, a third is seeking her M.A. in hospital administration.

Maryknoll University currently has a student whose specialty is witchcraft. Sister Blanche Marie, working for her Ph.D. in anthropology, spent five months among Mayan witch doctors in the Yucatan peninsula, gathering material for her master's thesis.

NOTRE DAME this year has a student in chemistry who already has performed unusual work in the field. Sister Grace Francis in 1959 won an appointment as a pre-doctoral research assistant on a radiation project supported by the Atomic Energy Commission.

The Maryknoll Sisters are in their 32nd year. The congregation was founded in 1912 by Mother Mary Joseph Rogers of Jamaica Plain, Mass., under the direction of the late Father (later Bishop) James A. Walsh of the Maryknoll Fathers, who were organized in the same year.

There are now 1,659 Maryknoll Sisters. They serve in five Asian countries; six Latin American nations; Hawaii, the Marshall Islands and the Carolines in the Pacific; and Tanganyika in Africa.

Officially cites church's role in urban renewal

PITTSBURGH, Pa.—The director of Pittsburgh's city planning department, Calvin S. Hamilton, has charged that U.S. churches are not supplying the leadership in urban renewal which they should. Mr. Hamilton is former director of the Indianapolis Plan Commission.

He said that the guidance given physical renewal by public agencies should be duplicated in moral and ethical aspects by the churches.

HAMILTON, a member of the National Council of Churches general board, commented that he was speaking primarily from knowledge of Protestant participation, but he added he has "a suspicion" that Catholic efforts have been no better.

Hamilton cited code enforcement, housing and social problems as examples of areas where church guidance is needed. "For example, how much of the funds for renewal should be spent on social problems?" he asked. "I don't know of any other group that can speak to this issue as effectively as the churches."

THE FACT that they are not is one reason why renewal pro-

Pope Paul names two new bishops

WASHINGTON—Pope Paul has named two new U.S. bishops. They are Msgr. Thomas A. Donnellan, rector of St. Joseph's seminary, Yonkers, N.Y., appointed Bishop of Ogdensburg, N.Y., and Msgr. Vincent M. Leonard, vicar general and chancellor of the Pittsburgh diocese, named titular Bishop of Arcaia and Auxiliary to Bishop John J. Wright of Pittsburgh.

The appointments were announced here (March 4) by Archbishop Epifanio Vazquez, Apostolic Delegate in the United States.

grains have been limited largely to buildings and streets, he added.

The success of renewal programs involves making the city plans with social plans, he concluded.

see that the mere existence of the Bill of Rights does not guarantee that all Americans will be free. In the Church we ought to know by now — pious rhetoric aside — that all authority is not soletical, all pastors not pastoral, all shepherds do not take care of their flocks.

Results, then, are what I want to see. I wasn't born in this country for nothing.

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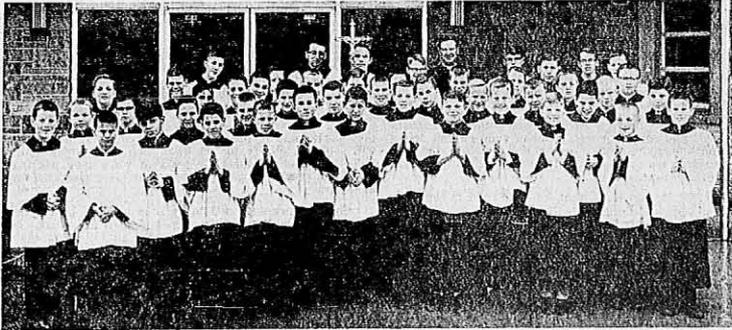
Teaching the 3 R's to Indianapolis youngsters when Celtic was founded 70 years ago
The Second Ward School (later School No. 2) and the Sixth Ward School (now No. 6) were new buildings when Celtic opened in May, 1874. Classes are still held in the same School No. 6 at 702 Union St. but the old School No. 2 building at Delaware, St. Clair and Walnut Sts. has been replaced by a modern structure and is now used primarily for storage. Although school districts change and new buildings replace the old, Celtic Federal today is still serving Indianapolis people—as it did their grandparents and great-grandparents—providing attractive terms on home loans; generous dividends and insured safety for savings.

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2 COURT BATTLES STILL PENDING
Co-ops, Utility Reach Plant Accord
Compromise Reached In Power Fight
IPALCO and Co-Op Agree On Water Use
Officers and directors of Indianapolis Power and Light, and the Hoosier Energy Division of Indiana Statewide Rural Electric Cooperative, recently agreed that both the IPALCO and the Hoosier Energy electrical generating plants can be built and operated on the White River near Petersburg, Indiana.
This agreement saved REMC members, and consumers and stockholders of IPALCO.
Indiana's REMCs have only one goal—to provide a dependable electric service at the lowest possible cost, to the families and businesses located within the franchised areas assigned them by the State Public Service Commission.
Here is an example of how profit and non-profit electric systems in Indiana can resolve their differences for the benefit of the public and this state — when they are really determined to do so.
REMCs cordially invite representatives of the 4 other major electric utilities in our state, to gather around the conference table — in friendly and reasonable discussion — and resolve their differences in like manner.



ALTAR BOY CEREMONY HELD AT ST. MATTHEW'S—Above are the 5th, 6th, 7th and 8th grade boys who participated in the Altar Boy Investiture Ceremony held last Sunday at St. Matthew's parish, Indianapolis, under the auspices of the Serra Club. Shown with the youngsters are Father Albert Diezeman, pastor, and Father John Meeks, assistant pastor. John LaRosa is parish chairman for the Altar Boy program of the Serra Club.

THE CHURCH AND THE WORLD

Cause advanced—Drop first four grades

The Vatican

Thousands of Romans braved a chill rain (March 8) to welcome Pope Paul VI to the parish church of the Great Mother of God. The crowd cheered as the Pope arrived standing in an unprotective open car. He reminded the parishioners of their duty to take an active part in parish life. "The council is trying to unseat the mites of lips of those faithful who pray devoutly and who attend the sacrifice of the Mass almost with indifference," he said.

In a telegram to King Constantine II of Greece, Pope Paul voiced his sorrow at the death of Greece's King Paul I. The Pope retired his chapel to pray upon hearing the news of King Paul's death (March 9).

The Holy Father has urged all major institutions concerned with culture to help the Dominican Order complete a critical edition of all of St. Thomas Aquinas' works. The Pope gave his support to the St. Thomas Aquinas Foundation of the Dominican Fathers of the United States, which the three U.S. Dominican provinces have created to bring the edition to completion. Work on the edition began more than 80 years ago.

Canonization cause of Blessed Innocent of Berzo, who was beatified by Pope John XXIII less than three years ago, has been opened by the Sacred Congregation of Rites. The Congregation also examined two other causes—Father Luigi Guarnelli, Italian founder of two religious communities who died in 1915, and Venezuelan Doctor Jose Hernandez Cisneros who died in 1919.

Pope Paul told members of the International Association of Students of Economics and Commerce that since they work to bring men closer together and to break down the barriers separating them, they serve great spiritual and moral causes. These causes, the Pope told the students, are the uplifting of peoples and world peace.

The Vatican Press Office reports the signing of an agreement between the Holy See and Venezuela. The agreement was concluded March 6 at Caracas. The office said it concerns "matters of common interest, in particular the erection and provision of ecclesiastical circumscriptions."

Pope Paul has appointed U.S.-born Father John C. McNabb,

O.S.A., ordinary of the independent prelature of Chulucanas, Peru. A native of Beloit, Wis., Father McNabb, 38, served as rector of Mendel Catholic High School in Chicago and of the Augustinian Academy in St. Louis.

At home

WASHINGTON—The Inter-American Development Bank has granted a \$10,000 technical aid credit to a Church-sponsored agricultural reform organization in Chile. The money goes to the Chilean Institute for Agricultural Promotion, set up by Catholic authorities to carry out land redistribution and other agricultural reform programs. Much of the work of the institute has centered on the redistribution to small farmers of properties previously held by the Church and its institutions.

SANTA FE, N. Mex.—Archbishop James P. Davis emphasized here he "was not thrown out of Puerto Rico." The newly-enthroned Archbishop of Santa Fe made the statement in an address at a reception in his honor. He said he believed the statement was necessary to assure the people of the Santa Fe archdiocese about what kind of a spiritual leader they had received and to refute an article which appeared in a popular national magazine. It was transferred to this archdiocese after serving 20 years in the San Juan archdiocese in Puerto Rico.

MILWAUKEE—St. Aloysius parish in West Allis, a Milwaukee suburb, will discontinue the first four grades of its parochial school beginning September, 1963, according to the pastor, Father Oscar Winniford. He said the West Allis-West Milwaukee School District had rejected his proposal that it build a 24-room public school across the street from St. Aloysius so that some parochial pupils could take secular courses under a shared time plan. "I'm going to quit talking," the priest said. "I'm saying, 'Here I'm 600 kids — you solve the problem. And I'm giving you a year and a half to solve it.'"

Abroad

THE HAGUE—Princess Irene will marry Prince Carlos "ago de Bourbon-Parma in a Catholic church near Soedijk Palace sometime between Pentecost, May 17, and July 1, the Dutch government has announced. There

will also be a civil service in the place. The Dutch princess became a convert to the Catholic Faith before her engagement to the Spanish prince.

VIENNA—The head of the Catholic Church in the Netherlands warned here that the ecumenical movement should not be allowed to lead to indifference. Cardinal Bernard Alfrink of Utrecht said in a speech in this Austrian capital. "The purpose of the ecumenical movement is not to promote Christian indifference or a leveling down process in which each party abandons part of its heritage of faith in order to accept a common basis of a common truth." He said that for members of different churches to celebrate the Eucharist together would be a striking expression of the desire for unity. But he ruled this out, saying that "in doing so they would be giving the appearance of a unity which does not in fact exist."

LONDON—The Apostolic Delegate to Great Britain attended a ceremony here at which Greek Orthodox Archbishop Athenagoras of Thyatira was enthroned as spiritual leader of the Orthodox in Britain, Malta and Norway. The envoy, Archbishop Ireno Cardinalis, was in a seat of privilege at the right of the Archbishop's throne at the ceremony at St. Sophia Orthodox cathedral. He exchanged the sacerdotal kiss of peace with the new Metropolitan and offered his good wishes.

NEGOTIATIONS concerning Malta's new constitution have been "adjourned indefinitely" in London over failure to agree on future Church-State relationships on the Mediterranean island. Archbishop Michael Gonzi of Malta flew here a week ago in an effort to preserve the favored position of the Catholic Church on the island which is 98 per cent Catholic. He is opposed by Malta's Labor party, headed by former Maltese Prime Minister Don Minnoff. Malta is scheduled to receive its independence on May 31.

COLOMBO, Ceylon—Catholic nursing Sisters ousted from the Colombo General Hospital—according to the Ceylonese government timetable the final medical missionaries serving in government hospitals—were honored by high government officials prior to their departure. Buddhist fanatics were agitating for removal of the Sisters as long ago as 1957, and the government formally announced two years ago that they would all have to leave their posts by March this year.

LEOPOLDVILLE—Two nuns were wounded, their mission sacked and their school's pupils abused in new terror by communists in Kivu Province. Christian missionaries in the province, one of the most densely populated areas of the Congo, have for weeks been the target of brutal attacks by fanatic warriors led by Peking-trained Pierre Mulele, former Songolose Education Minister. The nuns reportedly were not seriously injured.

LULUABOURG, The Congo—Protestant and Catholic Scripture and language scholars met here for three days to lay the foundation for a project aimed at a joint translation of the Bible into Luba, the language of over 1.5 million Ba Luba people in the southern part of the Congo.

PRETORIA—The vernaacular is to be introduced gradually into the Mass in South Africa commencing with the reading of the Gospel and the Epistle. The announcement followed the conference of the South African Bishops.

NEW DELHI—India's Christians are seeking to focus world attention on the plight of thousands of Christians recently forced out of East Pakistan. Pakistani government officials say the number is about 10,000. Catholic and Protestant missionaries place the total at about 23,000. Most of the refugees are landowners who reported that they were driven from their homes by armed Muslims who took their cattle and their crops.

SAIGON—No bishop in Vietnam has contemplated an evacuation of Catholics to foreign countries and nobody is organizing such a movement, according to Archbishop Paul Nguyen Van Binh of Saigon. In an official statement the Archbishop denied reports of an evacuation of Catholics allegedly being organized by the bishops. The reports may have originated in the uneasiness felt by many Catholics, especially those who fled from the north in 1954 and 1955 to escape communism.

Deplores Church's neglect of youth

NEW ORLEANS—An Air Force chaplain said here that "the most neglected age group in the Church" are young single persons between high school graduation age up to the mid-30s. Father Robert Goodier, O.P., observed: "I've had fellows 26 and 27 tell me I was the first priest they had talked to since they left the eighth grade." He said the best way to combat the neglect was through parish young adult social clubs.

Archbishop's Schedule

Unless otherwise indicated, the following appointments are Confirmation: Saturday, March 14—Martinsville, 2:30 p.m.; Bloomington, 7:30 p.m. Sunday, March 15—Nashville, Mass and Confirmation, 10 a.m.; St. Bartholomew—Columbus, 2 p.m.; St. Columba—Columbus, 4 p.m.; Edinburg, 7:30 p.m. Monday, March 16—Franklin, 7:30 p.m. Tuesday, March 17—Plantfield, 7:30 p.m. Thursday, March 19—Danville, 7:30 p.m. Sunday, March 22—Fortville, 3 p.m.; Nativty, 7:30 p.m.

Bishop Pinger's Schedule

Friday, March 13—St. Maurice, 3 p.m.; Greensburg, 7:30 p.m. Saturday, March 14—Millhouse, Mass and Confirmation, 8 a.m.; Muscatatuck State School, 10:30 a.m.; St. Anne or St. Dennis, 3 p.m.; North Vernon, 7:30 p.m. Sunday, March 15—St. Patrick, Madison, Mass and Confirmation, 8 a.m.; St. Michael, Madison, 3 p.m.; St. Mary, Madison, 7:30 p.m. Monday, March 16—China or New Marion, Mass and Confirmation, 8 a.m.

Former Jewish officer defends Pope Pius XII

VATICAN CITY—A former Jewish Brigade officer who had immediate knowledge of Pope Pius XII's interventions in behalf of the Jews during World War II has characterized "The Deputy," the controversial play by Germany's Rolf Hochhuth, as "very unjust to the late Pope Pius XII."

Pihas E. Lapide, officer of the Jewish Brigade with the Allied armies that invaded Italy, and now a resident of Jerusalem, wrote a letter to L'Osservatore Romano, the Vatican City daily, in defense of Pius XII.

The newspaper published excerpts from the Lapide letter in an article by its editor, Raimondo Manini, in the wake of the opening of "The Deputy" on Broadway. The Maazini article in the main consisted of quotations from other publications concerning the drama which presents Pope Pius as sharing in the guilt for the Nazi murders of the Jews because he did not publicly condemn them.

L'OSSERVATORE also cited a letter from the man who served as deputy chief of U.S. counsel for prosecution of major Nazi war criminals in Nuremberg in 1946-49. Robert M. W. Kemper of Lansdowne, Pa., had written to the monthly, Herier Correspondence, stating that Pope Pius did in fact make "numerous efforts to intervene in Berlin on behalf of many Jews." These efforts were "flatly rejected" by the Nazis, said Kemper. The international lawyer noted also that despite Pius XII's ef-

forts, 3,000 Catholic priests were put to death by the Nazis in Germany, Austria, Poland, France and elsewhere. He said that "every propagandistic move of the Catholic Church against the Reich government of Hitler... would have hastened the execution of still more Jews and priests."

The Lapide letter from Jerusalem stated that several years of study had "afforded me a series of small demonstrations which contradict Hochhuth's basic concept."

LAPIDE's long letter—more of which L'Osservatore said it would publish later—included quotations from a letter sent to Pope Pius on behalf of 3,200 Jews at a concentration camp at Ferramonti-Tarsia, near Cosenza in southern Italy. The letter, dated Oct. 29, 1944, said in part:

"Your Holiness, the victorious Allied troops having broken our chains and liberated us from prison and from dangers, may we interceded Jews of Ferramonti be permitted to express our thanks, very deeply and devoutly felt, for the consolation and help which Your Holiness with paternal concern and infinite goodness designed to give us in the years of internment and of suffering."

"When in 1942 we were threatened with deportation to Poland Your Holiness spread your paternal protecting hand over us, halting the deportation of Jews interested in Italy, and saved us from what was almost certain death."

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Comment

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

The Irish

It may not be wholly fair to associate St. Patrick's Day so closely with the Irish. St. Patrick, after all, was of Roman lineage. He is universally regarded as one of the greatest of all Christian missionaries and, as such, is revered by Catholics who cannot find the faintest Irish strain in their family trees.

Nonetheless, Patrick is the patron saint of Ireland, and rightly so. His missionary greatness rests largely upon the fact that he was the first foreigner to set foot upon Irish soil; he was the first "tourist," so to speak, who set about becoming more Irish than the Irish themselves; and he was, of course, a slave of pagan Irish marauders who persuaded him to come to aid himself in becoming his and God's joyous captives.

So, in speaking of St. Patrick's Day, come Tuesday, we simply must speak of the Irish.

The impediment here always is the cliches, cant, and clichés which have become such a tiresome element of St. Patrick's Day journalism.

Some citizens, grown weary of stage-Irish celebrations, have said they wish to write about the matter at all, then.

Well, it is not a subject to be conscientiously avoided by any who concern with the human drama, and particularly as it pertains to America. Almost a third of all Americans have Irish blood lines of enough substance to drive a Dubliner daft with the much-ventured tourist boast, "I'm Irish, too, you know."

Ireland is a lonely Atlantic island about the size of Indiana and, today, smaller in population. It therefore has done an almost unbelievable job of seeding America, as well as many other nations throughout the world.

Ireland's story through most of the centuries of recorded history has been one of tragedy. This, along with the Irish endowments of personal courage, a bent for adventure, and a sense of mission, made it a nation of emigrants long before the terrible famine years of the mid-19th century.

Irish Catholics and Protestants alike had been among the early explorers of America. With their zeal for political freedom, they had been among the heroes of the American Revolution and the earliest statesmen of the infant United States.

But the famine years produced the mightiest Irish exodus—a chapter unmatched in the history of emigration, a chapter indeed which shaped the America of today far more definitively than yet has been put into adequate words.

It was in Boston in the mid-1850s that some editor, touched by the sight of the tired, wretched rejects of a cruel twist in history, prophesied:

"Out of these narrow lanes, blind courts, dirty streets, damp cellars, and suffocating garrets, will come forth some of the new masters of our country, whom she will delight to own and honor."

One of the many who fulfilled that prophecy lies today under a stone of Arlington National Cemetery, his noble years cut short last November 22 by an assassin's bullet, but his legacy grown brighter with each passing day, and his heritage from St. Patrick verdant with eternal promise.

Deserved award

Phyllis McGinley is a wonderfully clear, straight line in a maelstrom often given to grammatical curlicues, meandering symbolism, and illusory outlines.

Scorning pretensions and insipid sentimentality and using only the everyday language of the heart, she has achieved a unique place in modern literature—primarily as a poetess but also as an essayist and commentator. She is kin to the sophisticated and the child, the bon vivant and the recluse.

The latest in a long list of honors for Phyllis McGinley was announced this week. The University of Notre Dame awarded her the coveted Lactare Medal for 1964.

In naming her, the Very Rev. Theodore M. Hesburgh, university president, called her "a woman whose genius has ennobled the arts, illustrated the ideals of the church, and enriched the heritage of humanity."

A well-known critic, in assessing her talent, once said that not one of her poems could be called "feminine." Yet, all of them have been written by a most charming feminine wife and mother.

There is an increased tempo of activity by American Catholic women in their church, communities, and government. Their talents and energies seek broader outlets than the parish supper for implementing the Church's teachings in societal welfare and civic involvement, as well as in artistic self-expression.

It is good to see Notre Dame acclaiming a gifted, giving woman such as Phyllis McGinley.

Poor dears

For those beginning to feel the pinch of the Lenten penitential fast, let them be reminded things are not all champagne and caviar with the jet set either. At least, the golden girls of the international moneyed crowd feel life is putting them to a test of sorts.

Gstaad, the expensive Swiss ski capital frequented by many of the global "in" group, was the scene of a recent mock funeral. Post-debs, starlets, and other restless feminine members of the peripatetic afterburner league, gathered to mourn the death of the playboy.

They pinned 'neath the fashionable slopes for a restoration that restless, flamboyant male creature who used to dazzle them with acres of diamonds, mountains of flowers, Rolls-Royces, and brilliantly-conceived proposals of parties for two.

"Playboys have retreated into business, finance and marriage," moaned a French countess over a solitary aperitif. "Gone are the gallants," sighed a famous fashion model.

The new world of the former Don Juans, it seems, is peopled largely by wives, fiancées, and domineering mothers who have not yet made out their wills. Yesterday's dashing sportsmen dutifully attend board meetings, tend to family olive groves, and get to bed by 11 p.m. in a respectable manner.

It has been said that it is the glutton who is most easily scared by the prospect of famine. As you go about your Lenten disciplines, then, spare a bone of pity for the plight of the jet set's empty-headed mourners deserted by the playboy who ain't no more.

Boycott blame

The "blackboard jungle" atmosphere in the Chicago and New York public school systems has become a subject of national attention lately. Since these cities have been scenes of school boycott programs by Negroes, the mounting frequency of attacks by Negro pupils on teachers has been attributed directly to boycotts—and even cited to characterize civil rights movements generally as disruptive and dangerous.

As we look at the situation, we don't see that responsible Negroes (or whites sympathetic to the Negro's search for freedom) were chiefly defeated or frustrated in the face of this current I-told-you-so smugness of civil rights opponents.

Representative Adam Clayton Powell of New York told a news conference the other day: "The school boycott ac-

QUESTION BOX

How can a bishop drop Lenten fast?

By MSGR. J. D. CONWAY
Q. My daughter who lives in LaCrosse Diocese in Wisconsin tells that the Bishop has made different regulations for Lent this year. It is NO LONGER A SIN for them to eat between meals or to eat more than once a day (even between ages 21 and 59). The only days of fast and abstinence during Lent are Ash Wednesday, Good Friday, and Holy Saturday, until after the Easter Vigil. The days of complete abstinence are all Fridays, and the days of complete fast and partial abstinence are the ember days.

Now why is it not a sin for them to eat meat more than once as is for us? Why can't this law be changed in all the dioceses?

A. What the Bishop of LaCrosse has done is to grant a dispensation from the law of fasting during Lent, except on the days mentioned. The Bishops of Canada and the Bishops of the United States have been doing this recently. However, the Bishop of LaCrosse strongly urges his people to fast on their own initiative—to do it in a voluntary, mature, generous manner what they are no longer obliged to do under pain of sin.

Considering all the problems which people have with the law of fasting, all the scruples it causes, and all the telephoning for special dispensations, I think the Bishop of LaCrosse has a splendid idea; and when our Canon Law is revised I would like to see the law of fasting changed into an exhortation that people fast as a voluntary penance.

Q. Would you be kind enough to explain when the word "Catholic" was first introduced? My friend insists that it was first used by the Apostles, and that the Apostles Creed was written by them. I contradicted his opinion and explained that the word "Catholic" was first introduced in the 14th century when Martin Luther said Christianity. Be kind enough to give the precise date of the written creed.

A. As far as we know the word "catholic" was first applied to the Church by St. Ignatius of Antioch in a letter he wrote about the year 110. He used it as an adjective to describe the Church which had spread so widely even by his day. Only gradually after that did the adjective become part of the name of the Church.

There is an old tradition that the Apostles themselves composed the Creed, but history does not make this tradition credible. There were various forms of the Creed before the year 200, each showing separate origins. There was an old Roman Creed in existence by 159 which is very much like our creed, except that it has also some phrases added—one of them being that word CATHOLIC, which possibly did not come into the Creed until about the 5th century.

According to the Catholic Encyclopedia the Old Roman Creed was as follows:

"I believe in God the Father Almighty; and in Jesus Christ, His only Son, our Lord, who was born of the Holy Ghost and from the Virgin Mary, Crucified under Pontius Pilate and buried; the third day He rose again from the dead, He ascended into Heaven, Sitteth at the right hand of the Father, Whence He shall come to judge the living and the dead, And in the Holy Ghost, the Holy Church, the forgiveness of sins; the resurrection of the body."

The Creed which Martin Luther used, even after his separation from the Church, still stated his belief in "the Holy Ghost, the Holy Catholic Church."

Q. What kind of sin is it when we fail to listen to the non-faithful, but solemn teachings of the Pope on temporal political and economic matters? What if we actively fight against the very things he says are most Catholic in spirit and for which he is praying? I mean things like interracial justice, organizations for international peace, etc.

A. What kind of sin is it when a child scorns the teachings of his parents regarding morality or similar serious matters?

We are certainly endangering our faith when we question the authority of the Pope to teach us in matters related to doctrine and morality. Interrelated, and social justice are moral questions, Justice is the basic virtue which regulates practical relationships between men; it is clearly within the range of the authority given to St. Peter and his successors—as faith teaches us. Peace too involves many virtues—particularly justice and charity in multiple manner.

Even to question the Pope's teachings in these matters is to be much less than Catholic and to offend against obedience, respect and humility. To talk or write or work against them involves direct sins against justice and charity along with the rest.

An encyclical is a very solemn method of teaching, prepared with great care, and issued in formal manner. It repeats the teaching of Jesus Christ through his Vicar on earth; the authentic teachings of the Church of Christ; and many authorities are convinced that some encyclicals contain infallible pronouncements. To treat them as trivialities is a matter of presumption approaching heresy.

lunally taught students respect and dignity in protesting segregation in the school system." He also declared that students committing acts of violence against teachers deserve severe punishment.

Representative Powell's first observation offers, we think, a good clue for seeing the school violence situation in its proper perspective.

It is obvious that the students who attacked teachers were observing only their own code of violence and acting totally outside any realm of "respect and dignity." Violence thus becomes a perversion of any original spirit of violence but orderly protest.

Secondly, we notice in what we have read in the daily press that many of these incidents of assault were a matter of students attacking their own teachers and not merely striking out against any authority. This certainly does not justify such actions; but there is perhaps an urgent necessity to distinguish between general reaction against author-

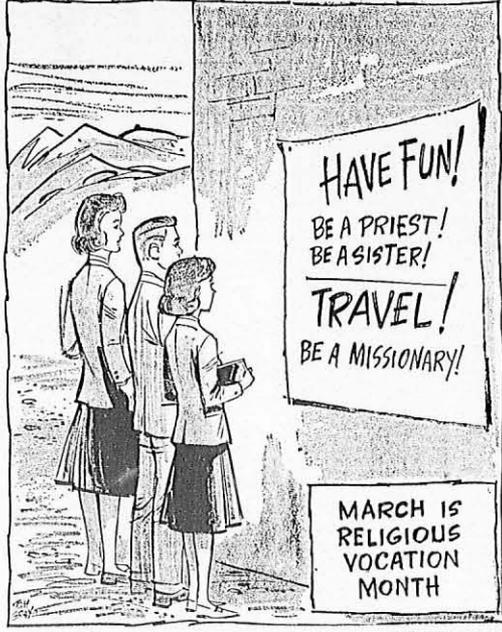
ity and resentment in individual student-teacher relationships.

Thirdly, it's deplorable but true that violence is hardly uncommon in the school systems of major cities. Just how, we wonder, does this boycott-blamed disciplinary trouble compare statistically with violence among Negroes, other non-whites, and whites all during the school year?

Finally, we've heard a great deal lately about the bad example Negroes are supposed to offer their children if they participate in programs of boycotts. If this is so, will someone clarify for us what kind of example white police officials set for their children when they use fire hoses and snarling dogs against unarmed Negro women and children?

Children are supposed to be seen and not heard; but they themselves have their eyes and ears trained on the adult world. Whatever our race, what kind of example do we set for our children when a single derogatory remark against people or individuals of another race?

WRONG REASONS



YOUR WORLD AND MINE

Chaos threatening poorer nations

Sharp conflict has arisen between progressive and conservative Catholics in many Spanish-speaking countries over the meaning of a passage in Pope John's encyclical Pacem in Terris. While stressing the need for change in the late developed countries, the Pope said the right way to bring it about was by evolution rather than by revolution.



Some 15 months ago, one of Latin America's most important Catholic magazines, Mensaje of Chile, devoted an issue to the theme of revolution in Latin America in a Christian context. To sum up their position, the editors wrote that the time for evolutionary advance had passed and that only revolutionary change could save the region from chaos.

Presumably they were not thinking specifically of Pope John's statement, but they were quickly reminded by not a few publications who profess themselves to be the traditional guardians of the purity of the faith that they were out of line. They should read the encyclicals to which they were constantly referring, they were told.

To North Americans, the issue might seem at first glance as unreal as the conflicting claims of Russian and Chinese theoreticians to the mantle of Marx and Lenin. Nevertheless, practical decisions are involved. Evolutionary change has come to mean in the vocabulary of the conservatives the sort of destructive revolution that swept the Congo and more recently threatened other emerging African states. They believe that only such rapid non-violent change as merits the name of Christian revolution can prevent it.

Their viewpoint recently found a strong ally in an unexpected place. The Leo XIII Institute of Madrid decided to publish a scientific commentary on Pacem in Terris and asked Bishop Angel Herrera of Malaga to write a preface. Bishop Herrera's background is rather different from that of most of his Spanish colleagues. Before becoming a priest, he had an outstanding career as newspaper editor, lawyer and politician.

In his preface, the bishop devotes a thoughtful paragraph to Pope John's remarks on revolution and evolution. "Certain historical moments," he writes, "demand rapid evolution accompanied by authority, so quick in fact that it has been called in a well chosen phrase 'revolution from above.' It must be justice, not legal, directed and controlled, the very opposite to violent and vandalistic revolution.

Governments who delay this prudent revolution too long must bear responsibility for the bloody revolution brought about by the natural primitive instincts of the people. The supreme power is not entitled to sit back when faced with a situation of peril that he has not directed want. That, as I see it, is the spirit of Pacem in Terris."

Such words are seldom heard in a country in which the head of state picks the bishops, and this fact increased their value for those in Latin America who share the views of the editors of Mensaje. At the same time, Bishop Herrera's preface is a situation of peril that he was not thinking primarily of them but of his own country. To emphasize his point, he detailed in the preface a series of social institutions recommended by Pope John but missing from the Spanish scene, namely, a written constitution, a free press, a free trade union movement, free political parties. Having evaluated the importance of each of these elements in the context of the encyclical, Bishop Herrera anticipated the question of how to make the transition to the spirit of Pacem in Terris.

How much longer the Franco regime can ignore such criticism remains to be seen. What seems immediately certain is that Latin America's social-minded Catholics can safely continue to urge a Christian revolution without going contrary to the spirit of Pacem in Terris.

(Question Box Continued)

Q. Will you please tell me about being a godparent? Who should be the godfather and the godmother? Is it the father of the child or the godfather or godmother?

A. Surely this is the least important of a godparent's functions. Any offering to the priest should really be made by the parents of the child. It is fairly frequent that the godfather replaces the parents in this monetary service. I do not recall ever receiving a baptismal offering from the godmother.

SOCIAL REFORM

Personal story of a working mother

By WILLIAM J. SMITH, S.J.

Some time ago we did a column on "Women Workers—Good or Bad?" In the article was a letter from a working mother, a student of our Industrial Relations Institute. We asked for opinions from our readers. We got them. Pro and con they came.

It had been our intention to summarize some of these letters in a following article. One reply, however, intrigued me so much that I think you would like to share it with me. The letter ran:

"I read your article on 'America's Working Mothers.' This is a most interesting topic for me and I feel that I am well qualified to give an honest opinion as I have been both a 'house mother' and a 'working mother.' The latter not by choice.

"My husband died suddenly and left me with five daughters, aged 4, 8, 10, 12, and 17 years of age. No savings, no insurance, nothing for security except small (at that time) social security payments, a healthy body and a great love for my family.

"DURING the years that the girls were young and, figuratively, unmounted clay, I was with them constantly. No shut off play rooms, no baby sitters; no sending them off to 'play with the neighbors.' Story time for them was the lives of the saints, exciting stories of God's heroes and heroines; Christmas was Christ's Birthday; Easter, the Resurrection. Of course, we had Santa Claus and the Easter Bunny but not to the exclusion of the Holy Day thoughts.

"Songs were the hymns I remembered from my parochial school days. You see, my husband was at that time a non-Catholic and I wanted to instill all of the love and feeling for their Catholic religion into their young lives that I could so if I should die, they would be so in love with God that nothing could make them forget Him. Believe me, I wasn't preachy or radical. The girls loved our story hour and the singing sessions. We made religion a very important part of our lives and we lived it daily.

"We lived 20 miles from a Catholic school and the older ones did not have the privilege of attending parochial school. My second youngest daughter, now a nun, attended public school for nine years. The last three years of high school at a Catholic High School. At graduation she won first prize for the entire school in religion.

"When my husband died, I was forced to go to work. Thank God for giving me those early years in which to mold the 'clay' I put into my keeping. The girls did not feel rejected, as so many children do when mother works by choice. They assumed the household chores, under my guidance. They did ironings, baby-sitting, picked pickles, etc., and they were happy to bring the money home and give it to me to 'help.' They never even asked to keep the money for themselves. They are now 18, 22, 24, 26 and 30 years of age; 3 married and one in the convent. The youngest graduated from a Catholic High this past spring and is now working. Not one of them has ever done anything to disgrace themselves or me.

"DO YOU THINK I would have the same eyes to make if I had gone to work when they were small or if I had gone to work through choice? I look back on those days with my small family as the happiest days of my life. (Continued on page 9)

Opinions

No sermon

To the Editor: It was with a sense of joy that we read in a recent issue of The Criterion that the Ecumenical Council's Liturgy Constitution included mandatory sermons at Masses on Sundays and Holydays. Further elaboration on this particular article stated that sermons would be given even at the early Masses and during the summer months.

As these liturgy changes were effective February 16, we parishioners who attend the early Mass were disappointed, and continue to be, that a sermon has not become a part of Sunday worship. It will be interesting to see if the sermon is again discontinued during the summer months as it has been in the past years at the late morning Masses.

It seems to us the preaching of the Word of God would be one of the greatest prerogatives of the priest after the celebrating of the sacrifice of the altar, but evidently many of the clergy don't feel that way. Neil Laun, New Albany, Ind.

LIL SISTERS



THE YARDSTICK

The U.S. secular press and council coverage

By MSGR. GEORGE HIGGINS

Pope John XXIII, in his closing address at the first session of Vatican Council II, noted that the Fathers had expressed "sharp divergent views" in the council, particularly in the early days of the session. This, he said, with characteristic tranquility was understandable in such a vast gathering. Indeed, the expression of honest differences of opinion in the council "has a providential place in the triumph of truth, for it has shown to all the world the holy liberty that the sons of God enjoy in the Church."

It is a matter of record, of course, that the Fathers again exercised this "holy liberty" of the sons of God during the second session of the council. In recent weeks some of the council "ex-



MARIAN SPEAKER - Pastor Robert Karsten of the Pleasant View Lutheran Church will discuss his denomination on the "Christian Religions" series at Marian College on Thursday, March 19, at 7 p.m. The public is invited.

INDIA: REUNION IN MALABAR

NADUVIL is a village in Malabar in southern India. Recently a new mission parish was begun there to serve the needs of 32 families, some 150 persons. They had formerly been members of the Jacobite Church which from the sixteenth century has been separated from Rome. . . . Their bishops built a makeshift chapel of bamboo and bamboo leaves to enable their priest to celebrate Holy Mass. This was the best their poverty could afford. The chapel isn't much use when the Monsoons blow. Nevertheless, their pastor has gone ahead, holding services, administering the sacraments, holding catechism classes for the children. His bishop has asked us to help him. A modest yet solid chapel to withstand the rough winds from the Indian Ocean will cost \$2000. . . . Maybe someone would like to make a MEMORIAL CHAPEL, there—a tribute to some loved one. . . . Your donation of \$100 or \$150 can soon make this a reality. India is rich in vocations. Here is an opportunity to strengthen the Church there and make more real the spirit of union so sought by Pope Paul VI and the Ecumenical Council.

SEEKING THE WHOLE BOARD

A checker expert explained it to us. A person like himself defeats an amateur player because the latter only sees a few moves ahead. The expert, studying the whole board, sees many as 40 moves ahead, or more. He knows the opponent which soon bring trouble to him. . . . Borrowing this image, we try to show the whole mission board. We tell many little bits of information about the widespread field of 10 countries in the Near and Middle East where our work is done. For instance, the problem of vocations:

1. You can educate a poor seminary like JEAN KARHIL for 22 a week for six years. Right in all. Then another priest is ready to devote a lifetime to the Holy See. What a joy to know that and to realize it is partly because of you!
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THE DOLL AND THE MISSION BOX

Sounds like a TV script. We've been watching a neighborhood Lenten drama with absorbing interest. A young teenage lady is depositing her allowance in her mission gift box at home. . . . So often turn by her doll's need for clothes. Of course the box suffers at times. . . . Still we think it's wonderful she is remembering the missions. You can help too by joining one of our DOLLAR-A-MONTH clubs. They aid LEPROS, ORPHANS, HELP TO EDUCATE SEMINARIANS AND SISTERS. They also build MISSION SCHOOLS AND CHAPELS and FURNISH them. THE SCHOOLS AND CHAPELS range in cost from \$2500 to \$6000.

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peris" have begun to follow suit. On a number of important council matters—to cite but one example—Msgr. Rudolph G. Bandas, a council expert from the Archdiocese of St. Paul, sees the truth somewhat differently than some of his fellow-American experts, notably Father John Sheerin, C.S.P., editor of "The Catholic World." In the course of a widely publicized speech at the second session of the council, Msgr. Bandas made a number of statements which, in Father Sheerin's judgment, constituted "a clear and unmistakable expression of the extreme conservative point of view."

In my opinion, this is a fair way to characterize Msgr. Bandas' overall approach to collegiality, ecumenism, Biblical research, and a number of other conciliar matters to which he addressed his very bluntly in his recent speech.

With regard to Msgr. Bandas' outspoken treatment of most of the topics, it is interesting to note that what Father Sheerin has already said in last week's release of his syndicated NC column, "Sun and Substance." On the other hand, I should like to reinforce and elaborate upon Father Sheerin's gentlemanly disagreement with Msgr. Bandas on one specific matter, namely, his severe criticism of the manner in which the American press covered the second session of the council.

Msgr. Bandas has charged that "three-fourths of the information (on the council) you got from the secular press is incorrect, completely false" and that "in the measure Catholic papers have copied the secular press they have also contributed to the spread of misinformation."

The trouble with most reporting, he added, is that "these newspapers are interested in what the council did in the morning. What they want is the hidden meaning of what the bishops said. They want to know the significance of what the bishop did, and they get into all these

wild theories about conservatives and liberals." "Unfortunately," he charged—somewhat gratuitously, in my opinion—"there are American priests who attend these news conferences in the afternoon—I've never gone to them—who no confidence in them; who encourage that kind of wild reporting."

Father Sheerin disagrees with Msgr. Bandas' unrestrained criticism of the secular press. So do I. I don't know how many American newspapers and magazines the Monsignor managed to read during the second session of the council, but I do know that I read as many as I could possibly lay my hands on in Rome and in a number of others that were air-mailed to my hotel every day from Washington. A few of them, in my judgment, were guilty of oversimplification and sensationalism, as charged by Msgr. Bandas, but by and large, they did a remarkably good job of covering a very difficult and very demanding assignment.

I am not trying to score a cheap debater's point against Msgr. Bandas when I recall, for the record, that Cardinal McIntyre—and, to my personal knowledge, many American bishops also—felt that the American correspondents accredited to the council turned in, on balance, a first-rate performance. Cardinal McIntyre has publicly described American press coverage of the council as "phenomenal." The news media, in pursuance of their normal functions, he said in a recent speech, "have given a presentation of the council that could not be given by any official Church agency."

It occurs to me that Msgr. Bandas would be in a better position to comment on American Press coverage of the council if he had attended a few of the daily sessions of the NCCW press panel, which was established by and is accountable to the American hierarchy.

As one of the American priests who served on this press panel—and who, if the truth must be told, did so reluctantly, at first, because it was so time consuming—I came to have tremendous admiration for Msgr. Bandas, not only for the other members of the panel (and notably for the late Father Weigel) but also for the reporters who attended its sessions so faithfully. With few exceptions, these devoted men and women have reason to resent or at least to feel offended by Msgr. Bandas' sweeping indictment of their professional competence and integrity.

It simply isn't accurate to say, for example, that they were not interested in what transpired at the morning sessions of the council. They were intensely interested in everything that was said and done on the council floor, and, by and large, they spared no effort to get their facts straight and to put them in proper perspective. I have genuine admiration for almost all of them and, for that sincere reason, that Msgr. Bandas felt it necessary to hold them up to ridicule. I honestly doubt that he would have done so if he had had an opportunity to get to know them personally and to size them up at close range.

In summary, then, my views on the performance of the American secular press at the second session of Vatican Council II are "sharply divergent" from those of Msgr. Bandas. Is it too much to hope that he and I (and Father Sheerin, whose professional competence in this matter is far greater than that of either of us) may have served a useful purpose in publicly airing our differences of opinion—the purpose, namely, of acute shouting at the feet of Pope John XXIII the "holy liberty" that the sons of God enjoy in the Church.



COLLEGE RECEIVES GRANT—St. Mary-of-the-Woods College recently received an unrestricted grant of \$1,119 from the Gulf Oil Corporation. James Tucker, Gulf sales manager for the Terre Haute area, is shown above with Sister Marie Perpetua, S.P., Woods president, during the check presentation.

Latin American need for volunteers cited

WASHINGTON—Latin America's greatest single need is for more "able Christian leaders" from the United States to help speed the Church's tremendous effort to create a better life for the poor and underprivileged there.

Father John J. Considine, M.M., director of the Latin America Bureau, National White Conference, expressed this view in a talk at a conference at Dunbarton College on "The Christian Challenge in Latin America."

Focus on Latin American

The conference, sponsored by the Catholic Association for International Peace and the college student government, was attended by several hundred faculty members and students from many colleges and universities in the Middle Atlantic states, high school principals and teachers. Latin American diplomats and representatives of the Organization of American States and other interested groups.

WILLIAM E. Moran, president of the CAIP and dean of Georgetown University's foreign service school, opened the meeting with a plea for more college-trained Catholics to volunteer for service in Latin America.

Father Considine cited the Papal Volunteers for Latin America program and asked delegates to express their interest in the program to enlist others in "this tremendous apostolate to help the Church help millions of persons in various Latin American areas."

Requiem offered for priest-editor

ST. LOUIS—Solemn Pontifical Requiem for Msgr. J. Daniel Moore, 42, editor since 1957, of the St. Louis Review, archdiocesan newspaper, was offered here in St. Louis cathedral (March 7) by Cardinal Joseph Ritter, Archbishop of St. Louis. "He had everything but good health," Cardinal Ritter said in tribute to the priest who died (March 2) of a kidney ailment which resulted from a 20-year war with diabetes. He had been hospitalized since early February.

Msgr. Moore, a native of St. Louis, was ordained in 1948. In addition to his work as editor of the newspaper, Msgr. Moore was a leader in the interfaith and the human rights movements here, and was founding director of the Catholic Information Center in downtown St. Louis. He is survived by a brother and two sisters.

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WHAT OF THE DAY

Letters - pro and con

By REV. JOHN MORAN

I've been telling myself that one of these weeks I should write a letter about fan mail. It comes in, you know, and from all parts of the country where this column appears.

Somehow or other there seems to be a balance which is over which the mail passes, for it divides itself quite evenly. About half of the letters are pleasant, about half are what might be called D.D. letters, drop dead ones. There are those who tell me that my column is a bright spot in their week; there are those who tell me that I ought to give it up and enter a monastery.

A man really should answer his mail, but I find this quite impossible to do. Being a full time Pastor and a part time writer, I have little more time to spend on the column than the reading for it and writing of it. The fan mail either good or bad, usually waits hopefully on my desk do manding an answer, and then gets put away because the demand is disturbing my conscience.

THE PLEASANT letters are pleasant, indeed, coming in like the voices of old friends, even though they come from people I have never met. A couple of weeks ago in a nonsense column I read that as I thought I were a patient in the hospital, and was

lighted and surprised to get a number of "get well" letters from around the country. In general the encouraging fan mail tells you that your thoughts are shared and understood by many in the land.

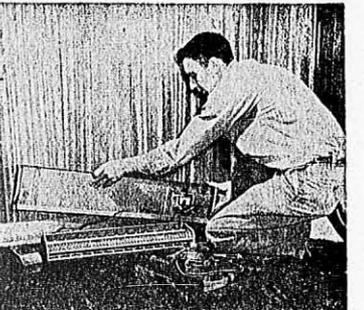
All writers, however, have the rough fan mail too. This sometimes attacks some particular column I have written, but more often attacks my right to write. So many seem to think that a priest, when he renounces his right to a wife, renounces also his right to a vote. This always strikes me as nonsense.

I can never and have never used the pulpit of my parish for political speaking. To do this would be to make a captive audience listen to the word of man, after coming to church to hear the word of God. But no one is a captive to my column. He can tear it out of the paper, burn it and me in effigy if he so wants. No one, and this must be good news to some, is compelled to read it. I am free to write it. The collar around my neck is not a political gag.

THE MOST HEAT in the last few months seems to have been engendered because I did not always agree with President Kennedy. I thought the late President a personable man, for I have met him right here at my own parish. I liked him, and I too found myself all choked up at the news of his death; but I did not always agree with him. This I thought and think my privilege; but many readers disagree.

One letter intrigued me. "What right do you have to disagree with President Kennedy, I know many good priests who like him." This gist of the letters has seemed to be that it would be wonderful to write in praise of the late President—a mortal sin to have written in disagreement with him. This is freedom of speech? So, to those who write in a friendly praise I say: "Thanks a lot. Your letters are encouraging and appreciated." To those who write advising me the advantages of dying soon and my probable ultimate destiny I say: "Thanks anyhow. You are free to send me your advice. I'm glad I'm not compelled to follow it."

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Pastoral in 'Record' WASHINGTON — Rep. John Brademas of Indiana placed in the Congressional Record (Feb. 27) a pastoral letter on racial justice and charity by Bishop Andrew G. Gruka of Gary, Ind.

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Edited by the Cleric Seminararians of West Baden College

The big question

By JOSEPH J. SIKORA, S.J.

Soon, all of you must make a very important decision. You must answer the question, "What am I going to do with my life?" This is a question that every man must answer for himself and I cannot pretend to tell you what you should do. But there are two vitally important truths that every one of us must bear in mind when he faces this problem. These truths should be part of the whole atmosphere in which we Christians live, and yet it does not take too much looking around to see that quite a few of us seem to miss them.

To understand what I am getting at, look at two pictures Our Lord shows us in the Gospels. The first is Luke 12: 49-50. "The land of a certain rich man brought forth abundant crops. And he began to take thought within himself, saying, 'What shall I do, for I have no room to store my crops?' And he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store up all my grain and my goods. And I will say to my soul, Soul, thou hast many things laid up for many years; take thy ease, eat, drink, be merry.' But God said to him, 'Thou fool, this night do I demand thy soul of thee; and the things that thou hast provided, whose will they be?'"

It may be shocking to some that God calls this man a fool. Why is he a fool? It is because he thinks that self-centered comfort and security is the purpose of living. He just does not realize how fragile and temporary a thing this is, as fragile and as temporary a thing as life itself is. And after life, there is still the matter of eternity.

What about eternity? Doesn't such a man have as good a chance as any other before the judgment seat of Our Lord gave us a picture of the last judgment that makes things terribly clear; it is in Matthew 25:34-36. "When the king will say to these on his right hand, 'Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was naked and you covered me; sick and you visited me; I was in prison and you came to me.' Then the king will answer him, saying, 'Lord, when did we see the hun-

Music event set this week-end

A bumper crop of nearly 750 young musicians will compete this week-end in the annual CYO Cadet Instrumental Music Contest at Cathedral High School.

More than 500 aspiring pianists will compete in the piano phase of the contest, beginning at 8:30 a.m. on Saturday. Eighteen private contest rooms will be used for the judging.

The instrumental phase of the contest will open Sunday - 1 p.m. The solo and ensemble competition includes 14 instruments and four orchestral groups. The event will be climaxed at about 4 p.m. with the annual Music Festival, featuring the orchestra competition, selections by winning soloists and presentation of awards.

Medals and ribbons will be presented on both Saturday and Sunday by Father Edwin Sahun, Archdiocesan Director of Music, Father John Elford, Archdiocesan CYO Director, and Brother Eugene, C.S.C., Director of Bands at Cathedral High School. William S. Sahun, CYO Executive Secretary, will be the master of ceremonies.

Camp blanks out CYO camp applications have been made to 20 parishes and to all 1963 campers. Reservations are on a first-come, first-served basis. A detailed story will appear in next week's Criterion.

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CYO TABLE TENNIS INDIVIDUAL CHAMPIONS—Here are the stars of the recent Junior CYO Table Tennis Tournament. This group wrapped up virtually all the individual honors in the four-day competition. Front row, left to right: Joan Shea, Holy Spirit, Freshman-Sophomore Girls' Doubles; Lynn Pfarr, Little Flower, Freshman-Sophomore Girls' Singles and Mixed Doubles; Mary Pat Cook and Cheryl Bodine, St. Michael, Junior-Senior Girls' Doubles; Paula Novakney, Holy Spirit, Freshman-Sophomore Girls' Doubles. Back row, left to right: Steve Reckley, Little Flower, Freshman-Sophomore Mixed Doubles; John Nurnberger, Immaculate Heart, Junior-Senior Boys' Doubles; John Nurnberger, Immaculate Heart, Junior-Senior Boys' Doubles; Paul Johnson, Latin School, Freshman-Sophomore Boys' Singles and Boys' Doubles, Sue Argus, Immaculate Heart, Junior-Senior Girls' Singles and Mixed Doubles, was not present for the picture. (Another photo, Page 11)

MORALE IS HIGH

Change in date A change in date has been announced for the conferral of the Marian Award. A conflict in the Archbishop's schedule has made it necessary to change the date from Tuesday, March 24, to Tuesday, May 5. The new date will give troop leaders additional time to prepare candidates for the coveted award, which is presented annually to outstanding Catholic Campers Girls, Girl Scouts and members of the Junior C D of A.

By FRED W. FRIES "Morale is higher than a kite in a Texas tornado."

That's the word from young Coach Jerry Alstadt whose Rex Mundi Monarchs last week-end became the first Catholic team in history to win a regional title in the annual IHSAA basketball tournament. St. Mary's accomplishment - roughly the equivalent of a 2-59 mile or an 18-foot pole vault - came after two decades of frustration in which Catholic teams never came close to a regional crown and managed only a handful of sectional championships.

Spirit at the Evansville school, which held its first graduation two years ago, is at an all-time high, the coach stated in a telephone interview with this reporter. "I NEEDN'T tell you that the students—not to mention the Sisters (Oldenburg Franciscans) and lay teachers—are having a devil of a time this week concentrating on their school subjects," he added. Students were given a free day after the sectional triumph, the coach said, but the regional victory never seemed without too much fanfare.

"Of course, we can hardly wait for this week-end's semi-state," Coach Alstadt remarked. "The boys are exhibiting a fair amount of fair enough."

REFERRING to last week's regional play, Coach Alstadt felt that his boys played ragged basketball in the afternoon against Tell City, a game they managed to win, 69 to 66. "We were lucky to pull it out," was his succinct comment.

"The championship game against Princeton was a different story," he added. "The team has never looked better." The Monarchs won the finale by 24 points, 85 to 61.

We asked Coach Alstadt what he thought of Rex Mundi's chances of picking up all the points on March 21.

Reminded of undefeated Columbus, perennially tourney-wise Lafayette Lefty, and other powerhouses still in the running, the popular young mentor, who attended St. Meinrad Minor Seminary for several years in the early fifties, stated that the Monarchs "feared no one" and that "we will play them one at a time."

Fair enough.

Next Saturday's schedule pits the Monarchs against Martinsville's Artesians and Springs Valley against Seymour. If the form chart means anything (which it often doesn't in this crazy tournament), Rex Mundi should meet Owens in the evening show-down.

Fries

Woods will host Choral Festival this week-end

ST. MARY-OF-THE-WOODS, Ind.—The music department of St. Mary-of-the-Woods College will host the Indiana Catholic College Choral Festival the week-end of March 13-16.

The performance is scheduled for 2 p.m. Sunday, in the Cecilia auditorium on St. Mary's campus. In addition to St. Mary's, colleges participating include: St. Joseph's College, Rossamer, Marian College, Indianapolis; St. Francis College, Ft. Wayne.

Each school will perform independently. It will be a very special closing chorus. Chosen for this year's finale selection is an original composition for mixed chorus written by Sister Cecilia Clare, S.P., professor of piano and organ at St. Mary's.

Slate announced for Play Contest

Second round competition in the comedy division of the Annual CYO One-Act Play Contest opens Sunday, March 15. Plays will be presented at six sites: St. Ann's, Terre Haute, 2 p.m.; Holy Name, Beech Grove, 3 p.m.; St. Vincent de Paul, Bedford, 5 p.m.; and at 7:30 p.m. at St. Gabriel, Connersville, and at Little Flower and St. Michael's, Indianapolis.

The semi-finals in the comedy division will open on Wednesday, March 18, with the final round slated at Chartrand High School, beginning at 7:30 p.m., Saturday, March 21.

The opening round in the serious division is scheduled for tonight (Friday), with the semi-finals set for Thursday, March 19. The finals will be held at 7:30 p.m., Sunday, March 22, at Chartrand High School.

Some 19 first-round losers will compete in a "consolation bracket" tentatively slated to open on Monday, March 16.

CY Scores

BASEBALL: St. Joseph's defeated St. Michael's 15-10; St. Gabriel defeated St. Vincent de Paul 15-10; St. Francis defeated St. Ann's 15-10; St. Ann's defeated St. Vincent de Paul 15-10; St. Ann's defeated St. Vincent de Paul 15-10; St. Ann's defeated St. Vincent de Paul 15-10.

SOFTBALL: St. Ann's defeated St. Vincent de Paul 15-10; St. Ann's defeated St. Vincent de Paul 15-10.

WRESTLING: St. Ann's defeated St. Vincent de Paul 15-10; St. Ann's defeated St. Vincent de Paul 15-10.

TRACK: St. Ann's defeated St. Vincent de Paul 15-10; St. Ann's defeated St. Vincent de Paul 15-10.

INDIANAPOLIS—Father Gregory Foote, S.J., instructor at Brebeuf Prep School, will conduct an evening of recollection for high school Sodalis on Sunday, March 15, from 7 to 9 p.m. at Cathedral High School.

Several hundred Sodalis from the Indianapolis area are expected to attend the observance which is sponsored by the Indianapolis Archdiocesan Sodality Union.

CYOs slates Jubilee Ball

The Catholic Youth Organization has announced plans for a Silver Jubilee Ball for adults, which is to be held at the St. Plus X Council, Knights of Columbus, on Friday, April 2, 7 p.m. and its nationally famous orchestra will play from 9 p.m. until 1 a.m.

Admission charge will be \$10 per couple. Dress will be semi-formal.

Advance reservations may be obtained by contacting the CYO Office, ME 2-9311. Officials have asked that reservations be made by March 20.

William Quigley is CYO Silver Jubilee chairman, with George Schnieders in charge of the dance. Other committee members include Hugh Baker and Joseph Delaney.

Jesuit educators convene at Brebeuf INDIANAPOLIS—On Saturday and Sunday, March 7 and 8, eleven presidents of Jesuit high schools in the four midwest provinces, Chicago, Detroit, Milwaukee, Wisconsin, met at Brebeuf Preparatory School to discuss and exchange ideas on: educational policies and practices, curriculum, finances, development, teachers and staff, as well as other allied topics. Each year there is a regional meeting of all presidents of Jesuit high schools as well as one national meeting of the fifty high schools in the country. Presidents, principals, and assistant principals attend the national meeting.

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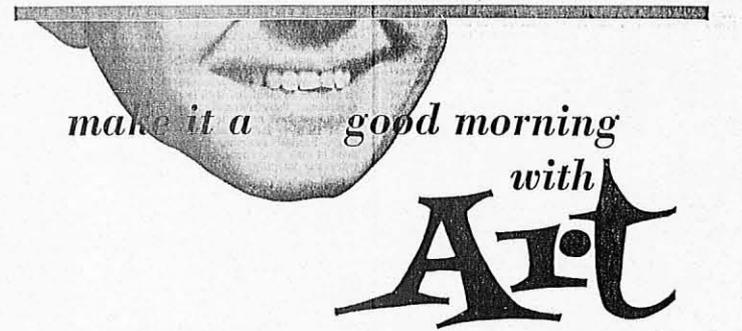
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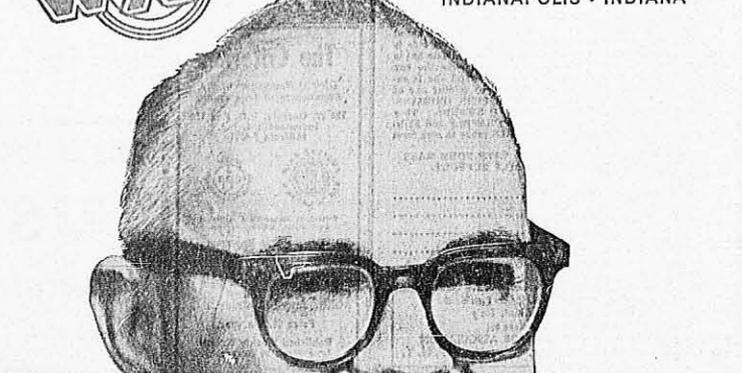
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FAMILY CLINIC

The old apron strings

By JOHN J. KANE, Ph.D. I have been married just over ten years. While I love my husband and feel certain that he loves me, his mother always comes between us. His parents try to run our life. They call almost every Sunday to see that we are getting along. I asked my husband to take me Christmas shopping but he refused; yet he later took his mother. If I act like his mother I am nagging. His mother is cold toward me, even though I try to be nice to her. Shouldn't a husband prefer his wife to his mother?

The unusual aspect of the problem you present, Helen, is that it has lasted over ten years. If conditions are exactly as you describe, you can be understood to tolerate the situation. Of course, a wife must take precedence over a husband's mother. In fact, a wife must take precedence over all others with her husband. This is the very nature of marriage.

Whenever in-law problems occur in marriage, there is a tendency to place the blame upon the in-laws. In the folklore of American life in-laws are almost invariably pictured as evil incarnate. This is obviously far from the truth. It is not necessary to outlaw your in-laws. Frequently they are the source of church attendance almost every Sunday. But I wonder if this is really the reason for the phone call?

Mothers-in-law are frequently lonely people. They have reared their children, have married and left home. They find time hanging heavily on their hands. Like human beings they want attention and affection. Since your mother-in-law's husband is still living, one is compelled to wonder about the relationship with her own husband. Are they compatible? Does he neglect her? In her unhappiness is she reaching out to her son as a surrogate husband? I fear this is at the root of the problem.

A great deal has been written about the so-called silver cord which binds a son to his mother. Somewhere along the line, usually during adolescence, a son must break this cord. The mature mother expects this, indeed, welcomes it. But even though logically she knows that it must occur, emotionally it is a wrench.

It can be eased if the older woman and her husband realize that they are returning to a type of life similar to that which they had before their children were born. Naturally, life can never be quite the same as it was in their youth, but they may learn to depend largely upon each other for love, affection and companionship. It is not necessary to alter it. Frankly, I have little hope that you can do much about it.

Unless this problem is much more severe than you seem to indicate, I would be prepared to tolerate it as far as possible. If, on the other hand, this present of your husband for his mother seems to run more deeply, to (Continued on page 10)

You allow this sort of behavior to continue for such a long period of time without an vigorous complaint? In other words you established and now, deeply annoyed by you, you want to alter it. Frankly, I have little hope that you can do much about it.

WORKING TO BEAT HELL

Mission of the 'Hoodlum Priest'

By JOSEPH T. MCGLOIN, S.J. There was this man who liked to be called "The Hoodlum Priest," Father Charles Dismas of St. Mary's. It may interest a few of (or the few) readers of this column to know that this Hoodlum Priest was not a hoodlum at all. He was a simple and helpfully or not, with (teen-agers) at the time of his sudden death some months ago. He was a fine priest, and there's no use repeating all that was written about him, but I'd like to say a couple of things about him which I haven't seen in print. "The Hoodlum Priest" was a man who liked to be called "The Hoodlum Priest," Father Charles Dismas of St. Mary's. It may interest a few of (or the few) readers of this column to know that this Hoodlum Priest was not a hoodlum at all. He was a simple and helpfully or not, with (teen-agers) at the time of his sudden death some months ago. He was a fine priest, and there's no use repeating all that was written about him, but I'd like to say a couple of things about him which I haven't seen in print.



Father Clark identified himself with those he worked with.

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From the beginnings of Dismas' work, Father Clark was lucky enough to have the eff-

Eucharistic Congress plans are underway

BOMBAY—This teeming city of more than seven million people—most of them Hindus—is putting on its best face to welcome about 10,000 foreign visitors expected to attend the 38th International Eucharistic Congress in November. The city is finding enough places to sleep may be a problem, but everyone involved is looking forward to the event with enthusiasm. Cardinal Venerable Gracias, Archbishop of Bombay, recently returned from New Delhi with the "firmest assurance" from the Indian government that it will help with the massive plans now underway. The Cardinal said he was "extremely and more than satisfied" with his talks there. "FOR THE FIRST time in its history the International Eucharistic Congress is being undertaken by the choice of the Pope in a country like India where Christians constitute only a small minority," he said. It has been rumored that Pope Paul may visit India during the congress. The congress is to be held Nov. 28 through Dec. 6. The "Pravara" and "Narmada" government officials are devoting themselves chiefly to the housing problem. Not only have all the fancy hotels been booked in advance by the visitors, but schools, convents, rectories and other public and private accommodations are filled up. Many non-Catholics have volunteered to share their homes and apartments. The government is considering use of port facilities by floating sea-hotels for the guests.

COMMUNICATIONS problems are already being solved. Daily tape recordings of the sessions will be flown out to Vatican Radio for rebroadcast. Father Angelus D'Souza, O.F.M., assistant director of religious broadcasting for the British Broadcasting Corporation will be here during the congress. Television and radio will be beamed out of India via New Delhi, since facilities in Bombay are insufficient. One of the two men appointed by Cardinal Gracias to act as liaison with the various official agencies is Father Herman D'Souza, formerly with the office of the director of the National Society of the Propagation of the Faith in the United States. Father D'Souza will handle much of the press relations. The last International Eucharistic Congress was in Munich, Germany, in 1929.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

March 15 1ST SUNDAY OF THE PASSION. The reform of Catholic worship, in which the Church is presently engaged, should make us all more conscious of our character as a priestly people. We are made active ministers, priests, mediators of mankind's salvation through the seal of our baptismal confirmation.

This is no challenge to the unique priest-hood of Jesus Christ, but to its fullness. Jesus is the Priest. It is this we are celebrating in today's First Reading, it is evident in the Gospel's affirmation of His divinity. There is one priest, one mediator, because there is only one God-man.

But He became like us that we might be like Him. He came that we might have life... and power, and cooperate in His saving work. We see our priesthood particularly in our worship, where His sacrifice is our sacramental offering to the Father. But it extends beyond... to the whole of the race and all created things. We are the priests of creation, to christinize, to spiritualize everything.

March 16 MONDAY IN PASSION WEEK. The triumph of the priest-hood be real and effective unless we share the passion, the suffering of the Lord? The corporate penance and self-denial of Lent is such a sharing—an entering into the full meaning of the disorder which sin has introduced into the very heart of creation.

In penance and self-denial we experience the restless seeking which lesser satisfactions can obscure but never hide. And we approach the mastery so necessary for priestly mediation.

March 17 TUESDAY IN PASSION WEEK. Jesus' trust in His Father is no surprise, but Daniel's utter confidence in the midst of bizarre surroundings (First Reading) is a sobering thought. Trust is an essential quality of mediation and of priest-hood.

The Offertory Hymn today has the same theme of trust as the Entrance Hymn: "Lord, to know you is to trust you; for never have you forsaken your suppliants." And Jesus' calm control (Gos-

IN THE WHOLE CHRIST

The virtue of charity

By ABP. EMILE GUERRY

From whom the whole body, being compacted and fitly joined together, by what every member supplies according to the operation in the measure of every part, unto the increase of the body, unto the edifying of itself in charity. (Ephes. IV, 16)

Over and above the giving of benefits and of services, and even above the giving of ourselves, charity rises, in Christ, to the communion of persons: the communion of one with another. Every religious community must be characterized by this, if it is to fulfill its mission in the Church and in the eyes of the world.

The source "Charity is of God" (1 John, IV, 7): the charity which unites two souls, has God for its origin. God is at work within them, bringing them closer together and to assist them in understanding each other. The source of love is the Blessed Trinity. The waters of infinite Love flow in the Heart of Jesus Christ. And it is He Who, as Head, sends His Holy Spirit into the hearts of His members, to spread in them that charity which is a participation in His own Charity, a participation in the infinite Love with which the Holy Trinity loves itself and loves us in the Holy Ghost.

What, then is the mission of the Holy Ghost in the Mystical Body and in each of its members? It is a mission of unity, in the very image of His role as the Bond of Love and of Communication in the bosom of the Blessed Trinity. The Charity which comes from God and is communicated to us by the Holy Ghost, contains in itself, therefore, this tendency to unity, and the power to establish them in a reciprocal communion: the "Communion of Saints."

The object What is the object of the charity which keeps two persons united one with the other, in Christ? It is not directly for him who loves, the human person of the loved one. The theological virtue of charity raises souls to the level of the divine, and achieves a divine object. In this object, then, directly and uniquely God is the other person? Does it mean that the one who loves should abstract in some way from the other person and contemplate God in His transcendence, even to the point of becoming quite indifferent to the concerns of the other person on the human plane? By no means.

The object of this mutual communion? Is the direct identification of the two persons? No, for the human person of the loved one. The theological virtue of charity raises souls to the level of the divine, and achieves a divine object. In this object, then, directly and uniquely God is the other person? Does it mean that the one who loves should abstract in some way from the other person and contemplate God in His transcendence, even to the point of becoming quite indifferent to the concerns of the other person on the human plane? By no means.

Since he did have a chip on his shoulder where his boys were concerned, you could understandably make the mistake of thinking that he was too easy on them or even a pushover. But the fact was far different. I have heard him, on occasion, stoutly defend the boys. He was a group of us Jesuits, then answering the phone and tearing the hide off one of these same boys for something which called for that sort of treatment. He was a realist. But the cons were his family. And, while we can criticize our own families, we don't want other people to do it. And we bend over backwards especially to bring out their virtues when these virtues are hard to find.

Another mistake one could make would be to think that Father Dismas was a do-gooder philanthropist whose heart beat for the poor con. Not at all. He was simply following Christ's example in preference for trying to save not the just, but sinners, working with the "little people," the "lost of my brethren."

It was when I was a newly ordained priest, I came home late by the entire Divine Office to say. It took me an hour and a half at that time to do it, and all the time I sat in the back pew saying that night, Father Clark knelt in front of the chapel, near the tabernacle, not saying his Office, but united undoubtedly with the Source of his strength, people by his example and teaching; to impress the heathen Irish it was needful that the word should be confirmed by the signs which followed, and miracles supported his preaching. Patrick established what was to be the Primal Church of Ireland at Armagh about the year 444. He is patron of the Archdiocese of Boston.

to fulfill its mission in the Church and in the eyes of the world. Even secular communities take on their full meaning only at that high level, when they are animated by the charity of Christ.

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Patron of Ireland

APOSTLE OF THE IRISH... St. Patrick was a Romano-Briton, but the place of his birth is unknown. In the year 403, he was carried off as a slave to Ireland, but escaped after six years. About 432, having been consecrated Bishop by St. Germans at Auxerre, he returned to Ireland to take up the work of the missionary St. Palladius. He travelled about the land, converting the heathen Irish by his example and teaching; to impress the heathen Irish it was needful that the word should be confirmed by the signs which followed, and miracles supported his preaching. Patrick established what was to be the Primal Church of Ireland at Armagh about the year 444. He is patron of the Archdiocese of Boston.

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M. FRIDAY, March 13—(Type) Rev. Edw. Ripberger and members of the Junior Legion of Mary of St. Philip Neri Church, MONDAY, March 15—(Type) Rev. J. J. O'Riley, U.S. St. Monica's Women's Club, In Memory of Nicholas Lindner, TUESDAY, March 17—(Live) Rev. Joseph McGinley and members of Our Lady of Lourdes Guild, WEDNESDAY, March 18—(Live) Rev. Donald Schneider and members of the Holy Family Guild, THURSDAY, March 19—(Live) Rev. Francis Van Benten and members of Cathedral's St. Joseph's Discussion Club.

The Above Schedule Presented as a Service by: Abdon • O'Riley • Hurt Funeral Homes 1509 Prospect ME 6-1474

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VIEWING WITH ARNOLD

'The Victors' is preachy film about World War II

By JAMES W. ARNOLD

In "The Victors," George Peppard, as a wounded GI befriended by a middle class English family, asks a little boy if he plans to be a soldier when he grows up. The boy shakes his head gloomily: "Me Dad don't like it."



Foreman's angry rhetoric shatters the illusion of his art. The viewer squirms, not out of the pain of recognition, but because of the shallowness of the imagery and a propagandistic tone as blatant as any of the war films of the forties.

War an inevitable excitement and glamor. The atmosphere is illustrated in one particularly juicy sequence. A newsreel has just shown GIs frolicking in the snow in France; the management wishes us a Merry Christmas and urges us to join in holiday songs. Foreman cuts to the drawn-out execution of a deserter (filmed in the snowy wastes of north Sweden) while the soundtrack continues with "Jingle Bells" and the sugary Sinatra version of "Have Yourself a Merry Little Christmas." When the man is shot, the chorus exults "Hallelujah!" and breaks into "Hark the Herald Angels!"



PLANNED GLEE CLUB PERFORMANCES—The University of Notre Dame Glee Club will make two appearances at the Latin School of Indianapolis on Sunday, March 15. Sponsored by the Latin School Alumni Parents Association, the group will appear in a student matinee at 2:30 p.m. and a regular performance at 8:15 p.m. Tickets may be obtained in advance at the school or at the door before each performance. Shown above are members of the planning committee (from left): Robert Benke, program chairman; Mrs. Mary Stumph, ticket chairman; and Earl Carsten, vice program chairman. (Staff photo)

BOOKS OF THE HOUR

'The Lord's Prayer'

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

It is popular in theological writing today to speak of the "return to the sources," as indicating, among other things, a tendency to search over again the writings of the fathers of the faith in their original and classical early Christian writings for illumination and elucidation of spiritual problems. In a spirit of a writing, too, as distinguishing a novel makes M. Quenelle plead, not for the abolition of technology (with its problem-raising companion, automation), but for a study of the ways in which technological development can be made to serve the good of mankind.

One of the most interesting volumes yet to appear in the "20th Century Encyclopedia of Catholicism" is "Technology and Religion," by Henri Quenelle (Haitchorn Books, \$3.50). The author may be remembered by some as the novelist whose thought-provoking story of a decade ago, "God Needs Men," was made into a particularly excellent movie. The same deep human compassion which inspired that novel makes M. Quenelle plead, not for the abolition of technology (with its problem-raising companion, automation), but for a study of the ways in which technological development can be made to serve the good of mankind.

It is manifest strikingly in "Notes On The Lord's Prayer," by Raissa Maritain (Kenedy, 3.50). This is a posthumous publication, translated by Jacques Maritain, with a foreword by Thomas Merton. M. Maritain tells us, in a Preface, that he has occasionally added to his late wife's text some thoughts on the Lord's Prayer which he knows her to have entertained, though they are not in the original text as she left it. So we have really a collaborative work, involving both of these remarkable experts in the life of prayer.

The Maritains follow, in their suggestive exposition of the prayer, the classical method of analyzing the seven petitions which we make up the Our Father; the first three are seen as relating to God and His glory, the last four as being concerned with our needs. In their commentaries on these petitions, the authors draw first upon the Old and New Testaments, then on the Fathers of the Church, and finally on some modern theologians as Fathers Langrange and Bouquet. Nor does Jacques Maritain hesitate to quote from some of his earlier works to make a point. It is interesting and profitable to compare this modern commentary with another one from his "The Lord's Prayer," and both of these with such earlier commentaries as those of St. Thomas Aquinas and St. Teresa of Avila. One sees that liturgical and spiritual expression change, and frames of reference also, but that the perennial wisdom remains the same. Though the Maritains'

Not withheld approval from technological progress, but only from the extrapolation of technology into a philosophy or even a theology without God. If the Maritain's volume on prayer referred to above, can be unreservedly recommended, this is not the case with C. S. Lewis' last book, "Letters to Malcolm: Chiefly on Prayer" (Harcourt, Brace & World, \$3.50). Lewis' almost outrageous critique of liturgical prayer as mysterious, his reduction of the mystery of the Eucharist to the level of purely personal interpretation, and his agreement with modern theologians who would scrap "traditional doctrines"—all these are a far cry from the orthodoxy of the "Scrap-Letter Letters" or "The Great Divorce." However effective his own private prayer-life may have been, his attempts here to share it can only lead to confusion, if not to real mischief.

The point has been debated for thousands of years without resolution. Ironically, now that the pleasure principle (drama delights, and what it teaches is more important than those to the body. Besides, combat lends to

The method is to contrast the fatuous World War II newsreels seen on the home front with grim events in Europe. There is no story continuity, but a series of vignettes involving members of one squad. Combat is largely ignored; injuries to the soul are more important than those to the body. Besides, combat lends to

Marian senior wins Wilson Fellowship

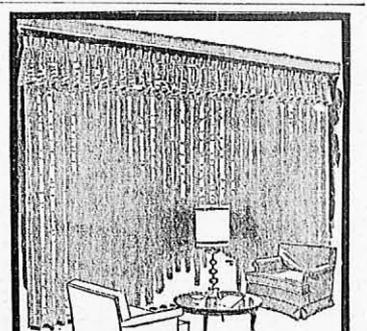
A coveted Woodrow Wilson Fellowship has been awarded to Robert B. Hensel, senior at Marian College, for graduate work in Asian Studies at Columbia University.



ROBERT B. HENSEL

The son of Mr. and Mrs. Robert Hensel of St. Joseph's parish, Indianapolis, Hensel is the first Wilson Fellowship recipient produced by the 27-year-old college. He attended high school at St. Thomas Seminary, Louisville. Since 1957, a total of 10,000 Woodrow Wilson Fellowships, totaling \$52 million, have been made possible through grants from the Ford Foundation. This year 1,507 fellows were named representing 337 colleges and universities.

Recipients are encouraged to give serious consideration to a career in college teaching, but the terms of the award do not bind them to a rigid commitment. Hensel will receive full tuition and fees for the first year at Columbia as well as a stipend. Another Marian senior, David E. Arnhorst, received honorable



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Won't let church doors go MONTE SANT'ANGELO, Italy—Church authorities here treasure their 900-year-old bronze sanctuary doors. An effort to send them away to an art exhibition in Athens started a riot. The doors, made in Constantinople in 1057 and presented to the sanctuary of the Archangel Michael from which the town in southern Italy takes its name, have not caused much comment in the village except occasionally when art experts would come to inspect them. But when a large truck pulled up outside the sanctuary and workmen began to remove them the villagers reacted with violence. One workman was injured, and a priest who tried to tell the people that the removal was only temporary was driven away. Despite solemn assurances that the doors would be returned, and even cleaned and repaired for the exhibition, the villagers have not yielded. They have formed a citizens' committee asking the Vatican to remove the priests who gave approval to the door project.

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EXCLUSIVE AT MADISON FURNITURE! Looking for Early American Charm but at BUDGET Prices? SAVE \$44.95 on this 5-Piece MAPLE DINETTE Poetess is named Laetare Medalist NOTRE DAME, Ind. — Poet Phyllis McGinley has been named to receive the 1943 Laetare Medal of the University of Notre Dame. Miss McGinley, winner of the Pulitzer Prize for Poetry in 1941, is the 82nd recipient of the Laetare Medal, conferred on an outworking of Lent. Editorial, Page 4 standing American Catholic layman and announced annually on Laetare Sunday, the fourth Sunday of Lent. Seventeen women are among the recipients of the Notre Dame award, including author-diplomat Clare Boothe Luce and actress Irene Dunne. The late President Kennedy received the medal in 1961, while Adm. George W. Anderson was last year's medalist. Father Theodore M. Hesburgh, C.S.C., Notre Dame president, announced Miss McGinley's selection (March 7). He called her "the most highly respected contemporary writer of light verse." Miss McGinley's first book of verse, "On the Contrary," was published in 1933. Her book "Times Three: Selected Verse from 'The Decades'" won the Pulitzer Prize. Indiana's Newest Store for Early American Furniture Exclusively! Foam-Padded Chairs—Plastic Upholstered REGULARLY \$169.95 \$125 You've seen this charming group by Brody in leading home furnishing magazines and in the profited home. Choose this rock maple dinette set for YOUR home at big savings! Family size 42"x12" round table (with leaf extends to 60") Features heat-resistant, near-proof plastic tops. Sturdily built! Choice of patterns in washable fabric-backed vinyl upholstered chairs. See other matching pieces in hard rock maple living room and bedroom furniture! Take up to 3 years to pay! Free parking in the rear! Open until 5 P.M. Thursday and Friday nights until 9 P.M. Madison Early American FURNITURE 2714 MADISON AVE. • ST 6-2714 One Block North of Tee Pee Restaurant

AROUND THE ARCHDIOCESE

Terre Haute men plan annual Recollection

TERRE HAUTE, Ind.—Very Rev. Donald R. Lavelle, C.M.F., Superior and Novice Master at the Claretian Novitiate, will conduct the tenth annual Day of Recollection for the men of the Terre Haute area. The event, sponsored by the Terre Haute District Council of Catholic Men, will take place on Sunday, March 15, at Schulte High School, beginning at 9 a.m.
Fred Christiana is serving as general chairman and is being assisted by the officers of the District Council: Anthony Galofaro, president; Anthony Cala, vice-president; James Hauser, treasurer; Edward Boeko, secretary of the Archdiocesan Council of Catholic Men; and Father Joseph Beechen, moderator. Mr. Christiana is DCCM secretary.



FATHER LAVELLE

Reservations may be made by calling Schulte High School, C-8814, during daytime hours; or Tony Galofaro, N-3035, or Fred Christiana, Jr., L-1014 during evening hours.
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OSGOOD
A Fish Fry is slated Friday, March 20 at St. John's Church. Serving will be from 5 to 7 p.m. The public is invited.
RICHMOND
Father Arthur P. Mooney, pastor of St. Gabriel's Church, Connersville, will be the speaker for the ninth annual dinner of the sons and daughters of St. Patrick O.F.M., to be a consultant to the Sacred Congregation of Seminaries and Universities. Father Baile has long been a consultant to the Sacred Congregation of the Holy Office.



LAUNCH NEW SCHOOL LIBRARY—Holy Family parish, Richmond, recently established a new school library. Funds are currently being raised to add to the present 1300 volumes. Pupils in the upper three grades serve as librarians. Shown above, left to right, seated, are: Barbara Loughmiller and Diane Luther, librarians. Standing, left to right: Sister Loreta, S.P., principal; Sister Mary Mark, S.P.; and Father Charles Long, assistant pastor. Sister Mary Mark and Father Long directed the cataloging and over-all organization. (Staff photo)

Claver Auxiliary schedules social

INDIANAPOLIS—A preview of spring fashions will be shown at the card party and style show sponsored by the Ladies Auxiliary of the Knights of St. Peter Claver, Court 97. The affair, which is open to the public, begins at 7:30 p.m., Saturday, March 14, in St. Rita's Gym, 1600 N. Arsenal Ave. All card games will be played and many beautiful prizes will be awarded. Admission is \$1.25.



ROBERT C. WARE, C.S.C.

Robert Ware, CSC, will be ordained in Rome March 14

NOTRE DAME, Ind.—Robert C. Ware, C.S.C., son of Mr. and Mrs. Robert Ware, of St. Vincent de Paul parish, Bedford, will be ordained in the chapel of Holy Cross College, Rome, Italy, on Saturday, March 14.
A native of Chicago, Ill., he received his grammar school education at St. John the Baptist Scholastic in Newburgh, Ind. He attended Reitz Memorial High School, Evansville, and was graduated from Notre Dame University in 1960. After his graduation from Notre Dame in 1960 and his final religious profession the same year, he was sent to the Holy Cross Fathers' International House of Studies in Rome for theology.
He will celebrate his first Mass at Notre Dame International High School, Rome, on the day following his ordination. Upon the completion of his studies for a licentiate in theology at the Gregorian University in Rome next July, he will return to the United States. In September he will be assigned to the University of Notre Dame for advanced studies while serving as chaplain in one of the student residence halls.

Organ recital set March 15th

INDIANAPOLIS—Rollin Smith, senior organ major at Butler University and a member of the faculty of the Special Instruction Division of Jordan College of Music, will present an organ concert at St. Joan of Arc Church at 4 p.m. on Sunday, March 15.
Mr. Smith will be heard in a performance of Marcel Dupre's celebrated "Way of the Cross." The work, a masterpiece in contemporary organ literature, is a musical setting of the fourteen stations, tracing the final hours in the life of Christ from His being condemned to death to His being laid in the tomb. The public is invited. There is no admission charge.

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Guerry

(Continued from page 7)
purpose, that he who loves may experience satisfaction or personal recompense, joy or peace in this movement of charity? These are certainly the fruits of charity; but its purpose is here more detached, more generous, more universal.
Is the purpose, then, that the other person should find his consolation, his strength and his happiness in this act of charity of which he is the object? This also is an extremely beneficial effect of charity.
Mutual communion has for its essential purpose, the building of the Whole Christ. These human persons are raised to such heights of Divine Charity, in order that they may mutually assist the growth of Christ in each other, and at the same time in others. It is in order that, in the human community on earth which they create by their union of hearts, the supreme design of the Savior may be realized: "Father... that they may be one, as we also are one."

Spirit, to communicate in the mystery of His mystical identification with You; so that it may be indeed You Whom I love in him, and that I may permit him likewise to love You in the mystical identification with You.

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Dr. Kane (Continued from page 7) interfere with many other aspects of your lives and the rearing of your children, I would seriously consider psychiatric attention. Classically, I am inclined to believe your husband is acting out of deep sympathy for his mother's plight. Do not think that he actually prefers his mother to you at all. And you, of course, must be careful that you do not allow jealousy to distort your perspective. There probably never has been a wife in the world who at some time or other did not believe her husband seemed to prefer his mother to her, if he had a mother living. In human relationships such petty annoyances are just about bound to occur. So long as your married life is otherwise happy, you can be grateful that your problem is not severe. Time, at any rate, will clear up this problem for you. In the meantime, patience and tact are probably your best weapons.

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ANOTHER CONCEPT

Debate rages in the Netherlands over moral aspects of the 'pill'

AMSTERDAM—The Netherlands, one of the most densely populated countries in the world, has become the mainstream of debate on the subject of the "pill."

The focus of the discussion is the question of the moral acceptability of oral contraceptives. The traditional stand of Catholic theologians is that the use of hormone pills for the purpose of preventing births is just as immoral as the use of mechanical devices to do so.

A year ago, the solid wall of opposition to the pill was cracked. It was on March 21, 1963, that a television address by a prominent Catholic prelate, Bishop Willem Bekkers of 's Hertogenbosch, raised doubt that the question of the immorality of oral contraceptives had actually been settled.

THE BISHOP said that not even the rhythm method of birth control is "without objections." Then he went on to say that the Church sympathizes with married couples who find Catholic teaching on birth control too hard to follow.

This indication of relativism was a crack in the dike which the Church appeared to have erected to stem the tide of birth control.

In the succeeding months many have rushed in to plug that crack, but they cannot claim total success. While there has been no flood of pro-pill sentiment, there has been a steady flow.

What has happened is that the problem has become a more open one. The Dutch hierarchy as a whole went on record last September as hoping that the medical council would study the problems of the new possibilities

in the field of birth control. "The problem of marriage and birth control can never be solved by a statement by the hierarchy of one country alone," they stated.

The hormone pills in question are progesterone steroids. Their effect is to make the ovaries dormant, so that no eggs are released. The ordinary physiological process is that eggs are released in a monthly cycle, either to be fertilized or to wither away and be expelled.

THEOLOGICALS uphold the use of the pill when its purpose is to correct certain physical malfunctions, or to normalize irregular menstrual cycles. Physicians have also recommended these hormones in some cases where women have not been able to conceive. When the ovaries are made dormant for a time, they sometimes stimulate ovulation

THE BISHOP's point is that the "pill" might not in fact be a contraceptive, as the American article, he cited testimony by medical experts that progesterone is not anti-conceptive, but rather a conceptive aid, meaning that instead of interfering with fertility, it only regulates or controls fecundity, a physiological process.

If this is actually the case, Bishop Bekkers, then an entirely new invention has come into use. He said any judgment about it must be made only with the greatest of prudence.

Following this statement by Bishop Bekkers, some prominent Dutch theologians, leading physicians, a psychologist, and the editors of the major Catholic papers have entered the controversy.

THE MOST prominent of those who are promoting a more liberal interpretation of the traditional Catholic concepts on birth control are:

1. Dr. C. B. J. B. Trimbos, a Utrecht neurologist and psychiatrist, who is director of the National Catholic Bureau for Mental and Physical Health.

2. Father A. van der Marck, O.P., a theologian.

3. Father Edward Schillebeeckx, O.P., professor of dogmatic theology at both the Catholic University of Louvain, in Belgium, and the Catholic University of Groningen.

4. Dr. J. Th. Snijders, professor of psychology at the University of Groningen.

In the other camp, leading defenders of the traditional view include:

1. Dr. J. G. H. Holt, prominent sociologist and an internationally known expert on the rhythm method, especially on making its use more effective by observing body temperatures.

2. Father Willem J. A. J. Doyens, C.S.S.R., professor emeritus of law at the University of Nijmegen.

3. Editors of De Tijd, conservative Catholic daily published both here and in Rotterdam.

(Moral theologians in the United States have presented a solid front in opposition to use of the pill for birth control. According to Father John J. Lynch, S.J., professor of moral theology at Weston (Mass.) College, and a recognized author in the field of marriage problems, advocates of the pill use arguments that are "totally invalid and impossible to reconcile with present accepted theological principles."

(Father John J. Ford, S.J., professor of moral theology at the Catholic University of America, noted in a recent article written for the Catholic press that the use of the pill was condemned by Pope Pius XII. He said that if the Holt case does change teaching, "a lesser authority in the Church, and least of all a private theologian, is at liberty to teach a different doctrine, or to free Catholics in practice from their obligation to accept papal teaching.")

DR. TRIMBOS, leading proponent of the "pill," wrote an introduction to the Dutch translation of the book, "The Time Has Come," by Dr. John Rock, Boston gynecologist and a professed Catholic. Holt is in favor of using the "pill" to control births. In the introduction to the Dutch version of the Rock book, "No is not Yes," Trimbos said: "Rock really understands the signs of his time. We need a new, radical approach and an inventive leadership to master the problem of the growing world population."

Trimbos also stated last June 1 in an article in the Dutch Volkstaat, liberal Catholic daily:

"Many Catholics are unable to practice the rhythm method. For the time this may be a justifiable presumption that one sincerely tries to live according to the rules of the Church, some other contraceptive means are inevitable and subjectively not sinful."

But Father Doyens, who has written many articles on the subject in De Tijd, considers use of the pill against the natural law. "The use of contraceptives could easily lead to infidelity and divorce," he writes. "If it is necessary that no more children be born, this only means that the rhythm (permanently or with the rhythm method) from sexual intercourse, out of love for marriage and the family."

Groningen's Dr. Snijders holds that Father Doyens' views on the natural law are obsolete. Making a plea for "the freedom of God's children," Snijders says that "the so-called natural law is not the yoke of Christ's love."

Dr. Holt, reviewing the Rock book in De Tijd last November

Medical-moral center started

KANSAS CITY, Mo.—A group of Catholic doctors here has established a center to help the clergy of the Kansas City-St. Joseph diocese with medical cases that raise moral questions.

A spokesman for the St. Luke's Physicians' Guild Sodality said the "pilot study" project would provide consultation for persons who have "acute and crucial" medical problems with moral implications. Physicians of the guild will staff center at St. Joseph's Hospital here. The center will be open for consultations on Sunday mornings. A spokesman said it is recommended that an individual or couple seeking a consultation be referred through a confessor and with the permission of their private physicians.

Lunch program

SAN SALVADOR, El Salvador—A new school lunch program started here by Catholic Relief Services-National Catholic Welfare Conference has brought the number of children being fed by Operation Ninos to more than 10 million. Operation Ninos is the child feeding program for Latin America of the Alliance for Progress.

16, called it a "dangerous" book and held that it is "ful of sophisms and errors." He said that only the very expert reader could distinguish between error and truth in the book." Holt condemned the Rock book on both medical and moral grounds.

Father Schillebeeckx has published a number of articles promoting a more liberal approach, notably last December 12 in De Nieuwe Linc, leading weekly Catholic review. The priest is also editor of Tijdschrift voor Theologie (Theology Journal), which is published both in Utrecht and in Brugge, Belgium. In this capacity, he published an article by his fellow Dominican, Father van der Marck, last December.

In that article, entitled, "Fertility Control: An Attempt to Answer an Open Question," Father van der Marck acknowledged that his position runs counter to the general traditional position of moral theologians.

He said that the "official" viewpoint is that use of hormone preparations is not permissible for therapeutic purposes, since sterilization would only be an indirect result.

But this stand is inconsistent, he contends, because the use of the pill in "doubtful cases" even when there is no question of serious medical grounds.

"Besides," he continued, "there is an increasing tendency to consider the use of the pill not as sterilization but merely as a postponement of ovulation. Finally, there is a generally growing opposition to the official viewpoint, even among moral theologians themselves."

Declaring that "fertility control is not only licit and approved by the Church, but it is a Christian responsibility," Father van der Marck then said:

"Concerning the means to be employed in fertility control, the rhythm method has heretofore received exclusive approval (by the Church), not, indeed, because it is so 'natural' (human nature), obviously, includes 'technique', but as the history of the question reveals, because it does not interfere with the marital act itself.

"IN THIS regard the pill offers no difficulty. The question of its actual goodness or badness must be answered from other factors: health, growth in mutual love, or alienation, etc.—more or less as in the 'rhythm' method. Good reasons must exist for its use and thus everything depends upon the personal attitude and morality of the married couple."

Neither side in this controversy appears to have made any significant progress in converting the other. The controversy continues. Much more is likely to be said on this burning problem in the near future.

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VERY REV. DONALD M. O'CALLAGHAN

Hibernians name breakfast speaker

INDIANAPOLIS — The Very Rev. Donald M. O'Callaghan, O. Carm, Deputy National Chaplain of the Ancient Order of Hibernians, will deliver the principal address at the 94th annual celebration of St. Patrick's Day on Sunday, March 15. The event, sponsored by the Kevin Barry Division No. 3 of the Ancient Order of Hibernians, will be held in the Egyptian Room of the Murat Temple.

The Hibernians will attend the 7:30 a.m. Mass at St. John's Church. Following the Mass, breakfast will be served at 9 a.m. in the Murat Temple.

Governor Matthew E. Welsh and Mayor John J. Barton will be among the honored guests.

Past President John J. Dugan is general chairman, assisted by James R. Sullivan, in charge of tickets.

Specialist cites role of churches in civic problems

WASHINGTON — Churches have a duty to cooperate with civic planners and with each other in seeking solutions to the problems of the modern city, a priest-specialist in city planning said here.

"No voice should be louder in suburb and city for common good than the voice from the pulpit," Father Robert G. Howes told the Washington Archdiocesan Sodality Union (March 2).

Father Howes, who has a master's degree in city planning, is an associate professor at the Catholic University of America and chairman of the city and regional planning committee in its school of engineering and architecture. He is the author of books and articles on the role of churches in meeting urban needs.

While churches should not take a "partisan stand" on every civic problem, he said, nevertheless they do have an important role to play in raising the level of discussion of such issues.

"Operating from fact and with understanding," he declared, "religion can lift the debate to a high level of calm confrontation, at the same time involving its own adherents in this confrontation."

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Teachers given fast dispensation

BATON ROUGE, La. — Bishop Robert E. Tracy has dispensed from the law of fast Catholic teachers and cafeteria workers who take lunch in the school cafeteria.

In his announcement, the Bishop said these persons generally must eat meat when they take lunch in their schools and hence have been unable to have meat at their principal meal at home with their families.

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RECEIVES SHELL GRANT—Father David W. Kahle, physics and mathematics instructor at the Latin School of Indianapolis, has been awarded a Shell Merit Fellowship for advanced study this summer at Cornell University. The fellowship will cover travel allowance, tuition costs, living expenses and \$500. Father Kahle, who holds a master's degree in science from Indiana State College, has also done graduate work at the Illinois Institute of Technology, and Eastern Illinois University, Charleston, Ill.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS Legion of Mary — "ACIES" Sunday, March 22 — 3 P.M. St. Mary's Church, Newcomb Sermon by Rev. R. T. Boster, Editor of The Criterion Act of Consecration — Benediction Auxiliary Members and Everyone Welcome BREBEUF BASKETBALL CARNIVAL Friday, March 13 — 7 P.M. NOTRE DAME GLEE CLUB Latin School — 510 Stevens St. Sunday, March 15 — 8:15 P.M. Admission \$2.00 WA 3-5555 ST. PATRICK CARD PARTY & SUPPER Sunday, March 15 — 2:30 P.M. School Hall — 950 Prospect Street CARD PARTY — 7:30 P.M. BEEF SUPPER — 8:00 P.M. Adults \$1.00 — Children under 6 years 50c WA 3-4504 HARRY J. FEENEY MORTUARY MERIDIAN AT 19TH STREET

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