

# Cornerstone rite set Sunday for Chatard High



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## 'UNCONSTITUTIONAL'

### School building loans illegal, Congress told

WASHINGTON — The uphill climb facing backers of Federal aid to private education looked steeper this week because of the administration's controversial legal stand.

Program of college aid, would be constitutional. Grants may also be made, but they are more "constitutionally vulnerable."

In a 63-page memorandum to Congress, the Department of Health, Education and Welfare limited constitutional aid to those funds lent to primary and secondary church schools "for special purposes not closely related to religious instruction."

"In what other directions this principle of special purpose loans may be extended is difficult to ascertain," the legal stand said. "Typically secular and sectarian education is so interwoven in church schools as to thwart most possibilities."

In BRIEF, the administration took these stands: 1. Across-the-board grants by the Federal government to church-related grade and high schools may not be made.

The brief puts the administration clearly on the opposite side of the fence from Catholic spokesmen and some members of Congress who favor long-term loans to private and parochial schools for construction.

### Vatican daily asks equal treatment for all schools

VATICAN CITY—The state has no right to usurp parental rights in education and must therefore treat private and public schools equally, L'Osservatore Romano has declared.

REPRESENTATIVES of the National Catholic Welfare Conference had appealed to Congressional education subcommittees to incorporate such a loan program in the administration's proposals for \$2.3 billion in grants for public school construction or teachers' salaries.

"THE RIGHT and duty of parents represent the foundations of education," the meeting stated. "The rights of private schools, sanctioned by the (German) constitution, are binding for legislators and administrators. The founding and running of private schools must be made possible through their strict equality with public schools."

THE VATICAN CITY daily stated: "One obviously cannot pay lip service to freedom and human rights if then these same rights are endangered at the root through monopolistic trends, more or less pronounced in different places, which transfer to the state essential prerogatives of the individuals and families."

L'Osservatore noted that the German meeting also criticized that nation's Social Democratic party for its "monopolistic" policy on education. The meeting said the socialists want to give state and local governments the right to pass laws on educational and cultural matters to the disadvantage of private schools, both Catholic and Protestant.

### Call me Father

SEOUL, Korea — Col. Wallace Hale, chaplain in the U.S. Eighth Army, was an honored guest at a recent conference of military chaplains and Army-navy missionaries here. A Southern Baptist, and the only non-Catholic at the meeting, Col Hale was constantly referred to as "monsignor" by the missionaries. Chaplain Hale put the record straight with: "I don't think my wife will let me be a monsignor, but since we have a couple of children, she certainly can't object to my being called 'Father' Hale."

### Lutherans oppose grants and loans

WASHINGTON, D.C.—The Lutheran Church-Missouri Synod, a Protestant body which operates 1,907 parochial elementary and high schools in North America with an enrollment of 157,911 students, has told Congress that no direct tax aid in the form of grants or loans should be voted for private church-related schools.



MARIAN MEDAL RECIPIENTS—These two young ladies—Linda Melloh, left, and Kathy Lenahan—both seventh graders at St. Bernadette's School, Indianapolis, were among 311 girls who received the coveted Marian Medal last Saturday from Archbishop Schulte. The winners represented various parish and neighborhood units of the Junior Catholic Daughters of America and Girl Scouts of America. On the following day, 103 Boy Scouts received the Ad Altare Dei award from Archbishop Schulte. See photo on Page Three. (Staff photo)

### Archbishop to officiate at ceremony

By PAUL G. FOX  
Archbishop Schulte will bless the cornerstone of Chatard High School, the first of three archdiocesan secondary schools to be erected in Marion County as a result of a \$5 million fund campaign, on Easter Sunday at 9 a.m.

Four-year capacity of Chatard, which will graduate its first class in 1965, will be 700 students. An addition will be added to the building following the completion of two other secondary schools in Marion County, providing maximum facilities for nearly 1,300 students.

INCLUDED in the basic physical plant at Chatard are 10 classrooms, commercial room, three science laboratories, home economics laboratory, library, music room, club office, faculty lounges and conference rooms. The gymnasium-auditorium will accommodate 2,100 in the building. The large stage with portable bleachers is located at one end of the gymnasium. Located directly below the gymnasium is the cafeteria, which will serve 750 persons at one time.

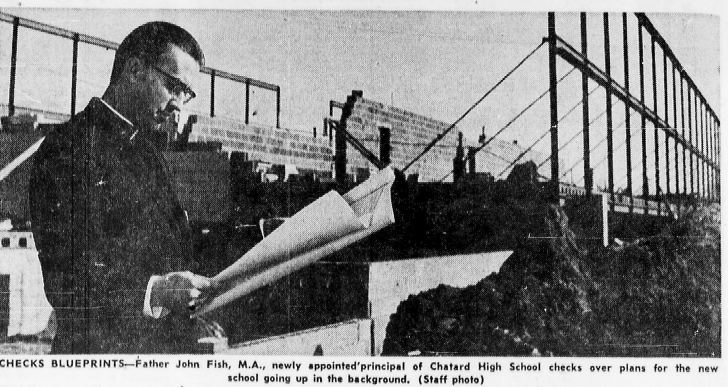
A new 36-room convent is also being constructed adjacent to the high school to accommodate the Sisters of St. Benedict who will staff Chatard in addition to Christ the King School. The two-story convent will contain a private chapel for the Sisters.

The present two-story brick convent serving the Sisters at Christ the King will become a priest-faculty house for Chatard. It is located directly across from the high school.

MEANWHILE, Msgr. Victor L. Gossens, executive director of the \$5 million fund campaign in progress in Marion County's 40 parishes, reports that \$1.2 million has been received from individual contributors thus far in the drive. A total of \$4.75 million was pledged during the campaign launched last spring.

Installation payments on the pledges are coming in at the rate of \$17,500 each month, Msgr. Gossens stated, adding that this figure was about \$10,000 short of the anticipated monthly income. "This is due in large part to the general economic condition," he said, "and partly because many families have moved from Marion County."

HE INDICATED that an effort would be made to contact those families that have moved into the Indianapolis-area since the completion of last spring's solicitation aspect of the drive to provide them the opportunity to contribute (Continued on page 12)



CHECKS BLUEPRINTS—Father John Fish, M.A., newly appointed principal of Chatard High School checks over plans for the new school going up in the background. (Staff photo)

### Bishop cites priority of man's rights

OKLAHOMA CITY, Okla. — Bishop Victor J. Reed of Oklahoma City-Tulsa declared here that human rights take precedence over property rights in a sermon delivered to the first Catholic Interracial Council workshop held in Oklahoma City.

At a Mass he celebrated to open the workshop, Bishop Reed's words were aimed at a background of racial tensions here, marked by two arrests this winter of a Catholic priest during his participation in sit-in lunch counter demonstrations.

TYING THE case for racial justice to the words of the Passion season, the prelate said in his sermon: "He who is of God hears the words of God." Man's redemption, he said, "lies at the very basis of the problems you have come to consider."

IN THE MATTER of property rights, a defense often cited in the case of Oklahoma City sit-ins, Bishop Reed said that "there are all kinds of people who seem to think that property rights are more important than human rights."

"And they're not," he declared. As proof of the argument that human rights take precedence, the bishop cited the "writings of theologians that a starving man may steal enough food for sustenance if it means that he will be more important." Bishop Reed went on, "then that example would not be allowed."

One remedy for segregation, he said, was to reduce the fear of the unknown. He stated that fear of peoples, of other religions, or colors, or cultures created barriers which had to be overcome. In the case of racial equality, he asserted, "progress will depend upon how many Americans will come to accept others' despite this fear."

### Clergy join hands against prejudice

OKLAHOMA CITY—Two priests and four Protestant ministers are joining in peaceful demonstrations urging desegregation of eating facilities in downtown Oklahoma City.

### UN group balks on birth control

NEW DELHI—A resolution endorsing planned parenthood as a preventive health measure was defeated by a vote of 31 to 18 at the 14th World Health Assembly of the World Health Organization. There were 25 abstentions.

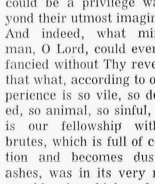
### Easter Prayer

By John Henry Cardinal Newman  
ADORE Thee, O Eternal Word, for Thy gracious condescension, in not only taking a created nature, a created spirit or soul, but a material body. The Most High decreed that for ever and ever He would subject Himself to a created prison. He who from eternity was nothing but infinite incomprehensible Spirit, beyond all laws but those of His own transcendent greatness, willed that for the eternity to come He should be united, in the most intimate of unions, with that which was under the conditions of a creature. Thy omnipotence, O Lord, ever protects itself—but nothing short of that omnipotence could enable Thee so to condescend without a loss of power. Thy Body has part in Thy power, rather than Thou hast part in its weakness. For this reason, my God, it was, that Thou couldst not but rise again, if Thou wast to die—because Thy Body, once taken by Thee, never was or could be separated from Thee, even in the grave. It was Thy Body even then, it could see no corruption; it could not remain under the power of death, for Thou hadst already wonderfully made it Thine, and whatever was Thine must last in its perfection for ever. I adore Thy Most Holy Body, O my dear Jesus, the instrument of our redemption!



I look at Thee, my Lord Jesus, and think of Thy Most Holy Body, and I keep it before me as the pledge of my own resurrection. Though I die, as die I certainly shall, nevertheless I shall not for ever die, for I shall rise again. My Lord, the heathen who knew Thee not, thought the body to be of a miserable and contemptible nature—they thought it the seat, the cause, the excuse of all moral evil. When their thoughts soared highest, and they thought of a future life, they considered that the destruction of the body was the condition of that higher existence. That the body was really part of themselves and that its restoration could be a privilege was beyond their utmost imagination. And indeed, what mind of man, O Lord, could ever have fancied without Thy revelation that what, according to our experience is so vile, so degraded, so animal, so sinful, which is our fellowship with the brutes, which is full of corruption and becomes dust and ashes, was in its very nature capable of so high a destiny? That it could become celestial and immortal, without ceasing to be a body! And who but Thou, who art omnipotent, could have made it so! No wonder then, that the wise men of the world, who did not believe in Thee, scoffed at the Resurrection. But I, by Thy grace, will ever keep before me how differently I have been taught by Thee. O best and first and truest of Teachers! O Thou who art the Truth, I know, and believe with my whole heart, that this very flesh of mine will rise again. I know, base and odious as it is at present, that it will one day, if I be worthy, be raised incorruptible and altogether beautiful and glorious. This I know; this, by Thy grace, I will ever keep before me.

O my God, teach me so to live, as one who does believe the great dignity, the great sanctity of that material frame in which Thou has lodged me. And therefore, O my dear Saviour, do I come so often and earnestly to be partaker of Thy Body and Blood, that by means of Thy own ineffable holiness I may be made holy. O my Lord Jesus, I know what is written, that our bodies are the temples of the Holy Ghost. Should I not venerate that which Thou dost miraculously feed, and which Thy Co-equal Spirit inhabits! O my God, who was nailed to the Cross, "pierce Thou my flesh with Thy fear"; crucify my soul and body in all that is sinful in them, and make me pure as Thou art pure.



Former chaplain at the Carmelite Monastery on Cold Springs Road, he currently serves as chaplain at the Indiana Boys School, Plainfield, and the Girls' School in Clermont. He will maintain his position and residence at Marian until the end of the school term.

### Annual outdoor Way of Cross set

The 25th annual outdoor Way of the Cross will be held today at 12:30 p.m. at the World War Memorial Plaza in downtown Indianapolis. Father Robert Borcherdt, pastor of St. Joseph's parish will conduct the services while Father Raymond T. Bosler, editor of The Criterion, will serve as narrator. The observance is being sponsored by the Indianapolis Chapter, Knights of Columbus, with Council #228 in charge of arrangements. Little Flower parish will provide the servers. Fourth Degree Knights, St. Jude's Police League, Catholic firemen and Boy Scouts will participate.

PROTOCOL  
VIENNA—The United Nations conference on diplomatic practices has reaffirmed the regulation that an apostolic nuncio is dean of the diplomatic corps in the country to which he is accredited.

### Fr. Courtney is appointed to St. Luke's

The Chancery Office has announced the appointment of Father Paul Courtney, M.A., S.T.L., Dean of Men at Marian College since 1951, as priest in charge of affairs for the proposed St. Luke parish, Indianapolis.

Construction bids for the new parish, the first in Marion County, will be opened on Monday, April 3. The parish property is located at 75th and Illinois Streets in suburban Meridian Hills.



FATHER COURTNEY  
Archabey. He studied at St. Elizabeth Seminary and the Catholic University of America, where he received a master's degree and a licentiate in sacred theology.

Prior to his assignment to Marian College in 1951, Father Courtney served as assistant pastor of old St. Joseph's parish for six years, followed by seven years at St. Mary's parish, both in downtown Indianapolis. At Marian, he has also served as instructor in psychology.

# The bread robbers of Guatemala

Holy Week in the life of a Maryknoll missionary.

By JOSEPH A. GRASSI, M.M.

**T**HE approach of Easter posed many problems for the parish of the Assumption in Colotenango, Guatemala. The Ladinos (persons of mixed blood) were accustomed to present in drama form the events of Holy Week—but they accompanied their dramatics with much drinking and neglect of church services.

That could set a bad example for the Indians—an example very hard to overcome.

To TRY to remedy the situation, we invited all the men of the pueblo to come to a meeting. A Holy Week Committee was set up, with the purpose of securing a reverent celebration of the mysteries of Holy Week. At the meeting everyone pledged cooperation. The dramas were to be carefully practiced under the eyes of the Padre, and the performers solemnly promised to attend the church services.

We were quite pleased with the results. The dramatization of the events of Holy Week, including the crucifixion, were presented in vivid fashion. At the same time, Ladinos of the pueblo attended in good numbers.

For Wednesday of Holy Week,

the Ladinos have a rather unusual custom. They dress up a figure of Jesus and carry him around the various houses to "rob" bread. I have not been able to find the origin of this practice, but it is highly popular in this part of Guatemala.

**THE PEOPLE** wait for the arrival of "Judas," and then bring out their bread so that he will not enter to seek it. The bread is then distributed to the poor. In some pueblos there is much abuse and damage as a result of this custom, although it seems to have been orderly here. The procession to the homes started off with a marimba, which was quickly silenced as not being appropriate for Holy Week.

The Mass on Holy Thursday evening was well attended. The ceremony of the wash of the feet was enacted, with twelve catechists taking the parts of the Twelve Apostles.

After the Mass, a table was set up in the patio of the churchyard, and the Ladinos acted out the Gospel narrative of the Last Supper. Following this, everyone went to the garden of the school, where the betrayal by Judas was vividly presented. The soldiers then took Jesus to a prison, which

had been improvised from pine branches. The soldiers acted out their parts exceptionally well.

**ABOUT NINE o'clock**, on Good Friday morning, the drama continued with the sentence by Pontius Pilate. Then Jesus was scourged and crowned with thorns. Next, a procession moved slowly up to Calvario, where there is a small church. There the crucifixion took place.

Up to this point, everything had been enacted by actual persons. After the crucifixion, however, an image of Our Lord was placed on the church floor until seven in the evening; then the people of the pueblo assembled again to carry the image of Our Lord to Calvario and back.

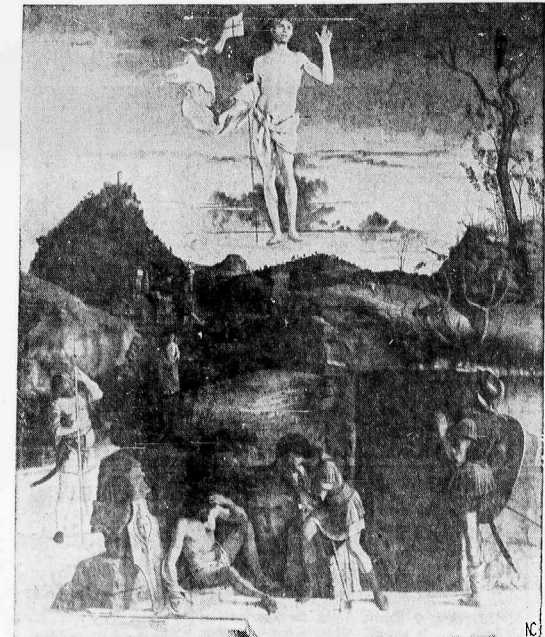
Many of the men wished to have the privilege of carrying the image. But only those who were practicing Catholics, or gave me assurances that they would take steps to become so, were selected for the honor.

At three o'clock we had Stations of the Cross in the plaza of the pueblo. This devotion was well attended, and the people, although quite tired, brought ice cream cones and took a short cut home.

The time was then about one o'clock in the afternoon, under a broiling sun. A number of people, who were quite tired, brought ice cream cones and took a short cut home.

On Holy Saturday night, the vigil service was held at half past ten. Although the hour was most inopportune, it was too much for my poor Indians who were falling out of the benches from sleep and exhaustion.

On Easter Sunday morning, I gave my first sermon in the Indian language. The people were so astonished that many stood up on their benches to listen more closely. It was a sort of anticlimax to the Holy Week services! But the Indians liked it.



THE RESURRECTION by Giovanni Bellini

## Christ the Mediator

By Father William of the Infant Jesus, O.C.D.

**T**HEY walked with God. And they talked with Him. It involved no great effort at all. It was just the spontaneous response of our unsullied first parents as they strolled leisurely through Eden's lush pastures in the company of God. They were electrically aware of God's presence. All of their human activity was centered and focused on Him. Wanting nothing for their perfection, desiring nothing outside of God for their happiness, they were filled to the brim; and they enjoyed God.

Adam, the first man, called to share by grace in the divine life, represented in God's eyes the whole of mankind. Adam's fall was the fall of mankind. Separated from God, the only source and goal of life, mankind, like some dizzy planet detached from His sun, revolved in aimless convolutions around itself.

Man deflected God and enthroned himself. And his throne centered his deeper human aspirations, threatened his life and fettered him to the earth. His own self became the center of his striving and yearning. Man came to feel God, the source of his life, as a burden. But man cannot live without God. So man felt sick and died. Selfishness made him sick; it was his primal sin; it was his death. And all mankind—incurably self-centered—died with him.

So with supernatural life gone, flung away by Adam for himself and all his descendants by the common law of inheritance, men and women were born into the world with no natural hope of ever again living a Godlike life. Men and women were born dead; and criminals too.

**HAVING REBELLED** against God, man was deprived of his right to his adopted sonship, excluded from his inheritance of eternal happiness, supernaturally dead and incapable of seeing, knowing, loving, and possessing in a criminal gain the things beyond the reach of any apology he can offer or any reparation he can make.

The Old Testament is the story of how God re-educated mankind, readying it, bit by bit, to receive the divine gifts He desired for it. The whole purpose of the Old Testament was to prepare for Him who was to come. The sacred history of the centuries between Adam's fall and Christ's coming is a record of the wonders of God.

And so God made a natural covenant with Noah, and He chose Abraham, graciously favoring His race in view of things to come. He sent His angels like messengers of lightning to bid men down the barriers between man and God. He raised up prophets, spiritual giants of humanity with a wonderful avowal of God, with keen insight into His divine plan, and a remarkable talent for defusing the rights of God with vehemence, and denouncing the egregious folly of man with acrimonious invective.

They were powerful men, but they were finite men. Their achievements, therefore, were always limited, and sometimes nullified. But they did what they could, extending themselves unreluctantly for the purposes of God; but in the end they pointed to Him who was to come.

And He came. "Sacrifice and oblation thou wouldst not; then said I: 'Behold, I come.'"

At that point the most singular event in the history of the world unfolded. It marked the pinnacle

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God became Man, and the eternal canticle of love which the Word sang from all eternity in the bosom of God now emanated with the same richness and worth from the human heart of Christ, who marches before the generations of men with a song of love and praise in His heart, and a single Word on His lips, namely: Eternal Father, and gloriously alive with the Trinitarian life of God.

The mystery of the Incarnation has three-dimensional ramifications that had not even begun to



less ingenuously divine love: it involves the throbbing, voiceless, exultant glory of the earth; it affords a truce to all figures and types, prophecies, images, and shadows, and announces the Incarnation of the order of Christ, the great High Priest who in His own Person summarizes the multifarious victims that had been offered to God and draws together in their fullness the priestly functions, from that of Abel, offering up his primitive altar, to that of Melchisedech, offering bread and wine, to the high priests of the mosaic sacrifices.

For there is one God and one Mediator of God and men, the Man, Jesus Christ. (Tit. 1:25)

In all of the grand sources of theology—Scripture, Tradition, the Fathers, St. Thomas—you can find no better word to express the nature and mission of Christ than "Priest."

Almost the whole Epistle to the Hebrews is an amplification of St. Paul's realization that Christ is "called by God a High Priest according to the order of Melchisedech. . . . For it was fitting that we should have a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens; who need not daily (as the other priests) to offer sacrifices first for himself, and then for the people; for this He did in our offering Himself." (Heb. 7:26-27)

**THERE IS ONLY ONE** priesthood—that of Christ. Others have had some participation of the priesthood; He has it in its entirety, or rather it is not so much that He has it as that He is it. He is the whole priesthood. So He is not a Priest among priests, more powerful and holy than they. He is the Unique Priest. He includes all priesthood in Himself.

There has not merely fulfilled the function of a priest. He was a Priest; and He was so from the first moment of His mortal life, intensely, and in all His acts. He was and is essentially a Priest in virtue of the Incarnation (the Hypostatic Union).

This teaching has been luminously illustrated by all patristic

and theological tradition. Both show that the priesthood of Christ is derived directly from His Incarnation. "The Word who is at one the perfect image of the Father and the exemplar of creation, from the time of the Incarnation cannot be other than the Mediator, the religious bond between God and man, and consequently the priest."

That is why the Saviour could afford to lie in the straw, walk aimlessly through the fields, work quietly in His father's shop, remain hidden most of His life: He was mediating just by being Himself, the God-Man, the Christ reconciling the world to Himself. (2 Cor. 5:19)

Mediation, according to St. Thomas, is the essential note of priesthood. "The proper office of the priest is to be a mediator between God and the people, insofar as he transmits divine things to the people . . . and

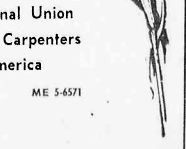
insofar as he offers the prayers of the people to God, and prays for their sins . . ."

Mediation is, likewise, the key to the scriptural and traditional aspects of the Incarnation and Redemption which underlie Christ's priestly work of reconciliation. Christ is the perfect Mediator and the unique Mediator: (1) by His very constitution as God and Man, and (2) by His infinite work of redemption. Christ is man's only access to the Father.

Since His priesthood and priestly mediation are eternal, they exist for men today; Christ is the living bridge between God and man.

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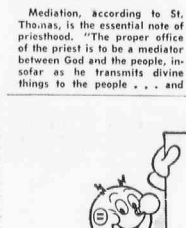
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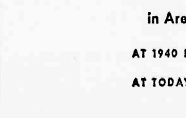


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THE CHURCH AND THE WORLD

New diocese created—Defend atheist—Child marriages

THE VATICAN

◆ Pope John XXIII has established a new diocese in Mexico and named bishops to fill two other new Mexican Sees. The new diocese is Tula, comprised of territory taken from the Archdiocese of Mexico City and the Diocese of Dolanahguaj...

◆ The altar of St. Joseph in St. Peter's Basilica has been moved to a more central position as the result of the interest of the Holy Father. The altar was in the left arm of the church's transept. It now occupies space which previously was given to the altar of St. Simon and Jude. This altar in turn now occupies the space formerly occupied by the St. Joseph altar.

◆ Two seminarians from Brooklyn and another destined to be priest of the Diocese of Dallas-Fort Worth were among the 13 men whose feet were washed during the Holy Thursday liturgy. Thirteen students for the priesthood living at the Capranica College in Rome were chosen to take part in the symbolic rite at the Basilica of St. John Lateran...

AT HOME

◆ WASHINGTON—Catholic spokesmen have hailed the administration's proposed changes in the Mexican farm labor program. They expressed "gratification" at the administration's stand in telegram to President Kennedy and added: "We pledge every effort to support the administration's bill and ask you to call on us for any help we can give."

ABROAD

◆ ROME—Father John B. Janssens, S.J., Superior General of the Society of Jesus (Jesuits), has temporarily delegated full administrative power to his Vice-Principal, Father John L. Swain, S.J. Father Janssens, now 71, underwent abdominal surgery here in January. A Jesuit spokesman here said the appointment of Father Swain was made "so as not to interrupt the government of the society, and to speed the recovery" of the Superior General.

◆ FLORENCE—Italian parents who want to send their children abroad for education, or other schools are compelled to make a double contribution "to protect their inalienable right," the Bishops of Tuscany have charged.

◆ PITTSBURGH—Courts must at times brush aside the general public's call for placing "the custody of a child with persons of the same religious faith," the Pennsylvania Supreme Court ruled here. Weighing in was the "unimportant" importance of the general welfare of the child against a finding that the youngster's parents had failed both as a husband and a father...

The Bishops spoke out here for government funds to support private schools in Italy. Their statement came less than two months after the Hierarchy of the Romagna region—immediately north and east of Tuscany—issued a joint pastoral letter stating that parents should be enabled "without unjust and heavy burdens" to send their children to Catholic schools. Both statements were made while legislation was pending in the Italian parliament to grant government aid to privately operated schools.

◆ DENVER—Four hundred Catholic educators meeting here passed a resolution urging the Federal government to remove bias in the National Defense Education Act against Catholics in private schools. The action was taken by the National Conference of Catholic Guidance Councils. Under the education act the counselors from public schools are urged to attend guidance training courses and receive a stipend for the living expenses of themselves and their families. Counselors from private schools are also welcome to attend the councils but receive no living expenses when they attend.

◆ An Italian Archbishop celebrated Mass outdoors in downtown Rome to mark the 10th anniversary of Italian unification, which was achieved at the expense of papal territories. President Giovanni Gronchi and Premier Alcide De Gasperi were present at the Mass, celebrated at the tomb of Italy's national soldier by Archbishop Arrigo Pinonetto, Military Vicar of Italy's army forces. In 1861 Pope Pius IX excommunicated King Victor Emmanuel and those who had assisted in the unification of Italy's various kingdoms. He also raised a volunteer army to defend the Papal States, which fell 10 years later.

◆ JAKARTA, Indonesia—Pope John XXIII's appointment of a native Indonesian, Bishop Gabriel Soekoto, as Archbishop of Surabaja, which contains 60 per cent of the country's Catholic population, has been widely hailed here. The newly-appointed archbishop is one of 56 Indonesian priests belonging to the Divine Word Society. He was the first Indonesian to be ordained a member of the Society in 1941.

◆ VALETTEA, Malta—A new Christian Workers party has been formed in this British colony with the announced aim of "constructive partnership" with the British government along with "the greatest measure of political freedom." Leader of the new group is Anthony Pellegrini, who pulled out as secretary general of the left-leaning Maltese Labor party. Announcement of the new party's formation came less than a month after Archbishop Michele Gonzi of Malta charged that the leaders of the Maltese Labor party are "opening the door to communist infiltration into Malta and the Mediterranean."

◆ SANTIAGO, Chile—The Church's effort to rejuvenate Christian life in Latin America takes another giant stride in May with the opening of an institute to train religion teachers for the whole region. The Latin American Catechetical Institute will be headed by the director of Father James McNiff, M.M., American representative at the Latin American Bishops' Council (CELAM). The institute is part of the Faculty of Theology of the Catholic University of Chile. Father McNiff said the institute will help achieve CELAM's shorter-term objective of training 100,000 catechists for Latin America.

◆ CIUDAD TRUJILLO, Dominican Republic—The government-controlled press and radio have hinted at violence for Bishop Thomas F. Reilly, C.S.S.R., who publicly denounced the regime of Generalissimo Rafael Trujillo for its persecution of the Church and

the people. Two major propaganda organs of the Trujillo regime said: "We can tell him that soon he is going to have to depart with his clergy, because we have reports that the nationalist mobs are gathering to give him a good clubbing in his own church. May God grant that it happen soon!"

◆ BRUSSELS—The losses of the Catholic-oriented Socialist Christian party in the national election (March 26) will not endanger the 1958 agreement providing substantial subsidies of Belgium's Catholic schools, according to observers here. The 1958 school pact was worked out through an agreement of the Socialist Christian, Socialist and Liberal parties.

◆ DAKAR, Senegal—The government-controlled press and radio have hinted at violence for Bishop Thomas F. Reilly, C.S.S.R., who publicly denounced the regime of Generalissimo Rafael Trujillo for its persecution of the Church and

◆ SANTIAGO, Chile—The Church's effort to rejuvenate Christian life in Latin America takes another giant stride in May with the opening of an institute to train religion teachers for the whole region. The Latin American Catechetical Institute will be headed by the director of Father James McNiff, M.M., American representative at the Latin American Bishops' Council (CELAM). The institute is part of the Faculty of Theology of the Catholic University of Chile. Father McNiff said the institute will help achieve CELAM's shorter-term objective of training 100,000 catechists for Latin America.

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◆ VALETTEA, Malta—A new Christian Workers party has been formed in this British colony with the announced aim of "constructive partnership" with the British government along with "the greatest measure of political freedom." Leader of the new group is Anthony Pellegrini, who pulled out as secretary general of the left-leaning Maltese Labor party. Announcement of the new party's formation came less than a month after Archbishop Michele Gonzi of Malta charged that the leaders of the Maltese Labor party are "opening the door to communist infiltration into Malta and the Mediterranean."

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SCOUT AWARD WINNERS—Last Sunday was a memorable day for, left to right, brothers James and John Tryon, and Anthony Tietz as they received the Ad Altare Dei Medal from Archbishop Schulte. The brothers Tryon hail from Fort Benjamin Harrison and Boy Scout Troop 157, while Tietz is a member of Troop 130 and Sacred Heart parish, Indianapolis. One hundred other boys also received the award at Immaculate Heart of Mary church. (Staff photo)

NEW EFFORTS, NEW CONFLICTS

Rocky road to unity foreseen during 60's

WASHINGTON—A Catholic, a Protestant and a Jewish spokesman predicted the next decade will see new conflicts and new efforts at understanding among religious groups in America. "This will be the situation as churches seek to adjust to the changing conditions of American society," they agreed.

Mr. Clancy said U.S. Catholics have left their "amalgamated phase" and have abandoned their previous "largely negative, largely defensive" attitude toward American institutions. Catholics are now conducting a "far reaching" evaluation of their attitudes, he stated, and are becoming more aware of their duty to promote the general good of American society.

They participated in a session on "Church and State Today and in the New Decade," held during the 15th annual conference of the National Civil Liberties Clearing House, an association of organizations with an interest in civil liberties.

Mr. Clancy said the question of Church-State relations was "in no sense settled" during last fall's presidential campaign. Instead, he said, the status of the discussion is "remarkably fluid."

ON RELIGIOUS lines, he said, American society is divided into four major groups: Catholic, Protestant, Jewish and secular humanist. Despite their surface unity, he said, each of these groups retains a "deep distrust of the others' intentions."

The challenge facing the nation is to "continue to function as a society in spite of such differences," Mr. Clancy declared. He said discussion of differences

among the religious groups is necessary and added: "The time has come for this in American life."

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Plumbers Local Union No. 73 U.A. Wishes to Extend to Their Friends Season's Greetings and Good Health. SOME OF THE OBJECTIVES OF PLUMBERS LOCAL NO. 73 ARE: 1. To Keep Plumbing Safe. 2. Provide Continuously Better Sanitation. 3. Eliminate Pests and Other Harmful Diseases. 4. Hold Cost to a Minimum. 5. Improve Public Relations and Good Will. 6. Help Provide Healthier and Better Living For All. TRAINED & LICENSED MECHANICS May We Suggest a Contractor to Serve You? 542 EAST 11th STREET ME 5-2719

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Catholic Art Holiday Msgr. Francis J. Reine, S.T.D., President of Marian College, Indianapolis, will be escort for a 36-day tour of six European countries leaving from Indianapolis July 18. For Additional Information, Contact Msgr. Reine or Travelmart, Inc. 109 E. 34th St. WA 6-5308

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Special For Easter Murphys Jelly Bird Eggs 17c Pound Old fashioned, chewy jelly beans. Rich flavors, coated with pure sugar. Get bright colors swiveling in Easter baskets or snack dishes. There are plenty of black ones, too! You'll want several pounds for Easter. 1-LB. BOX FRUIT & NUT EGGS lb. 47c FREE BABY EASTER CHICKS TO EACH CHILD ACCOMPANIED BY ADULT G.C. MURPHY CO. DOWNTOWN STORE 33 N. ILLINOIS ST.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint...not necessarily THE Catholic viewpoint.

Statism

There has been no shortage of arguments on every aspect of the President's Federal Aid to Education proposals.

The argument seems to be based on what we would call a unitarian concept of society. It asserts that parochial schools—regardless, as we presume, of religious adherence—are "centrifugal cultural influences."

This attitude of the New Republic, shared by many seriously-minded people, bears a marked resemblance to the "one religion, one state" theory, so oppressive and destructive of liberty over 300 years ago.

Apart from any other argument in its favor—and there are indeed many—the parochial, religion-related school is a political necessity in this country.

There is no doubt that exclusive state control over education is the only logical outcome, eventually, of existing public policy.

An exclusive state control over education could be dangerous and could produce the very condition of society the Constitution of the United States was designed to prevent.

The correct concept of a separation of identity between Church and State has been incorrectly interpreted as a separation, even an incompatibility, of objectives.

It may well be premature at this time to ask the Court for a decision on whether aid from public funds may be given to religion-related education.

In deploping the bad effects of secularization in European culture, he says: "Today religious education is apt to be considered a kind of extra, insecurely tacked on to the general educational structure, not unlike a Gothic church in a modern housing development."

No news

There was considerable excitement in New Orleans a short time ago; mobs on the loose; windows stoned; two S.O. citizens with their young families, run out of town for holding "unpopular" opinions.

There were schools and schoolchildren affected by the disturbances; schools boycotted; schools closed; children intimidated; children transferred to schools inconveniently far from their homes.

We have suddenly realized that there has been no word on the New Orleans situation in recent weeks.

It would be interesting to know for sure what has happened; whether integration has been established according to the U.S. Supreme Court ruling or whether it has been abandoned with an agreement of all concerned.

We know there have been other events in recent times which could have distracted the national public attention.

Who can tell us about this? Is there anyone who really cares?

Easter Greetings...

The staff of The Criterion extends its many readers and advertisers best wishes for a happy and holy Easter.

Times are bad

Every year Easter comes around and demonstrates how ridiculous it is for a Christian to be a prophet of doom.

Times are bad again, as usual in the history of the human race. The Chinese call it China. In most of Asia for that matter, and in that part of Europe now united in unholy matrimony with Moscow appears to be hopelessly defeated.

Here at home, where public figures, from Hollywood divorcees to pragmatic psychiatrists, are advising us to return to our Christian heritage, Christian ethics and ideals of family life are, nevertheless, thought to be as outdated and impracticable as the Babylonian code of Hammurabi.

QUESTION BOX

Discusses plight of church schools

Q. President Kennedy is constantly declaring that Federal aid to church-related elementary and high schools is unconstitutional.

A. This question comes from Canada, where there is a completely different concept of the right of all schools to participate in tax aid.

I. If I could tell you whether or not direct federal aid—or even government loans—to parochial schools is contrary to our Constitution Chief Justice Warren would probably hire me as a special counsel to the U.S. Supreme Court.

The reason for the doubts and arguments is that these questions have never been decided by our Supreme Court, which has the ultimate right and duty of interpreting the Constitution.

Religion gets only one mention in our Constitution itself. It concludes: "No religious test shall ever be required as a qualification to any office or public trust under the United States."

The basic relationship between religion and our National Government is determined by the First Amendment to our Constitution, which became effective in 1791, and is called Article 1 of our Bill of Rights:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...

The question now being debated is: Does aid or loans to parochial schools constitute an establishment of religion—or does it prevent the free exercise of religion?

When you cannot decide this question from the simple meaning of the words themselves, giving aid to parochial schools is not the same as the formal establishment of religion.

What you do not recognize is that this stipulation does not at all require federal control and the government from the Church; it protects the Church from the government.

The late John Lesinski Sr., of the House Committee on Education and Labor, admitted that there is no way to draw an "aid-to-education" bill that did not result in federal control.

Of course this complaint is quickly challenged; we can't expect others to contribute—by taxes—to our free exercise of religion.

The Supreme Court makes the final decisions; but this question of direct aid has never come (Continued on page 12)

to conquer communism by squandering our own resources supporting NATO and SEATO or South America or the peace corps are as futile as trying to stop an elephant stampede with pea shooters, they shrill.

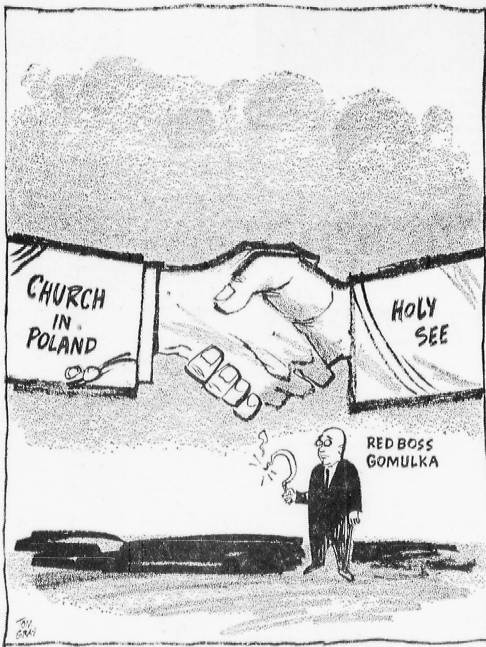
The cause of Christianity appeared to be hopelessly lost that Friday afternoon when the disciples of Christ walked wearily away from the sealed tomb.

For man beings there was no solution to that problem. But for God the solution was easy; the Resurrection.

For God the solution to every problem is still easy. The history of Christianity is the story of one Easter after another.

Advanced thinkers of every age have pronounced Christianity dead. Tyrants have proclaimed holidays to mark the final suppression of the Christian Church.

He Keeps Trying



OPINIONS

Stand on school aid puzzles reader

To the Editor: Why men such as yourselves and the editors of "Commonweal" should be agitating for federal "aid" to parochial schools has puzzled me.

This is false; history proves that the best governments are merely temporarily innocuous and that all are potentially dangerous.

Your desire for "aid" like your other liberal ideas, removes the protection that law and the Constitution give, and leaves the non-dangerous nature of our increasingly powerful government dependent merely on the continued good will of those in power.

The government offers a public school system, free to all comers; we reject it and set up our own. Government has no further role.

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Of course this complaint is quickly challenged; we can't expect others to contribute—by taxes—to our free exercise of religion.

Fish by decree

To the Editor: Congratulations on the continued excellence of The Criterion, Your editorial "Fish by decree"

STRAY LEAVES

Irish folk song for Good Friday

By MICHAEL BOWLES

It has ever been the role of the women to mourn the dead, to pray for the soul of the dead person, to prepare the body for burial, to console the survivors by remembering the dead person's good qualities and good deeds.

The assembly of a group of women for this purpose on the occasion of a funeral is a custom as old as the world, and as would be expected with any act often repeated, such mourning became stylized in the course of time.

In Ireland, this form of lamenting was called coine, the act of "keening," to use an anglicized spelling. There are many chants to be seen in collections of Irish folk music and others in the memories of many still living in Ireland.

In most cases, the "chorus" part consisted of the syllables "Ocht! Ochtone!" with slight variants, syllables which have no specific meaning. They merely represent mournful sounds and might, indeed, be described as onomatopaeic.

It is interesting to find this folk custom being used as an elementary art form for religious purposes. A folk song known in the West of Ireland as Coine na dTri Muire, the "Keen (or Lament) of the Three Marys" is an example. This is an imitation of the Mother of Mary, the Mother of God, Mary Magdalen and Mary of Cleophas would have mourned as they stood at the foot of the Cross.

I was reminded of this recently, when looking through Songs of the Irish, (Brown and Nolan, Dublin), a new anthology of Irish Folk Music and Poetry with English Verse translations, compiled and edited by Donald O'Sullivan.

But, never mind. On this Good Friday, it is especially "appropriate" to quote some of the verses here.

The Virgin's lament for her only Son. Och ochone! agus ochone!

The Three Kings and they assembling: Och ochone! agus ochone!

Or the blind man who pierced His Side with a lance. And saw the blood flow strongly

Or the woman who wiped His face with a cloth. And the woman who wiped His face with a cloth.

Or the woman for three years with a mysterious disease. Who received her health and Graces at the same moment.

Or the blind man who pierced His Side with a lance. And saw the blood flow strongly

And said that one drop was better than hundreds. Or the black thief that was on His Right Hand.

SERMONETTE

Chastity

By REV. RICHARD MADDEN, O.C.D.

The fruit of chastity preserves the sanity of men. A lack of it creates most of the problems of life.

Chastity in a person enables him to look upon sex in the only proper way to look upon it. . . as a creation of God. He realizes that God made sex; and when God made sex, He made something good. God so loved his creatures that he did not wish to share with them His own creative powers.

Chastity is a person enables him to look upon sex in the only proper way to look upon it. . . as a creation of God. He realizes that God made sex; and when God made sex, He made something good.

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BOOKS OF THE HOUR

Catholics and movies

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

One of the commonest targets for criticism of present day Catholicism...

That these two of the "lively and present many problems...

For several reasons, I think the most recently published volume...

Mr. Getlein contributes the first half of the book...

in the country is not high, the odds are against it...

Only 1 priest has served as chaplain in Congress

WASHINGTON—There has been only one Catholic priest among the 108 clergymen...

This has been brought up in an editorial in the Capital Baptist...

The editorial said the periods served themselves to the inter-relationships of art and morality.

of bad art, Fr. Gardiner gives us a central chapter on movie themes...

This short work, like the volumes that have preceded it in the series...

Congress, according to denominations, have been as follows, according to the editorial:

Methodists have served as chaplains a total of 124 years...

Chaplains serving in houses of

The Liturgical Week

By REV. ROBERT W. HOVDA

EASTER SUNDAY—The Church continues the celebration begun at the Vigil...

EASTER MONDAY—A special Mass each week echoes the Alleluia first sung in the Vigil...

EASTER TUESDAY—Again the Gospel is the worldliness of Christ...

EASTER WEDNESDAY—Repentance and conversion are the chief themes in the Gospel...

EASTER THURSDAY—Both Mary and the Ethiopian (Gospel and Epistle) believed in Jesus through hearing...

EASTER FRIDAY—Both lessons speak of Baptism...

tion to faith. Every Mass illustrates this primacy of faith in the sacramental life.

This is why the Church is so concerned that in these times Christians return to the ancient practice of saying together and singing together...

EASTER SATURDAY—The Resurrection (Gospel) is the central, the pivotal act of the Son of Man...

EASTER SUNDAY—The Resurrection (Gospel) is the central, the pivotal act of the Son of Man...

EASTER THURSDAY—Both Mary and the Ethiopian (Gospel and Epistle) believed in Jesus through hearing...

EASTER FRIDAY—Both lessons speak of Baptism...

FAMILY CLINIC

By JOHN L. THOMAS, S.J.

Should a girl about to be married reveal her past? I'm not sure...

As you have indicated, there may be question of strict justice preudence (is it necessary) or of simple prudence...

Couples normally reach their decision to marry on the basis of the love and knowledge developed during courtship...

Well, let's put it this way. You are now loved for what you are, not for what you were...

There is one exception to this general rule. Sometimes the past actions of one of the partner's devotee...

Should a girl about to be married reveal her past? I'm not sure...

Engaged girl is fearful about revealing past

Should a girl about to be married reveal her past? I'm not sure...

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Couples normally reach their decision to marry on the basis of the love and knowledge developed during courtship...

Should a girl about to be married reveal her past? I'm not sure...

marriage without knowing all about each other?

One must distinguish. Taking human nature as it is, some of the past should be left unrecalled and uncommunicated.

It is well to remember that the best of us are none too strong in overcoming jealousy and suspicion.

Bury 'Jim Crow' with a parade

OKLAHOMA CITY, Okla.—Anti-segregation demonstrators knelt in prayer on a downtown sidewalk...

What if you fear that your partner may hear about your past mistakes after you're married?

Should a girl about to be married reveal her past? I'm not sure...

SOCIAL REFORM

'Do-it-yourself' social reform

By WILLIAM J. SMITH, S.J. Only an idiot would make the statement that we do not need laws to protect the peace...

Those who are trigger-quick to denounce the "open for business" sign...

When that has been said, there's still much more to be said on the subject. Two cliches, much in vogue...

On the surface, these two statements seem to be in conflict. One says that we should have fewer laws...

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ALMOST FIFTY YEARS AGO The money had been raised in the year 1914...

HOPE—the virtue which gives meaning to life and carries us through periods of depression and discouragement...

HE IS RISEN... ALLELUIA HOPE—the virtue which gives meaning to life and carries us through periods of depression and discouragement...

L'AROSE AND AN STILL WITH THEE?—these are the opening words of the Introit of the Mass for Easter Sunday...

THE LONELINESS OF CHRIST ON GOOD FRIDAY—how terrible it must have been! The millions of people suffering from Leprosy...

THE VERY NAME of the Congregation of Sisters in which SISTER PIUS and SISTER ANGELOUS are novices would make most of us want to help in the training of girls in their Community...

Near East Missions FRANCIS CARDINAL SULLIVAN, President

ALMOST FIFTY YEARS AGO The money had been raised in the year 1914...

HOPE—the virtue which gives meaning to life and carries us through periods of depression and discouragement...

HE IS RISEN... ALLELUIA HOPE—the virtue which gives meaning to life and carries us through periods of depression and discouragement...

L'AROSE AND AN STILL WITH THEE?—these are the opening words of the Introit of the Mass for Easter Sunday...

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Advertisement for Usher Funeral Service, featuring 'The Quad' shop, social reform articles, and 'Hear the new sound in telephones'.

# CYO parley speakers are announced

Moderators for the eleven panel discussion leaders at the upcoming fourth annual Junior CYO Archdiocesan Convention at Secina Memorial High School April 7, 8, and 9 were announced by the CYO Office, bringing final plans for the three-day parley another step closer to completion.

The "Color-Blind Catholics," a panel on racial prejudice, will be headed up by Father Raymond T. Bosler, editor of The Criterion; the drinking problem will be covered by a panel discussion entitled "Killed by a Dead Soldier," led by Father William Cleary, guidance director at Secina; steady dating will be the topic of a panel expected to attract a lot of interest, and Father Donald Schneider of St. Joan of Arc will lead the panel.

Dating non-Catholics, a growing problem in communities where no Catholic high school is available, will be considered by Father Harold Kneiven's panel group on St. Pius X CYO. "You Gotta Know The Answer" concerns knowledge of the Church, and will be headed up by Father Richard Terrill, St. Christopher, Father Joseph Brodowski, and Father John, pastor at St. Joseph's, will cover a popular movement, "Papal Volunteers," with his panel group.

Father Kenney Sweeney, director of the Archdiocesan Radio and Television Apostolate, will present a special group on the subject, "Television in Teenage Life," featuring some well-known TV personalities; CYO unit newspapers and their possibilities for reaching the entire group will be discussed thoroughly by Father Randolph Marshall of St. Philip Neri and his panel; Archdiocesan Youth Director Father John Elford joins the group to take up "Modern Phariseism;" and Father Fred Schmitt, Holy Cross, has the difficult assignment of presenting a discussion on "Status Symbols," a topic that should find lively thinking among the delegates.

Chief Inspector William C. Sullivan of the Federal Bureau of Investigation gave this warning in an address to Catholic high school basketball teams who participated in the Eastern States Catholic Invitational Tournament here.

"WITH ITS natural enthusiasm and optimism," Mr. Sullivan said, "youth is a vital force in the ferment of current world affairs. The vigor and vitality of young people have always constituted a dynamic force of immense power. Directed into constructive channels, it can be an immense force for good."

He warned that "the communists, well aware of the potential of youthful energy, seek to gain control of this driving force in order to manipulate it for their own purposes."

If young people fail to decide to be "part of the solution" of the problem, they easily could become "part of the problem itself, used and exploited by the Communists," he said.

## Meeting scheduled on Songfest plans

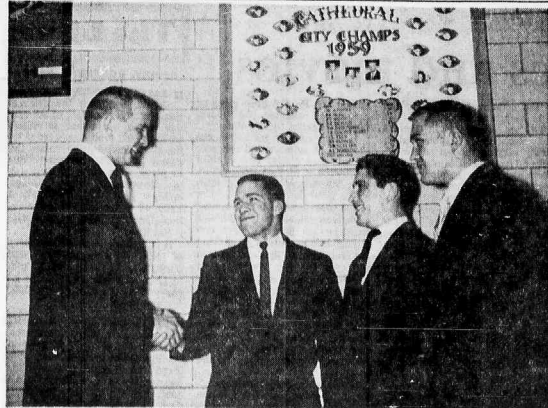
Songfest information will be spread to all corners of Marion County soon, with the annual meeting of Parish Chairmen for the big event scheduled for next Tuesday, April 4. The parish committee heads will gather in the Discovery Room of Council No. 47, 1305 North Delaware St., 8 p.m., to receive instructions from General Chairman Edward J. Dowd.

Main item on the agenda will be the distribution of tickets for the 27 participating parishes and a discussion of procedures involved in handling the sale.

## Wrestling program off to good start

Seventy-five seventh and eighth graders from nine Indianapolis parishes got the CYO Cadet Wrestling program off to a successful start at the Holy Cross gym Saturday afternoon, with Little Flower and Holy Name picking up the majority of championship ribbons in the Cadets' inaugural tournament.

Little Flower won six individual titles and Holy Name three to highlight the afternoon. Boys from Holy Cross took championships in two weight classes, while the remaining two were won by St. Roch and St. Pius X.



CONGRATULATES WRESTLERS—Coach Leo Mahoney, left, congratulates three veteran members of the Cathedral High School wrestling team on their outstanding record during the past season, in which they won 19 of 23 dual meets. With the coach are, left to right: Stan Kramp, Steve Evan and Ron Dossee. These three, along with Mike Evans and Wally Smith, have been wrestling for Cathedral all four years of their high school career. The reserve team posted an 11-1 record during the season, and the freshmen had a 10 and 1 mark—to give the Irish their best year in the wrestling sport. (Staff photo)

## Holy Trinity No. 2 'Quiz' champions

Holy Trinity No. 2, Indianapolis, and Mary Jane Krstec, on the runnerup team, were Jeannette Snyder, Jackie McCracken, Marilyn Leerkamp and Roseanne Banich, Msgr. Francis Reine, president of Marian College, and Father John Kahle, Marian professor, served as moderators.

Two sets of sisters opposed one another in the unprecedented intra-parish showdown that was not decided until the final question.

Members of the winning No. 2 squad included: Rose Snyder, Nancy McCracken, Sandy Mivec

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Edited by the Cleric Seminarists of West Baden College

## Good Friday...

Words by the prophet of "The Lord must suffer" who lived over 500 years before the Lord stumbled along the road to Calvary... reflections by prophets of "Life is Great" who lived over 1900 years after the Lord stumbled along the road to Calvary...

Isaiah: So many there has been that stand gazing in horror; he ever a human form been so mis-handled, human beauty so defaced?

Us: We got out of school to stand here. Lord. There aren't too many of us. There aren't too many groups either. We can't come forward, Lord. Our friends would judge one another. A knowing glance or two would finish us.

Isaiah: Yes, this is he that will purify a multitude of nations; kings shall stand dumb in his presence.

Us: You have won, Son of God. Right here on this cross. Even as we desert you, we know you won; but we need the friendship of the fellow standing next to us. What could you do for us? What good for us to get mixed up in this? What can we do for you? Good Friday. Every man for himself. Every day a Good Friday. Who's got a car? That's the man to follow. Who's going to make the teacher look sick? That's the man to be close to.

Isaiah: No stoneliness here, no majesty, no beauty, as we gaze on him, to win our hearts.

Us: Who dresses best? Who goes with the best boys? That was our heart, Lord. That is the only beauty we know. We respect you, Lord. But we're "products of our environment." Those who know you don't talk straight. It's confusing. It's not your fault you're painted up in statues to look so stupid. Hour after hour, TV tells us nothing. Car endless conversations roll on to no place. And one record ends and another starts. Give us a chance, Lord, we'll try.

Isaiah: Nay, here is one despised, left out of all human reckoning; bowed with misery, and

OPPOSED  
PRINCETON, N.J.—Some 270 students, faculty and administrative members of the Princeton Theological Seminary here have signed and sent to Congress a petition opposing any form of Federal aid to non-public schools.



CYO TABLE TENNIS CHAMPIONS—Here are the champions of the ten events in the 1961 Junior CYO Table Tennis Tournament. The new titleholders are shown at the Table Tennis Center after the final night of play was completed. First row, left to right: Lenore Bratkovich, St. Michael, Junior-Senior Girls Doubles; Susan Agan, Immaculate Heart, Freshman-Sophomore Girls Singles; Carol Hutchings, Holy Trinity, Junior-Senior Mixed Doubles; Martha and Sue Swain, Little Flower, Freshman-Sophomore Girls Doubles; Cheryl Bodine, St. Michael, Freshman-Sophomore Mixed Doubles; Bonnie Bodine, St. Michael, Junior-Senior Girls' Singles and Girls' Doubles. Second row, left to right: Ray Guntz and Bob Dausman, Little Flower, Junior-Senior Boys' Doubles; Jim Somrak, Holy Trinity, Junior-Senior Mixed Doubles; Nelson Martin, St. Christopher, Freshman-Sophomore Boys' Doubles; Mike Moran, St. Joan of Arc, Junior-Senior Boys' Singles; Don Dexter, St. Christopher, Freshman-Sophomore Boys' Doubles and Boys' Singles; Jim Williams, St. Michael, Freshman-Sophomore Mixed Doubles. St. Michael's won the team title for the third successive year. W. E. Stephens is coach.

## Help solve Red issue, youth urged

NEWPORT, R.I. — Unless American youth decide to be a part of the solution of the communist problem, they "could easily become part of the problem itself," Chief Inspector William C. Sullivan of the Federal Bureau of Investigation gave this warning in an address to Catholic high school basketball teams who participated in the Eastern States Catholic Invitational Tournament here.

"WITH ITS natural enthusiasm and optimism," Mr. Sullivan said, "youth is a vital force in the ferment of current world affairs. The vigor and vitality of young people have always constituted a dynamic force of immense power. Directed into constructive channels, it can be an immense force for good."

He warned that "the communists, well aware of the potential of youthful energy, seek to gain control of this driving force in order to manipulate it for their own purposes."

If young people fail to decide to be "part of the solution" of the problem, they easily could become "part of the problem itself, used and exploited by the Communists," he said.

RECALLING Lenin's words that "youth will decide the issue of the entire struggle," Mr. Sullivan said that "the communists are trying continuously to put pressure on youth both in the United States and abroad."

Mr. Sullivan said the Communist party today "has returned with renewed vigor to expanding its influence among American youth," and is "devoting a great part of its energies to developing a nucleus of a new nationwide Marxist youth organization."

just about every day during Lent. And I'll bet it won't stop for too long after Lent.

This young man may plead the fifth amendment, but facts are facts. Mass and Communion is the finest gift for Christ the Lord. "Do this in commemoration of Me" — "Remember My crucifixion." This teenager, now standing for the Gospel, is remembering Christ.

I think that if he had answered my question about why he was at Mass, he would have said, "The Lord went pretty far out of his way to be decent to me. He must count pretty highly of me. And the feeling is mutual. I think He is quite a Person. When someone dies like he did for me—well, I can do what he asks. 'Do this in commemoration of Me.' I do it."

# The Flood and Noah's Ark

By IGNATIUS HUNT, O.S.B.

Centrally situated (6, 2-9, 17) in the first 11 chapters of Genesis is the story of the Flood. We have prepared for it by chapters 4, 1 to 6, where sin's increasing grip on man was illustrated by both the Yahwist and Priestly traditions.

Arrogant, defiant, blinded, and deeply corrupt, the man who prepared for it was punished. The Flood will serve as God's a great "blotting out" not only man but also other sectors of creation associated with him—animals, birds, and other living or non-living creatures. Only a select remnant will be spared, with an eye toward the beginning. That the Bible presents the Flood as a consequence of moral guilt is so evident that there is no need to dwell on the point.

As already stated several times, it is absolutely imperative for a full understanding of Genesis to recognize the various traditions that have gone into it. Hence, though our readers may grow weary of it, we cannot help referring to J (Yahwist tradition or writer) and P (Priestly tradition or writer). To neglect this would be disastrous for an objective and satisfying exposition of the Book.

AS STRANGE as it may seem, Genesis really presents two Flood stories, one according to J, which is more colorful and lively (God is "sorry" that He made man), and the other according to P, which is better thought-out, more reflective and "dry".

There are several commentators that present the stories separately so that readers can see for themselves how nearly complete each story is, and also note the differences between them.

Gerhard von Rad (Das erste Buch Moses, Genesis, trans. 1958) treats first J and then P, while the late Father Joseph Chaine (Le Livre de la Genese, Paris, 1951) places the two accounts in parallel columns so that readers can make their comparison with the least amount of effort.

That the final editor of Genesis has woven these two accounts together with considerable dexterity.

By REV. LEO J. TRESE

On March 25 we celebrate the great event which we term the "Annunciation"—the archangel Gabriel's announcement to Mary that God had chosen her to be the mother of the Redeemer.

and yet without appreciably altering either story is ample evidence for the peculiar "historical" methodology of ancient Near Eastern writers. They obviously had great respect for tradition—4, 1 to 6, where sin's increasing grip on man was illustrated by both the Yahwist and Priestly traditions.

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ST. EPHRAEM . . . "The harp of the Holy Ghost" was born at Nisibis in Mesopotamia in 306, and became the greatest theologian, preacher and poet of the Syrian Church. Ephraem was one of the first writers of hymns, which he undertook in the first place in opposition to local heretics, who were spreading their doctrine by means of song verses. Feasday June 18.

## THE LIFE OF OUR LORD Journey to Jerusalem

By F. J. SHEED

The Feast of Tabernacles—the word means "tents"—was originally a kind of Harvest Festival. Israel's long wandering in the wilderness fifteen hundred years before had somehow become linked with it; in memory of the tents, it was the custom to make huts

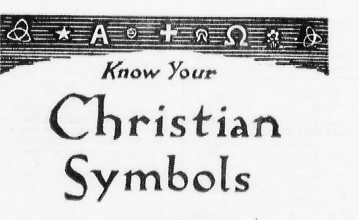
of branches with the leaves on them and actually live in them for seven days of the feast. On the eighth day, the huts were taken down and the whole day given to carnival. Our Lord decided to arrive in Jerusalem before it was over. He had one main purpose: "Now about the midst of the Feast, Jesus went up into the Temple and taught" (John VII.14). It was His first teaching in the Temple.

Luke (IX.51) describes His withdrawal from Galilee with an air of great solemnity: "When the days of His taking up were drawing near, He steadfastly set His face to go to Jerusalem. But the centuries-old hatred between Samaritans and Jews broke out. The town would not allow the Rabbi from Galilee, James and John, the Sons of Thunder, wanted Him to allow them to command fire to be kindled against heaven and destroy the unworthy citizens. They were not far from the place where twice a captain and fifty men sent to arrest the prophet Elias had been destroyed by fire from the sky.

Our Lord rebuked them—He had no power to destroy up to save. They went on to another town. Nothing forbids us the pleasure of thinking this more profecy than Jacob's well, and where He had stayed two days and won many to believe (John IV.40).

Pilgrims coming up for the Feast arrived in groups, waving branches and shouting Hosanna! Hosanna! The crowd that followed them seemed to us, I am sure that any man or woman would subscribe to the statement, "Love me, love my neighbor." How then could anyone profess to have a genuine love for Jesus Christ without also having a love for His Mother? The objection that has been given to Mary taken from God; the criticism that Catholics have added a second mediator between God and man, the "Man Christ Jesus," shows how little understood is the truth of Christ's genuine humanity. Because Jesus loves Mary not merely with the impartial love which He has for every soul, but merely with the special love which God has for holy souls; Jesus loves Mary as the perfect human love which only the Perfect Man could have for the perfect Mother. He who beattles Mary does Jesus no service. On the contrary, he who dishonors Mary by reducing her to the stature of a "good woman," dishonors God in one of His most noble works of love and mercy.

self and about the leaders of the Son; the Son is to be honoured as the Father is honoured. On the later visit Our Lord takes His Sonship for granted and concentrates upon what He had said on the earlier visit about Himself as man. On both visits He accuses and gives life and so does the (Continued on page 14)



I.N.R.I. is an abbreviation of the Latin words placed as a title on the cross of Christ: They are: **INNAZARETH**—Jesus of Nazareth, King of the Jews.

The title is described by St. John in his account of the Crucifixion: "And Pilate wrote a title also, and he put it upon the cross. And the writing was: Jesus of Nazareth, King of the Jews." . . . and it was written in Hebrew, in Greek and in Latin.

The abbreviation here is placed within other symbols of the Passion of Our Lord: the crown of thorns and nails. Three Evangelists refer to the crown of thorns, which was placed on Christ's head by the soldiers in mockery while they hailed him as "King of the Jews." The crown of thorns, however, seldom was presented in the art of the catcombs. The early Christians preferred the symbol of the crown of thorns it was as a garland of honor rather than an instrument of humiliation and pain.

The nails, of course, represent those with which Our Lord was nailed to the cross, the crown of thorns and other symbols of the Passion are graphic reminders of the suffering Christ endured for men.

13th in a series sponsored as a reader service by  
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### THE FAITH EXPLAINED

## Christ is made man

Although Mary had made what we today would call a vow of perpetual chastity, she had nevertheless vowed to marry her kinsman Joseph. Two thousand years ago there were no "bachelors' clubs" or "career women." It was a world that was not a man's world, any girl aspiring to virtue needed a man to provide for her and to protect her.

Moreover, it was not a part of God's plan that Mary, in marrying Joseph, should suffer disgrace as an unwed mother. So, through the quiet workings of the grace, God willed that Mary had a husband.

The young man whom God chose for this role of Mary's champion and Jesus' guardian was a saint in his own right. The Gospel describes Joseph as being simply that he was "a just man." This word "just" in its original Hebrew connotation means "one who is upright in his virtues. It was the equivalent of our modern word "saintly."

It is not surprising, then, that Joseph, approached by Mary's parents, happily consented to Mary's legal and true husband, even though he was apprised of her vow of virginity, and knew that the angel appeared to him the same as our word "coincis."

Mary, incidentally, remained a virgin, not only in giving birth to Jesus, but throughout the rest of her life. When we read references in the Gospels to "brothers and sisters" of Jesus, we must remember that they are really an English translation of the Greek translation of the Hebrew. In the original, their words meant simply "blood relatives"—about the same as our word "cousin."

### THE HERO OF THE FLOOD

WHAT, TOO, were once thought to be flood-remnants in various strata of the earth have turned out to be the results of gigantic glaciers. This matter is taken up in considerable detail by F. C. Penck, O.P. (Quaternary of Holarctica, Prisma, Rome, 1917, pp. 320-321).

Since there is evidence in the Mesopotamian area of more than one flood; it is almost impossible to venture a date for the Flood spoken of in Genesis. Since, however, the Sumerian account goes back to something like 2000 B.C., we may suggest that the biblical Flood may have occurred some 600 years ago. Another Flood would even raise the figure to 5000 years ago.

Now to get back to the question of the universality of the Flood. If we had the children's simple concept of the universe that the ancient orientals had, where the earth was thought of as a flat plain (the mountains being caused by the protruding "pillars" upon which the earth rested), and as mountains were restricted in area than we know it is today, a "world" flood would not be so difficult to imagine.

With our more authentic conception of the earth and the universe, such a coverage of the earth by flood-waters is out of the question—not to speak of other factors such as inducing representatives of the 19,000 distinct species of living creatures (Vawter) to enter the Ark, or of accounting for languages among men which have taken millennia to develop.

Here it is not a mark of "faith" or of loyalty to the Church to be fundamentalist. We must strain every nerve to get to the bottom of the matter, but to an exaggeration of the Flood-accounts, and this leads us, not to an outright denial of the historicity of the Flood and the factors which led to its occurrence, but to an exaggeration of the biblical accounts.

In doing this, we are doing exactly what the Church has asked us to do—we are using our God-given reason, but to an exaggeration of the Flood-accounts, and this leads us, not to an outright denial of the historicity of the Flood and the factors which led to its occurrence, but to an exaggeration of the biblical accounts.

As the second Person of the Blessed Trinity, God the Son, Jesus Christ, lived all eternity. From all eternity He was generated, or "begotten" in the mind of the Father. Then, at a certain point in time, God the Son united Himself with the Virgin Mary, not merely to a body like ours, but to a body and soul—a complete human nature. The result was one single Person, acting always in harmony, acting always together, acting always as one identity.

The Son of God did not merely push a human nature around as a workman might push a tool. The Son of God was (and is) in and with His human nature with a real unity; when He slept He acted as we, in our fantasy, were and with the twin human natures which we imagined.

JESUS PLAINLY showed the "oneness" of His natures by doing, on the one hand, things that only God could do; such as raising the dead to life by His own power. On the other hand, He did the things that men must commonly do, such as eating and drinking and sleeping.

And let it be noted that Jesus did not merely "go through the motions" of eating and drinking and sleeping and suffering. When He ate it was because He was really hungry; when He slept He was really fatigued; when He suffered He really felt the pain.

Equally plainly did Jesus show the "oneness" of His personality. In all that He did, there was complete unity of Person. He did not say to the widow's son, for example, "The God of the living says to thee, Arise?" Jesus commanded simply, "I say to thee, Arise!" On the cross Jesus did not say, "My human nature thirsts. He cried out, "I thirst."

Perhaps none of this will help us much in understanding the union of the two natures in

● ANNE CULKIN

# A matter of protocol

Dear Miss Culkin: When you've asked a boy to your school dance and he's not a Catholic, is there anything you should tell him about how to act towards the Sisters?

with a girl and you really make a bad impression. Then what do you do? I mean how does a guy see you (is) go about changing something like a bad impression?

drinks. Don't touch your face, except to wash it thoroughly and avoid makeup.

Dear C.R.: Why not start with the form of address: in a word be sure that your boy always addresses his Religious as "Sister." As for the courtesy and respect due your teachers, one assumes that the young man will find that adequately demonstrated in your own attitude.



Dear Walter: That would depend on what you did to create the bad impression. Whatever that may have been, it quite obviously must be changed. What you are really asking for, Walter, is a second chance. And whether you are eighteen or eighty, the girl's willingness will be measured in terms of your own sincerity.

Dear Miss Culkin: I've a real problem with my father. I'll soon be fourteen but he refuses to let me go out with boys. How can I persuade him?

Dear Carol Sue: I know that in some areas dating begins very young. However, fourteen is no age to start this form of social life. Far from persuading your father to change his view, I congratulate him for it. You, Carol Sue, I say in no hurry to begin the formalities of individual dating. The boys will still be around a few years hence, and you'll be a vastly more interesting companion for them by that time.

Dear Miss Culkin: Suppose you go out on a date

Dear Miss Culkin: How can a girl of fifteen clear up a bad complexion?

Dear Lucille: If the condition is serious, you should see a skin specialist. Should it be minor, try a diet which excludes all fried foods, chocolate, spices and carbonated

### CALENDAR

MARCH 31 St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsenal.

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

APRIL 4 Holy Angel's Social at 6:30 p.m. in the school hall, 28th and Northwestern.

APRIL 4 The Social at Little Flower begins at 6:30 p.m. in the auditorium, 14th and Bosart.

APRIL 6 A Card Party, sponsored by the Ave Maria Guild for the benefit of St. Paul Hermitage, 501 N. 17th St., Beech Grove.

APRIL 8 The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

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Registration set for high schools Tuesday, April 4

Legion commander to be speaker for Notre Dame Night

The national commander of the American Legion and the director of the University of Notre Dame Foundation will be the principal speakers at the Universal Notre Dame Night observance in Indianapolis on Monday, April 10.



Expounding the theme of "Personal Responsibility" will be Legion Commander William R. Burke of Los Angeles and Father John E. Walsh, C.S.C., head of ND's three-year \$18 million fundraising program.

The annual "Man of the Year" award, given each year to an alumnus who has reflected outstanding credit on the university, will be presented by the Indianapolis alumni club.

Also to be announced is the winner of the Notre Dame Scholarship, presented annually by the club to a senior in St. Marion County high school, and new officers for the coming year.

Dr. Thomas Carney will serve as toastmaster. General chairman is Robert V. Welch. 'Kaffee Klatch' set at Sacred Heart The traditional Easter Monday "Kaffee Klatch" sponsored by the Altar Society of Sacred Heart Church will be held Monday, April 3, in the Sacred Heart Annex, 1509 S. Meridian St. Refreshments will be served at 1:30 p.m. The public is invited.

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EASTER CARD PARTY—The annual Easter Card Party at St. Philip Neri, sponsored by the parish Council of Catholic Women, will be held on Wednesday, April 5, at 1:30 and 8 p.m. in the school auditorium, 545 Eastern Avenue. Prize tables will be hand-embroidered pillow cases and a luncheon will be served between sessions. Mrs. Evelyn Moreton, seated, is general chairman, assisted by (left to right) Mrs. Frances Sheehan, ticket chairman; Mrs. Betty Matthews, door prize chairman; and Mrs. Patricia Killilea, candy chairman. (Staff photo)

## Movies and Television

NEW YORK — The National Council of Catholic Men will present two programs—one of them a special Easter show—over the National Broadcasting Company radio network on Easter Sunday.

The special April 2 program will be called "Hope and the Resurrection" and will feature dramatic readings with music on the theme of man's hope in the risen Christ.

Selections will be read from the works of King David, St. Paul, St. Augustine, St. John of the Cross, Thomas Merton and Father Pierre Teilhard de Chardin, S.J. The program will be broadcast from 12:30 to 1 p.m. (EST).

From 2:30 to 3 p.m. (EST) Bishop John J. Wright of Pittsburgh will speak on the NBC network on the NCM's "Catholic Hour" program.

On the remaining four Sundays of April, Father John F. Cronin, S.S., assistant director of the Social Action Department, National Catholic Welfare Conference, will be guest speaker on the Catholic Hour.

Father Cronin's talks on the general theme "Personal Responsibility and the Christian" will be based on the 1960 statement by the U.S. Bishops. His topics will be: "Our Relationship to God," April 9; "Personal Responsibility in the Home," April 16; "Personal Responsibility and the Community," April 23; and "The Worldwide Scope of Our Responsibility," April 30. Music for the series will be provided by the Welch Choral of New York, under the direction of James Welch.

WASHINGTON — A Catholic priest and a Lutheran minister will debate Federal aid to private education on a nationally televised program originating from the annual Catholic educators' convention.

The two will appear on "Face the Nation," which will be broadcast on April 6 from the 58th annual convention of the National Catholic Educational Association in Atlantic City, April 4 to 7. The priest is Msgr. Frederick G. Hochstadt, director of the Department of Education of the National Catholic Welfare Conference, Washington.

## 8 Marian College students honored

Eight Marian College students have been admitted to membership in Lambda Iota Tau, national literature honorary society, after presenting original research papers as final qualification. Seniors newly initiated to Alpha Upsilon chapter of the organization, which promotes excellence in English or foreign literature, are James Babcock, Pauline Bell, both of Indianapolis; Sue Farny, Evansville; Beverly Eckstein, Kankakee; and Betty Koppi, Kankakee, Ill. Juniors initiated are Janell Morton, Indianapolis; Judith Kovatch, South Bend, and Deanna Metzner, Cincinnati.

Students admitted to membership must have English or a foreign language as major or minor subject, must maintain grade average of "B" or higher overall, and must maintain grade average of "B" or higher in the student's major field.

NOT PLEASED LONDON—The Moscow Radio bitterly attacked Cardinal Francis Spellman, Archbishop of New York, for his recent appeal to New York Catholics to help find housing and jobs for more than 60,000 Cubans who have fled the Castro regime.

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**CARD PARTY SLATED**—A Spring Bonnet Card Party, sponsored by the Women's Club of St. Michael's parish, Indianapolis, will be held in the church auditorium on Friday, April 7, at 8 p.m. All card games will be played, including progressive euchre. Special prizes will be awarded. Shown above with some of the "Spring Bonnets" are, left to right, Mrs. Vincent Bayer, refreshment chairman; Mrs. Robert Liming, co-chairman; Mrs. Joseph Zurschmiede, general chairman; and Mrs. Joseph F. Stevens, ticket chairman. (Staff photo)

**St. Roch's slates card party, dance**

The Altar Society of St. Roch's Church is sponsoring a luncheon-card party in the school hall on Wednesday, April 4, from 10:30 to 2 p.m. Admission at the door of \$1.25 will include lunch, card party and individual table prizes. Table reservations can be made by calling ST 65209.

St. Roch's annual spring dance will be held Saturday, April 8, in the school hall, 3603 S. Meridian St. Music will be furnished by The Squires from 9 p.m. to 12 p.m.

Information and reservations can be obtained by calling Barbara Hurrell, ST 7-2585; Mary Ellen Knesovich, ST 4-2654; or Janet Rolley, ST 6-8652.

**PLAN 'BUNNY-HOP'**

A "Bunny-Hop" will be held in the Cathedral auditorium, 14th and Meridian, on Monday, April 3, beginning at 8 p.m. The affair is sponsored annually by the Cathedral Mother's Club. The school orchestra will play. Mrs. Homer Geoffrion and Mrs. William Koss are co-chairmen.

**Marydale party plans announced**

The annual Easter Party for the girls of Marydale School, the nuns and aged people, will be held Monday, April 3, at Marydale Auditorium at 1:30 p.m. The Marydale Guild is sponsoring the party. An old fashioned egg hunt and a parade of Easter hats will highlight the program.

Miss Marie Lawhorn is chairman, assisted by Mrs. John P. Kistner, Mrs. John Gallagher, Mrs. John B. Kistner, and Mrs. Eugene Sonderman.

**Announce theme for card party**

"April Showers" is the theme of St. Monica's Women's Club annual card party to be held Friday, April 7, in the school cafeteria, 81st and Michigan Road, starting at 8 p.m.

Mrs. Diol Pincal, Jr., is in charge of decorations, and Mrs. Robert Rowan is door prize chairman. Tickets may be ordered by calling co-chairman Mrs. Leonard Hall, Cliford 2-6106 or Mrs. Robert Zabawa, AX 1-3224.

**St. Louis alumni to meet April 5**

Rev. Matthias B. Martin, S.J., Dean of Student Affairs at St. Louis University, will address the St. Louis University Club of Indianapolis on Wednesday, April 5, at the Marriott Hotel.

Special guests will include Rev. William Schmitt, S.J., who is in Indianapolis to found the new Jesuit High School, Brebeuf Prep, and Mr. John Palumbo of St. Louis, Mo., Director of Alumni Relations. The meeting will begin at 6:30 p.m. All St. Louis University Alumni are invited. Reservations can be made by calling Mr. Fred Whelan, CL 1-9100 or by writing St. Louis U. Club, Box 2062, Indianapolis, before April 3.

**First Friday**

Members of the Neotrinal Adoration Society are reminded that Friday, April 7, is the First Friday of the month. The customary watch will be held Friday night and Saturday morning in the Blessed Sacrament Chapel at St. Peter and Paul Cathedral.

**Tic Tacker**

It has always been a source of amusement for us to scan the daily newspaper accounts of religious funerals—especially when it involves Catholic ceremonies or titles of Catholic personsages.

Therefore, the following item caught our eye in the current issue of Time magazine. Under the heading "The Reporter's Guide" in the weekly press section of the magazine we read:

Disagreements multiply in the areas of race and religion. . . . In the Memphis Commercial Appeal if a minister is white, he is "the Rev.," if Negro he is simply "Rev." The Denver Post is biased on Roman Catholic rituals. Mass is celebrated, said or read. High Mass is sung, never held. The Revary is recited, never read." But the Miami News takes the easy way out: "Write it (the mass or rosary) will be at 7 p.m." rather than having it sung, read, held, recited, given or said."

Give us the easy way.

**TRIP WITH A PURPOSE**—Five students from archdiocesan high schools are spending this week in Washington and New York participating in the World Affairs Study Tour, sponsored by the Indianapolis Council on World Affairs. Selected on the basis of academic achievement, interest in world affairs and public speaking ability, were: Larry Wilberding of Shawe Memorial, Madison; Joseph Kish of Cathedral; Gerald George of Secunia Memorial; Mary Ann Barth and Path Young of St. Mary Academy. Among the chaperones is Mrs. Paula Hegarty, Ferrivan Consul in Indianapolis and a member of Sacred Heart parish. Upon their return, these students will speak before local groups and organizations.

**NAMES IN THE NEWS**—Richard W. Kelly of St. Patrick's parish, Terre Haute, has been named to lead the participation of the Terre Haute area in the nation-wide, \$18 million University of Notre Dame development program. . . . Tekla Basham and Sandy Fugitt, juniors at Our Lady of Providence High School, Clarksville, combined their talents to write a prize-winning news feature "How Our School Fights TB" for their school paper. The Providence entry was among nine selected in Indiana by the National Tuberculosis Association for national honor.

**LAST CALL FOR NOMINATIONS**—Bernard McGinty, chairman of the fourth annual "Catholic Freeman of the Year" award, has issued the last call to archdiocesan pastors for nominations. Sponsored by Council 42, Knights of Columbus, the award will be presented on Monday, April 10, at 8:45 p.m. in the council's chambers, 1305 N. Delaware Street, Indianapolis. Basis of the coveted honor is the extent of Catholic activities participated in by a Catholic freeman through his parish or other organizations. Nominations should be sent to Mr. McGinty at the clubhouse.

**AID LITTLE SISTERS**—The recently organized St. Joseph Auxiliary of the Little Sisters of the Poor last week presented the Indianapolis institution with a check for \$1,000 for the installation of a therapy department. Bishop Henry A. Pinger, chaplain, made the presentation to Good Mother Marie Mahilde.

**Paris police censor Catholic paper**

PARIS—Paris police seized a complete issue of the Catholic weekly *Tempsage* (Christian Witness) featuring reports by Algerians living in Paris on violence perpetrated against them by an auxiliary police force composed of Algerians.

The weekly final appeared minus the reports but with empty pages bearing the single word, "Censored."

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# The disturbing memory of Tom Dooley

By REV. PATRICK O'CONNOR

BEIRUT, Lebanon — A lean, keen young Navy doctor in sun-tans is clear in my memory and deep in my prayers.

Delayed news of Dr. Thomas A. Dooley's death reached me in the Middle East three weeks after his last letter. In that letter he showed the same spirit he had when I first met him in Vietnam, six years and three months ago.

"That was one October evening in 1953, on board a U.S. Navy supply ship in Haiphong harbor. Hundreds of thousands of refugees, most of them Catholics, were streaming into Haiphong, having run the communist gambit to escape. Some had been beaten. Some had had to wade through flooded fields and to endure days and nights of exposure and hunger. Some were ill. Many were exhausted. They included the aged, young mothers and their infants and the infirm.

I knew that a young U.S. Navy doctor had set up a medical unit for the refugees on the Laidong waterfront. Now, invited to supper aboard the ship, I met him, wiry, sand-haired Dr. Tom Dooley, with a quizzical smile and a gift of quick repartee.

I left the ship with him early, for he was anxious to get back to his medical station on the beach. Before returning to the refugee-packed mission where I was staying, I went with him to his dispensary-surgery.

RESTLESSLY active, he walked around, looking over his equipment and supplies, talking to his staff and to me. The two or three young Navy corpsmen who assisted him obviously shared his devotion to the work. With all his humor, he was in deadly earnest. And so were they.

Not only did he take care of the sick and injured, he found time for preventive measures, too. I saw his corpsmen bringing tanks of purified water to the refugee camp.

Dr. Tom Dooley was in earnest all the way through. Every morning, before full daylight, he was at Mass and received Holy Communion in the weather-worn Haiphong cathedral during those burdened months.

GRADUATE of Notre Dame and St. Louis Universities, he was as frankly thoroughgoing in his religion as in his dedication to his work. He was a Catholic without apologies or compromises.

His experiences with the refugees had given him a firsthand knowledge of the realities of communism. It was this knowledge, in particular, that he wanted to share with the rest of the world.

He did it effectively himself, two years later, in his bestseller, "Deliver Us From Evil." But he never forgot that the N.C.W.C. News Service was among those who encouraged him and reported his experiences in those early months.

His experiences in those early months.

"How long, long ago since Vietnam," he said in his last letter. He had dictated it on a record (to save time, he answered his mail that way), out in south Asia before Christmas.

In spite of his energy, he must have been suffering already from the final onslaught of his illness. But he said not a word of his suffering in that or any other letter I received from him.

I HAD WRITTEN to him in September, urging him to go to Lourdes. I was not assuring him (I wrote) that Our Lady would obtain a miracle for him. Only a few of the sick who go to Lourdes are cured physically. But she would certainly obtain special blessings for him.

I might have guessed that Tom Dooley would have thought of that already.

"I've already beaten you, Father," he said in his reply. "I've been in Lourdes and I have all the confidence in the world that Our Lady will take care of me. . . . Otherwise I wouldn't be able to do all the things that I am doing. . . . There is no reason whatsoever



DR. DOOLEY

within the physical realm why I should still have the energy that I've always had and why my program should be so blessed. Nineteen programs now in 13 different nations. . . . My very best to you, Father, and many, many thanks for remembering. . . .

"NOR CAN ONE stop remembering. He is a disturbing as well as an inspiring memory. From the experience that so many others shared, in Vietnam and elsewhere, he not only drew conclusions, he applied them with a self-sacrificing wholeheartedness that puts most of us to shame.

Our Lady took care of Tom Dooley in the way that her Son knew to be best. Surely she will take care also that his example may bear fruit.

## More priests are required for work among the deaf

WASHINGTON — More priests are needed to serve the 20,150 Catholic deaf in the U.S., a priest declared here at a workshop for the deaf.

Father Thomas F. Cribbin, chaplain of the International Catholic Deaf Association, said there are 148 priests ministering to the Catholic deaf and only one-third of these devote full time to this work.

"We need many more priests in the apostolate to the deaf and at least one for this purpose in every diocese in the country," he said at a rehabilitation workshop sponsored by Gallaudet College for Catholic Religious and laymen working among the deaf.

Father Cribbin, a priest of the Brooklyn diocese, also cited the need for a catechetical program in every state and private school for the deaf. He spoke at a panel session on spiritual and social work for the deaf.

A deaf layman said the panel that priests do not show enough concern about the deaf in their parishes.

"Pastors don't understand the deaf in their parish," said Vincent Spizucca of St. Louis. "My wife and I have lived in the same parish for 32 years, under four different pastors and various assistants, and during this time not one has come to see us."

"Our feelings have been hurt by such an attitude," said Mr. Spizucca, speaking in sign language. "We have waited for the priests to visit us or to ask us to join a parish society, but they never came. Yet we have always found a box of parish envelopes on the front porch."

Mr. Spizucca, who served for six years in St. Louis as president of the only Legion of Mary praesidium composed of deaf members, stated that the deaf would only take the time to ask them.

When this is not done, he said, the deaf feel they are not wanted.

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## Burma's minister pledges tolerance

BHADO Burma — Burmese Prime Minister U Nu has asked Archbishop James R. Knox, Apostolic Delegate to Burma, "to announce to the Catholics of Burma my solemn pledge that there shall never be any discrimination" against them on religious grounds.

The declared policy of U Nu's government is to make Buddhism the state religion of Burma. His pledge to the Catholics was part of a letter addressed to Archbishop Knox for the dedication of St. Patrick's cathedral here.

"Some have dared to lay violent hands upon persons consecrated to God," they added, "In certain cases, priests have been mortally injured and even massacred."

They warned Conscience Catholics that one way the Reds are trying to take over the nation is by undermining their confidence in their priests. They also warned that attacks on the Church are only a prelude to attacks on all free institutions.

The Bishops spoke in a statement issued in their names by Archbishop Felix Sealas, C.C.M., of Leopoldville and Archbishop Gastone Mojaisky Perrella, Apostolic Delegate in the Congo.

## Protestants are welcome

LUGANO, Switzerland—The head of the Holy See's Secretariat for Promoting Christian Unity has put out the welcome mat for official Orthodox and Protestant representation.

Cardinal Augustin Bea, S.J., speaking of recent appointment by the Church of England of Canon Bernard C. Pawley to a full-time post as the Anglican "link" with the Christian Unity secretariat, said it might inspire other churches to appoint similar representatives.

Cardinal Bea, president of the secretariat, which is one of the official groups preparing for the ecumenical council, was lecturing here on Christian unity.

Asked whether official representatives of the Russian Orthodox Patriarch of Moscow would be accepted as observers, Cardinal Bea answered without hesitation: "They would."

Concerning participation in the ecumenical council itself, the German-born Cardinal said that "no final decision has been made as to the kind of participation by observers from other churches," he said the same holds true for collaboration by the Catholic laity.

## Time to abandon ghetto editor tells Catholics

SOUTH ORANGE, N.J.—Father Thurston N. Davis, S.J., has urged U.S. Catholics to "abandon like a persecuted minority group."

Father Davis said the election of President Kennedy has made Catholics "first class citizens" who can now "enjoy a new confidence, afford greater openness, fuller frankness, fewer resentments, greater freedom to participate."

He spoke at a Seton Hall University convocation celebrating the 100th anniversary of the charter of Seton Hall College.

FATHER DAVIS, editor of the national Catholic weekly magazine America, said the United States has entered upon a "post-Protestant" era.

"We understand now for the first time in our history that the land of the free and the home of the brave no longer accord prior rights to Anglo-Saxon Protestants, but that we are all in this fascinating thing we call America together," he said.

He said he made this comment with "no bitterness or reproach whatever, but simply as one who has observed and is reporting objective social and cultural phenomena."

"SOME non-Catholics and some Catholics as well have insisted

## Open institute for single women

LAFAYETTE, La. — Bishop Maurice Scheenayder of Lafayette has organized a diocesan secular institute for single women, known as the Bishop's Helpers.

Bishop Scheenayder described that for too long a time we Catholics have been living apart, self-segregated from the mass of American people, excessively aloof and disengaged from the vast universe of common American concerns," he said.

If Catholics do exist in a "ghetto," Father Davis stated, "it is a quarantine of our own making."

He called on Catholics to "stop acting like a persecuted minority group and jump in with everybody else in the prosecution of all the ends we have in common."

Msgr. Warren L. Boudreaux, diocesan vicar general, has been appointed by the Bishop to represent him on the institute's advisory council. Msgr. Boudreaux said members will be required to take a temporary vow of chastity, to be renewed every year; a pledge of relative poverty (less strict than the traditional vow); and a pledge of obedience to the Bishop of the diocese, similar to that taken by diocesan priests at their ordination.

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**IT BEGAN IN ITALY**

# A convert may be first native saint

By MSGR. J. TUCEK

LEGHORN, Italy—This seaport city north of Rome holds the memories of the conversion of Mother Elizabeth Seton, who may one day be the first native citizen of the United States to be canonized a saint.

Mother Seton, who was declared venerable by Pope John XXIII on December 18, 1959, was 32 years old when she entered the Church. Her life and works after her conversion made her one of the most important figures in the history of Catholicism in the United States. However, it is not generally known that the initial steps in her conversion were taken on Italian soil.

Mother Seton's youth spanned that transitional period from colonial America to the foundation of the new nation of the United States. The year that she was born, 1774, was the year of the first Continental Congress. The year that she was married to William Magee Seton, 1793, was the year that George Washington was elected to his second term as President of the United States.

Mr. and Mrs. Seton lived in lower Manhattan. They were wealthy, heirs to a thriving shipping and importing business, and were highly respected

in the predominantly Protestant city.

The last years of the century brought war between England and France, and a decline in the shipping business, threatening them with financial ruin. Worry began to affect the health of Mr. Seton and his physician ordered a sea voyage as a cure. So on October 2, 1803, William and Elizabeth Seton set sail for Italy, where their friends and business associates, the Filicchi of Leghorn, had offered them hospitality.

A YELLOW FEVER epidemic was then raging in America and, since their ship had sailed without a health certificate, its only passengers, the Setons, were ordered to be detained in a quarantine hospital a few hundred yards off shore.

William Seton was apparently not then raged in America and, he was suffering from tuberculosis. Detention in quarantine in a hospital was to spoil his dream.

The Filicchi brothers, Antonio and Filippo, insisted that Mr. Seton should be taken away from the sea air and suggested that he be taken to their house farther inland in nearby Pisa.

William and Elizabeth Seton went to the Filicchi house on the Arno river in Pisa next to the

Chapel of the Thorn. The Chapel of the Thorn houses a reliquary containing a thorn from Christ's crown and was a customary place of prayer for Pisan sailors on their way out to sea. It was in this house that William died, December 27, only a week after reaching shore.

MR. AND MRS. Seton were members of the Church of England and his body was taken back to Leghorn for funeral services in the Anglican church there and buried in the churchyard. The Filicchi took the young widow into their home and made every effort to comfort her in her grief. After a time, they suggested that she take a trip to Florence, hoping that the diversion would help her forget her sorrow.

On January 8, 1804, Mrs. Seton visited the Church of the Annunziata. Mass was going on in a side chapel and she stopped to watch. She remarks in her diary that she was struck by the absorption of the people. She was so moved by the beauty of it that she broke into tears.

She visited the usual sights: the Pitti Palace, the Uffizi gallery, the Church of San Lorenzo, the Church of Santa Maria Novella, and so on. But what greatly impressed her everywhere—in the churches, in the art and in the



MOTHER SETON

people themselves—were the evidences of religious devotion.

After some days in Florence, Mrs. Seton returned to the Filicchi palace.

THE FILICCHIS were a noble family who had come from Gubbio, where the Castel Filicchi still stands. Filippo was high in the councils of the Grand Dukes of Tuscany and he had made several visits to the United States where he was well known to Washington, Adams, Daniel Carroll of Carrollton and the latter's cousin, John Carroll, the new Bishop of Baltimore.

It was in such a home that Mrs. Seton, after her first visit to the chapel, was taken to the Filicchi's in Florence, was now to receive an insight into Catholic beliefs from the Filicchi's.

As she waited for the time when her ship would take her back to

the United States she learned of the Church from the Filicchi family and learned of it also in the life of the city that she witnessed in Leghorn. She wrote in her diary of how she saw a priest in cassock, stole and surplice passing through the streets, preceded by the tinkling of a bell, as he carried the Viaticum to the dying. She saw the people in the street kneel in adoration of the Blessed Sacrament and she knelt too, praying that if the Lord were really passing by, He would bless her and be her guide in time of trouble.

ON MARCH 14 she embarked for America aboard the "Shepherdess," the same ship that had brought her to Italy several months before. A violent storm arose and forced the ship back to shore. While waiting for the ship to get underway again, her child Anna was struck with scarlet fever. The ship had to leave without her. No sooner had her daughter recovered than Mrs. Seton was also forced to bed with the same fever.

A month later she was ready to set sail again. Amabilia, Count Antonio Filicchi's wife, believing that she would not see Mrs. Seton again, asked her for a lock of her hair.

Mrs. Seton arrived in New York on March 14, 1805. But the Italian chapter in her life was not quite over. Back in New York, it became known among her friends and to

her pastor that she was becoming attracted to the Catholic Church. She immediately was subjected to arguments in favor of Protestantism and was not well enough instructed to counter them. Antonio Filicchi, who had been called to New York on business, appeared on the scene in time to provide her with the necessary instructions. She entered the Church at St. Peter's in New York on March 14, 1805.

THE REST OF the story belongs to the United States. Mrs. Seton after many trials and persecutions, opened a little school next to St. Mary's Seminary in Baltimore, which was to become the first parochial school in the United States. She founded a religious society, becoming then no longer Mrs. Seton but Mother Seton. After a short but extraordinarily fruitful life as a religious, she died January 4, 1821.

Today in Leghorn one still finds the landmarks that recall the days of Mother Seton in Italy.

The last of the Filicchi lives in a small apartment overlooking the Leghorn harbor. The streets and the houses hold memories of Mother Seton which are unknown and for the moment unappreciated by the citizens of Leghorn. One day they may become a place of pilgrimage for Americans.



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## It takes a lot of 'guts'

BOSTON—Parents and clergy, both are responsible for the week-day lag in priestly vocations through failure to present the priesthood for what it is—a challenging way of life which requires "guts," Cardinal Richard Cushing said here.

The Archbishop of Boston told a Communion breakfast of the Telephone Workers' Guild the shortage of vocations to the priesthood and religious life is the No. 1 challenge facing the Church today.

"Vocations come from God, but are nurtured, strengthened and beatified in the home," the Cardinal said. "Young men will shun the priesthood if their parents picture it as a nonchallenging career for natural born saints." He said if he were a young man today and the priesthood was presented to him in an abstract way, he would not be interested.

The Cardinal said the message to be given to prospective priests is this: "If you want to make a lasting contribution to forgotten people and have the guts to master yourself, you'll never find a greater challenge."



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THE VATICAN LIBRARY

Oldest collection of learning serves the scholars of the world

By LUCIANO CASIMIRRI

VATICAN CITY—The Vatican Library, the world's oldest collection of learning, serves scholars of every race and creed.

Ever since Pope Leo XIII opened its shelves to the scholars of all nations in the 1880's the Vatican Library has been a major source of scientific learning and research.

Although it has incalculable riches on its shelves the Library can spend only about \$10,000 a year to acquire new material.

CONTRARY to popular thought, the Vatican Library is not primarily a collection of religious works.

scripts and books connected with philology, history and literature.

The reason for this is that during the library's period of greatest expansion—the 15th, 16th and 17th centuries—the Popes who enriched it were great humanists who shared the passion for secular learning which marked the Italian Renaissance.

The beginnings of the library are found in the first centuries of the Church. Even in the primitive Christian times Rome's churches collected documents and religious writings.

WHEN UNDER Constantine the Church came out of persecution, among its first institutions were libraries in Rome.

CONTRARY to popular thought, the Vatican Library is not primarily a collection of religious works.

ing in the Roman libraries of the Church.

In the fourth century the library and archives were kept at the Lateran, the residence of the popes.

Again most of these collections were lost during the upheavals, invasions and sacks of Rome during the Middle Ages.

In the 13th century, during the reign of Pope Innocent III, the administrative offices of the Church shifted from the Lateran to the Vatican.

With the shift there began the "Vatican registers," systemized collection of papal documents and manuscripts.

This collection amounted to more than 2,000 volumes.

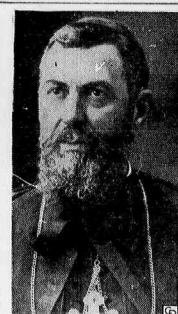
With the transfer of the Pope to Avignon parts of the collection were lost.

ers," systemized collection of papal documents and manuscripts.

This collection amounted to more than 2,000 volumes.

THE REAL founder of the present Vatican Library was Pope Nicholas V who died in 1455.

With the reborn interest in ancient learning of Greece and Rome of the Renaissance, the library grew rapidly.



CARDINAL TISSERANT

of the death of Nicholas V the Vatican Library had 1,200 volumes or manuscripts and 30 years later could boast of 3,500 manuscripts.

Napoleon plundered the Vatican Library to enrich the libraries of France, but despite his ravages, the present collection includes more than a million works.

By far the most important items are the 50,000 manuscripts in Greek, Latin and various eastern languages.

AMONG THE RARE manuscripts in the Vatican collection

is a Greek transcription of the Bible of the fourth century, fourth and fifth-century copies of the works of Virgil, and Cicerio's essay "De Republica," and of the Latin poet Terence.

In addition to manuscripts the Vatican Library has 100,000 engravings, maps and other documents.

Because of limited funds the Vatican rarely buys rare items. The last major purchase was during the reign of Pope Leo XIII when he borrowed \$100,000 to buy the more than 10,000 manuscripts which had been collected by the princely Italian Borghese family.

Use of the manuscripts room was higher. A total of 9,307 persons requested 19,228 manuscripts for consultation.

library attendance was 14,287 with 16,781 requests for books.

IN ADDITION to a number of specialized catalogues and indices to help scholars find what they are looking for, the Vatican Library also has a full copy of the Princeton Index of Christian Art, the gift of Cardinal Francis Spellman of New York.

The library's staff includes about 60 persons headed by Cardinal Eugenio Tisserant, Librarian and Archivist of the Holy Roman Church, and Abbot Anselmo Barbareda, a Spanish Benedictine who has been Prefect of the Vatican Library for the past 25 years.

Lenten meditation

I gaze upon the Crucifix And see before my eyes, A sight that seems so very wrong My soul feels paralyzed.

Tears I who thought the evil thoughts So idle and so vain, Yet 'tis my God who crowned with thorns Inflicting so much pain.

Mine are the hands that are so slow In doing what is good, Yet hands that only seek to bless Are stretched, nailed to this wood.

My feet have traveled evil paths And gone so far astray, Yet, 'tis are nailed upon this cross, My God, who is 'The Way.'

'Tis my own heart that is so cold I have You all the more, But 'tis Thy Sacred Heart they pierced To be sure You were dead.

Because it seems so very wrong And hard it seems like lead, My Lord, I know no finite love Could open Heavens Door.

And since I long to show my love And hard it seems like lead, Let me not fear to bear my cross, And follow You each day.

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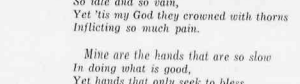
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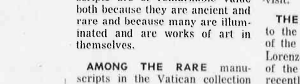
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'DOCUMENTS BIBLE'

Hails Dead Sea Scrolls as 'greatest discovery'

LA CROSSE, Wis.—The Dead Sea scrolls are among the greatest discoveries of all times—if for no other reason than that they document the authenticity of the Bible.

So stated Menahem Mansoor, head of the department of Hebrew and Semitic studies at the University of Wisconsin, in an address at Holy Cross seminary.

The ancient manuscripts were found between 1947 and the present time in caves on the northwest shore of the Dead Sea. The site is believed by most scholars to have been occupied by members of a Hebrew sect known as Essenes.

"The Dead Sea Scrolls have been described as the greatest manuscript discovery of all time, and this is no exaggeration. It was really one chance-in-a-million find," Dr. Mansoor said.

FROM HIS OWN studies and from interviews with leading theologians and archaeologists interested in the subject, Dr. Mansoor said that he can guarantee that "not a single scholar, not a single theologian" accepts the

NAMED LEGATE WASHINGTON — Cardinal Amleto Cicognani, former Apostolic Delegate to the U.S., will be the papal legate to the fourth Inter-American Congress on Christian Doctrine, to be held in Dallas, Tex., November 28 through December 1.



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Mansoor said, scholars have found every book of the Old Testament except the Book of Esther.

Since an Arab shepherd discovered the first scrolls in a cave in 1947, scholars have searched more than 350 caves, 12 of which have yielded material—including manuscripts, artifacts, coins and other relics dating to the period from 200 B.C. to 100 A.D.

"So far, scholars have in their hands more than 10 large scrolls and more than 40,000 fragments. In 1952 they also found two copper scrolls. The material is mostly biblical," Dr. Mansoor said.

He said it would be years before scholars would be able to publish definitive judgments on these finds. "I think that if we do not exercise caution and study the texts a hundred times before publishing them, we may cause more havoc than a badly constructed jet plane — and that would be a spiritually demoralizing havoc," the Egyptian-born scholar said.

"This is one of the main reasons why scholars are slow and cautious in publication. The Dead Sea Scrolls have added a great deal to the history of religion, Dr. Mansoor said.

"New Testament scholars, both Protestant and Catholic, have stated more than once that their discovery has helped to make some of the Christian doctrines better understood."

Some of the similarities between the Scrolls and New Testament writings, he said, "certainly give us a better understanding of Christian origins. They have a considerable bearing on the study of the background of Christianity. One scholar in Harvard found 500 verbal similarities in the Dead Sea Scrolls and the New Testament writings."

U.S. Benedictines aid Latin Nations WASHINGTON—A community of Benedictines from Benet Lake, Wis., are building two agricultural schools, each capable of accommodating 300 boys, as a contribution toward the mission effort in Latin American countries.

HE SAID: "The paramount importance of the scrolls to New Testament study is that they add to our knowledge and understanding of the era and give us a more precise insight into the life and faith of one of the groups of Jewish brotherhoods of that time."



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Put human rights before technology, prelate advises

BUFFALO, N.Y.—Awareness of human rights must accompany advances in industrial technology, Auxiliary Bishop Leo R. Smith of Buffalo declared.

"When the first industrial revolution came, industry made man subservient to the machine," Bishop Smith said.

"Today, with increased automation, we are in danger of having the same thing happen."

Bishop Smith spoke (March 12) at a dinner marking the 70th anniversary of Pope Leo XIII's encyclical "Rerum Novarum," which laid forth the Church's stand on problems of an industrial society.

"Both management and labor must be made to realize that with any technological improvement made, the right of man are far more important than any machine which will increase production," Bishop Smith said.

"The Bishop said the U.S. is in danger of becoming 'a bored nation.'"

"When a man can, simply by pushing a button, set the whole operation in motion and come out with a finished product, this danger is present," he warned.

Bishop Smith said the worker "must always be made more important than the machine he operates and must not fall into that black period when the laborer was considered merely a tool and the machine was considered to be better than he."

The problems created by automation will not be solved "easily or quickly," he commented, and "only labor and management working together in harmony to solve them."

PONTIFF ANSWERS What does the Pope do?

By MSGR. JAMES TUCEK VATICAN CITY—What does the Pope do? For the first time on record a pope himself has answered that question.

In a recent general audience His Holiness Pope John XXIII said that many had asked the question. Then he proceeded to answer it.

ABOVE ALL, he said, the Pope concentrates on "contemplation and prayer with the Lord." He continued:

"Then he listens to his counselors for the setting of the affairs which concern the whole Church. Every day there is happy and sad news, simple questions and delicate questions which the Vicar of Christ examines with his most immediate collaborators, meeting needs requiring actions which must be taken with wisdom, prudence and charity."

"Rome is the center of the Church, but the faithful are scattered everywhere on every continent, and there are works dedicated to a specific activity of a special clarity while other works correspond to the general interests of the whole world."

"This morning, for example, a prelate came to me to tell me of the problems of Latin America and the special needs of that continent, among them the need for creating new dioceses."

POPE JOHN went on to say that the Church is constantly progressing "not towards the cemetery but towards a flowering youthfulness." He said that scarcely a week goes by that there is not a need for new dioceses in some part of the world, for new bishops in new territories or to help those whose work has become too much for them.

The Pope also told about receiving a group of missionary priests and said that the missionary movement is not only still alive, but greater than ever.

In this connection he remarked that "recently the Church has emphasized still more the constant practice of not taking account of race and color. She herself has done this in the naming of bishops and cardinals."

"IT SOMETIMES happens in countries which today are awakening to independence," he continued, "that one encounters difficulties and confusion which may cloud the needed serenity. But serenity will come if one acts and works with the right intention and with the spirit of Christ."

It is the task of the Pope, the Church and the Bishops, he said, to communicate to all Catholics the treasury of God's grace with faith, hope and charity, and to urge to society a sense of truth, charity and peace.

Then he said: "These are the things which concern the Pope, and it is these things that he urges upon others, invoking the grace of God because he wishes to remedy the insufficient number of those who serve the Lord and who are dedicated to the spread of His peaceful reign."

Egypt is scene on unity meeting ALEXANDRIA, U.A.R. — Eastern and Latin Rite bishops and Religious took part with Protestant and Orthodox leaders of Egypt in the third annual inter-denominational meeting on Christian unity here.



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AROUND THE ARCHDIOCESE

Quarterly meeting slated by Richmond DCCW

RICHMOND, Ind.—The spring quarterly meeting of the Richmond Deanery Council of Catholic Women will be held at St. Anne's Church in New Castle on Thursday, April 13. A board meeting will precede the general meeting at 7:45 p.m. Following the meeting, there will be a social hour.

All the clergy and ladies of the deanery are invited to attend. Mrs. Glenn Ringley is deanery president.

St. Ann's Altar Society, of St. Andrew's parish, has scheduled its annual Easter Monday card party in the school dining hall at 8 p.m., April 3. All card games will be played, including progressive sheephead and bunco, played pivot style.

Mrs. Lena Gregg is the party chairman. The YMI and Auxiliary will hold their first membership dance in the downstairs meeting room of the YMI building on Saturday, April 8. Mr. and Mrs. Harry Kepler will furnish the music.

Card games will be played in the recreation room. The quarterly Guest Night for friends of the YMI and Auxiliary will be held in the upstairs ball-room Saturday, April 29, from 9:30 to 12:30 p.m. Music will be furnished by the Leonard District orchestra. Card games will be played downstairs from 8 to 9:30 p.m.

**TELL CITY** Special signs were distributed to business establishments by members of the Bishop Chartrand Council No. 1172 to promote the reverent observance of Good Friday. The Knights of Columbus cooperated with the Tell City Kiwanis Club in promoting the observance.

**ENOCHSBURG** St. John's Communion Class of 1911 will observe their 50th anniversary on Sunday, April 16. The group will attend the 10 a.m. Mass at St. John's Church. Following the Mass, a communion breakfast will be served in the parish hall.



**SPEAKER** — Bishop Andrew Grulka of Gary will give one of the principal addresses at the 23rd Annual Convention of the Archdiocesan Council of Catholic Women in Terre Haute on April 16 and 17. He will speak at a luncheon meeting in the Terre Haute House on Monday, "The Catholic Woman Today," the convention theme.

Sheed

(Continued from page 7) The first reaction this time is amazement that one who had never been to the schools of the rabbis should know so much. The answer they got went straight to the heart of the mystery: "My doctrine is not mine, but His that sent me." And how were they to know that His teaching was God's? The answer was hard: all who really wanted to do God's will would know whether the doctrine was from God or merely the invention of a carpenter from Nazareth.

"Then He asked the direct question—Why did they seek to kill Him? And some of the listeners, strangers to Jerusalem evidently, thought He must be mad: what was this nonsense about people wanting to kill Him? At that, Our Lord spoke of the earlier visit, when those of the stricter sort had in fact tried to kill Him—for heating a paralyzed man on the Sabbath.

**CONTRIBUTORS** THE CRITERION will carry a lot of parish and organizational correspondence and others who have reported news for the current issue. The following names submitted items for this issue: ANNE SULA CRINGER, Sellersburg; MRS. GLENN RINGLEY, Sellersburg; MRS. QUINN GAUCK, Greensburg; MRS. RAYMOND MILLER, Dayton.

Flood and Noah's Ark

(Continued from page 7) Church—the only means of salvation (deliverance) from the divine anger. Here are the everlasting lessons of the Flood—those that should pre-occupy us first and foremost.

Did the Flood achieve its purpose? Why this we mean that mankind began a new way of life —no longer dominated by sin—we may have the answer in the negative. Gen. 8, 21, part of the solitary placed in the "mouth" of God, would give the lie to any other answer.

Here, rather, God's plan of dealing with man is altered: "I will never again destroy every living creature as I have done. The lesson that the author will convey is one of God's patience and mercy with us. If the above-stated question means: Did the Flood account achieve their purpose, we may answer affirmatively. The story is well presented and should deeply impress its readers and win them to a more loyal service to God.

**AFTER THE FLOOD** God enters into a Covenant with Noah and mankind. The Covenant is one of mercy. Never again will God deal with man according to man's guilt. Were God to do so, it would mean the destruction of us all. Whenever we see the rainbow in the sky, we are to think of this. Disasters there may be; great sorrows there may be; tragedies there may be—and our eye is seeing plenty of them—yet if the Covenant with Noah means anything, it means that God is only punishing us part-measure.

This, however, is a general rule and is hardly meant to explain (at least to our complete satisfaction) every concrete and particular instance of human sorrow and tragedy.

The post-Flood account makes a concession to human weakness. Man may now eat meat. The meat that man eats, however, must have the blood drained from it, for blood, as the ancient thought, was the seat of life—and hence sacred to God.

Blood, so important in sealing the Israelite Covenant (Ex. 24, 8ff.), was also used in various ritualistic rites. Our own redemption was partly achieved through Christ's shedding of His blood—but also through His glorious resurrection—this latter aspect being so often neglected.

**IT IS CLEAR** from what follows on the Flood-stories that man continues to sin. Man's abuse of God's tolerant goodness will have much to do with the course that the Old and New Testaments take—not to speak of salvation-history going on right now.

We have been unable to touch on many finer details of the Flood-traditions. What we have said will show how the sacred writers will give an everlasting meaning to one of many ancient floods in the Mesopotamian region.

**Next week: After the Flood.** (Copyright, 1961 The Catholic Reporter)

German youth magazine recalls horror of Nazis

DUESSELDORF, Germany — Germany's Catholic Youth Federation is editing a picture magazine reminding Germans of Hitler's Germany and the totalitarianism of Russia, Germany, the Soviet East Zone.

The magazine, known as Kontraste (Contrast), is an answer to the charges that Germans will not deal with the existence of nazism in Germany's history.

The magazine's first issue carries photos and reports of horrors perpetrated by the Nazi regime. It declares that the past must be faced even though young Germans know little of it.

Kontraste also records how Germans fought bravely and in large numbers against Hitlerism, and gave their lives in that struggle.

It says that more than a million German men and women were thrown into concentration camps before the war for political reasons only, and that in the same period 252,000 men and women who resisted nazism were sentenced by Nazi courts to a total of 600,000 years in jail.

Cardinal Ritter named 'founder'

ST. LOUIS — Cardinal Joseph Ritter, Archbishop of St. Louis, was declared a "founder" of St. Louis University at a testimonial dinner held in his honor at the Jesuit school.

The ceremony (March 22) marked the first time since the early days of the 143-year-old university that anyone has received the designation as "founder."

Seminary given full accreditation by North Central

ST. MEINRAD, Ind.—St. Meinrad Seminary has been accredited by the North Central Association of Colleges and Secondary Schools as a Bachelor's degree-granting institution. Announcement of the full accreditation of the seminary was made during a meeting of the NCA Executive Committee in Chicago, Ill., Friday, March 24.

The high school department (Minor Seminary) has had NCA accreditation for many years. St. Meinrad Seminary has been preparing students for the priesthood for more than one hundred years. During the past five years, enrollment has averaged between 650 and 700 students. More than 2,000 alumni have been ordained to the priesthood, and St. Meinrad lay alumni number close to 5,000.

To offer program on race justice

WASHINGTON — The National Council of Catholic Men has prepared a parish program on racial justice for Catholic parishes throughout the United States.

The program will be launched as a pilot project in parishes of the Diocese of Pittsburgh, where it will be conducted in preparation for the NCCM's national biennial convention July 4 to 7.

The race justice program is developed around the theme "Christian Unity and Racial Prejudice." Theme of the NCCM convention will be "The Apostolic Layman—New Responsibilities in Christian Unity." The race question will be one of the issues discussed at the convention.

VOCATIONS

MADRID — Bishop Leopoldo Eijo y Garay of Madrid revealed in announcing a seminary fund appeal that 150 would-be seminarians were turned away this year for lack of space and funds to support them. The diocese has about 250 seminarians.

FARMER'S VIEW Your best horse

By DANA C. JENNINGS The thing that pushed us into tractor farming was not the clamor of it nor an overpowering progressiveness of the fact that every time a horse died it was our best one. So we bought our first tractor the year we let me out of high school because we'd just lost a fine big mare.

In my short span I've plowed with one horse and a walking plow, scratched corn with two horses and a dodge-em cultivator, turned soil with three horses and sulky plow, held my team while the thresherman let go with the steam whistle. Too, I've hooked up to most of the new-fangled quick-hitches and I've harvested with a self-propelled combine. We keep a pair of cowpokes around for sentiment, for recreation and for working the cattle, but I'd just as soon not go back to the old way.

But today we sell our products in precisely the same way as we did when I was a freckle-nose sprout who had to stand on a box to have the harness over Old Maude's withers: we deliver it and ask what's the price today—like

same way our colonial forefathers' sold theirs. If we don't like the price we still free men—we're free to accept or to load up our stuff and haul it home again. If we'd stick together, pool our production and pool our bargaining strength we'd be updating the marketing system to something close to the modernity of our production equipment. Co-operative bargaining is the best horse in our stable—a horse we haven't even harnessed yet.

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# Crushing taxes levied against Polish Church

BERLIN—Poland's communist regime has struck at the Catholic Church by declaring dioceses, parishes and seminaries "private associations" and thus subject to a 65 per cent tax on funds collected for the past 10 years.

At the same time, the schismatic "National Catholic Church" is to be considered a "public association," and its taxes reduced.

**THE DECREE** of the Council of Ministers has been printed in the official gazette in Warsaw. It made no mention of the Roman Catholic Church by name, but referred only to "private" institutions. The decree was followed up, however, by a letter from the president of the national bank to Church officials informing them that such Church jurisdictions as dioceses, parishes and seminaries will be treated as private institutions.

Unlike the Catholic Church, which embraces over 90 per cent of the people of Poland, the "National Catholic Church" was exempted. So were Jewish congregations, the operations of Pax, the so-called progressive Catholic movement, and the Warsaw club of Catholic intellectuals.

**THE REVELATION** of the 65 per cent tax on Catholic diocesan institutions came six months after

news of similar levies on religious orders and societies. The Red regime last summer started taxing the combined income of all members of religious communities—thus bringing them under the 65-per cent rate, instead of the usual 10-to-15-per cent rate. News of the tax subject to individuals.

News of the tax ruling came as Polish bishops and priests—including some priests who until recently were serving the communist rulers—were rallying to the support of Poland's Primate as Church-State tensions increased.

Cardinal Stefan Wyszyński, Archbishop of Gniezno and Warsaw and Primate of Poland, called on his people on Palm Sunday to show a love of God that is "manly, heroic, an open profession of faith."

**Adequate income for farm workers asked by Vatican**

VATICAN CITY—Farm workers and small landowners must be guaranteed adequate incomes and a share in the social benefits available to workers in industry, a Vatican letter states.

The letter was written by Cardinal Domenico Tardini, Vatican Secretary of State, to the Argentine Social Work in the name of His Holiness Pope John XXIII. Rural problems were the theme of the social work, held in Rosario.

The letter noted that unfortunately "in many countries great masses of our farm workers leave lands and flow into cities, attracted by the glimmer of more stable and less tiring work, by the hope of larger and easier earnings. On the other hand, they enjoy the commodities and attractions offered by the large cities."

Nothing can be done to end this situation, the letter went on, until farm workers "become conscious of the dignity and social usefulness of their mission and until, on the other hand, they are guaranteed suitable and decent living conditions."



**PLAN SPRING WHIRL**—The Mothers Club of Our Lady of Lourdes parish, Indianapolis, will sponsor a "Spring Whirl" in Lyons Hall on Saturday, April 8, beginning at 9 p.m. Tickets and reservations may be obtained from any of the co-chairmen, shown left to right above, Mrs. Daniel Sherwood, Mrs. Richard Sherwood and Mrs. James Ramsey. (Staff photo)

# Report priest executed as 'anti-Castro rebel'

A Catholic priest, arrested recently by the Cuban government as an anti-Castro rebel in the Escambray mountains, is reported to have been executed.

The report of the execution of Father Francisco Lopez Blasquez comes from a Honduras radio broadcast on the basis of uncorroborated Havana reports.

Government controlled newspapers charged Father Lopez Blasquez—a 45-year-old native of Guaman, Spain with being a "direct accomplice" of the rebel leader Evelio Duque.

**THE CATHOLIC** hierarchy has maintained official silence, but Catholic spokesmen described the newspaper charges against the priest as "outrageously ridiculous." They said that his superiors had granted him permission to take care of the spiritual needs of the rebels, just as permission had been granted to priests to care for members of the Spanish army with being a "direct accomplice" of the rebel leader Evelio Duque.

**Math and science group will meet at Providence High**

CLARKSVILLE, Ind.—"New Approaches in Math and Science" will be explored by Emil T. Hoffman, professor of chemistry at the University of Notre Dame, at the first official meeting of the Archdiocesan Association of Science and Mathematics Teachers here next Monday.

The newly formed group will meet at Our Lady of Providence High School from 9 a.m. to 3 p.m., slow time. Also on the program will be a business meeting and sectional meetings.

Mr. Hoffman is director of Freshman chemistry laboratories and student counselor at Notre Dame. In addition, he sponsors the Berg Science Program for South Bend-area high school students and is director of Notre Dame's National Science Foundation Institute for secondary chemistry students.

Sectional meeting speakers include: physics, chemistry—Sister Michaela, O.S.F., of Secunia Memorial High School, "SIDD" Electrical Biology—James Miller of Secunia, "Problems in Biology" Mathematics—Sister Florence Marie, O.S.F., of Marian College, "New Trends in Mathematics," and elementary—Sister Marietta, O.S.B., of Our Lady of Grace Academy. "Newer Methods in Teaching Special Topics of Seventh and Eighth Grade Arithmetic."

President of the AASMT is Father David Kahle of Brute Latin School, Indianapolis.

**Social Studies teachers to meet**

Archdiocesan Social Studies teachers in secondary schools will meet on Monday, April 3, at Brute Latin School, Indianapolis. They will discuss three papers on current problems in social science.

Father Fred Schmitt of Secunia Memorial High School, chairman of the group which was formed last October, has announced the following papers to be presented: "Social Studies Curriculum, Requirements," Sister Marie Kathleen, O.S.F., of Secunia; "Projected Reading Program for Social Studies in Association with English Faculties," Sister Mary Gertrude, S.P., of Schulte High School, Terre Haute; and "Projected Curricular Adjustments in the Field of Social Studies," Father Kenneth Smith of Ladyswood School and Brute Latin School and Father Schmitt.

Group discussion will follow the presentation of the final paper. A business meeting will conclude the afternoon workshop.

# Loans

(Continued from page 1) to religious instruction. It concluded:

"There is a total failure in this proposal to distinguish between those aspects of a school which are involved with religious teaching and those which may not be. This combination of factors when applied to elementary and secondary schools places the proposal beyond the limits of permissible assistance."

**THE ADMINISTRATION** upheld the constitutionality of proposals to lend funds to colleges, including church-related ones, for dormitory and classroom construction.

The constitutional principles are the same, the brief admitted, but it held that "the factual circumstances surrounding the application of the principles are dramatically different."

The different circumstances, it indicated, include the fact that free public education is not available to all qualified college students, the fact that the connection between religion and education is less apparent and religious indoctrination is less pervasive in a sectarian college and the "disastrous national consequences" which could result "from exclusion of or discrimination against" certain private institutions on the grounds of religious connection.

The second stage of the secondary building project, according to present plans, will begin next spring with the erection of Chartrand High School, to be located on Indianapolis' southside adjacent to St. Jude parish on McFarland Road. The building arrangement at Chartrand will be identical with Chartrand, Archdiocesan clergy and Sisters of Providence will staff the coeducational school, which will be opened to freshman students in September, 1962.

Ritter High School, the third new high school, will be erected in 1963 near St. Michael's parish, W. 30th and Tibbs Avenue, on Indianapolis' northwest side. It will be jointly staffed by archdiocesan clergy and Sisters of St. Francis, Oberlinburg.

The organization—directed by the Jesuits—is a leader in Catholic action in Latin America, publishing pamphlets, organizing courses and works of social influence. This marked the second time that secret police broke into the organization's building and arrested several of its members.

**ALSO IN HAVANA**, Cuban communist leader Jesus Solo demanded at a public meeting that priests and counter-revolutionaries be executed. At the same meeting Education Minister Aramaing had blamed the Church for the recent bombing of the Nobel Academy in La Vihoria which injured nine girls.

There are reports in Havana province of Castro militiamen threatening to burn the homes of poor farmers if they continue to attend catechism classes. The report says that the farmers' protests to authorities have been ignored.

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(Continued from page 4) formally before it. In an unanimous decision in 1955 the Court upheld our right to have church schools, and in various decisions since then it has endorsed the right of our parochial school children to tax-paid benefits for health, welfare, etc.; e.g. bus rides and school lunches. In general the principle of indirect aid to the school through the student tax—has been established. The Court recently refused a rehearing of the school's question.

Some of the dicta of Supreme Court Justices (the arguments they give for their decisions or objections) indicate that if a law providing direct aid to parochial schools were brought before the Court it would quickly be declared unconstitutional. But dicta are not law. And until an actual decision is given we cannot be sure.

**FOR ST. PAUL**  
VATICAN CITY—Approximately 300 Catholic scientists have been invited to take part in an international congress of studies on St. Paul, to take place in Rome, September 25 to 30. The meeting, organized by the Pontifical Biblical Institute, is in honor of the 19th centenary of St. Paul's arrival in Rome.

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# Loans

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