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# Pope Paul gives reasons for naming new cardinals

'DUST THOU ART'—The ancient tradition of distributing ashes as a symbol of penance will again be observed in parishes of the Archdiocese next Wednesday as the Church opens the penitential season of Lent. The priest above is Father Joseph Sheets, assistant pastor of St. Patrick's Church, Terre Haute, with Miss Kay Wythe, a member of the parish, receiving the ashes. (Staff photo)

By JAMES C. O'NEILL

VATICAN CITY — Pope Paul VI has told the College of Cardinals that he gave it 27 new members because of the help he needs in the "growing gravity and complexity of the central government of the Church."

At the secret consistory naming the new cardinals (Feb. 22), Pope Paul also told 36 of the older cardinals that he had increased the membership of the Sacred College to a record 103 as a sign of his love and affection for the Church.

In his 1,000-word Latin address at the consistory, the Pope showed concern that his decision to raise the number of cardinals be interpreted correctly. Almost as if answering various objections, he carefully outlined his reasons for the increase.

**TO THOSE WHO** might object that such an increase would lessen the rank of cardinal the Pope declared: "We believe that because of the representative character of the Church which has lately been assumed in a more evident manner by the College of Cardinals, and because of the functions of greater responsibility in ecclesiastical government which are entrusted to it, the number now reached should not seem excessive to anyone. It may still be increased further. We also believe that this fact will not lessen the honor but, on the contrary, will add to the prestige of the Sacred College itself."

**The first reason that had led him to increase membership, Pope Paul said, was "to preserve and add to the excellence and the efficiency of the College of Cardinals."**

Noting the growing complexity of central Church administration, the Pope declared: "Our need increases for your cooperation in the Roman curia or for your support if you are outside Rome and scattered about the world in other concerns of ecclesiastical ministry."

In several parts of his speech the Pope stressed the consultative role of the College of Cardinals. Early in the speech he used the descriptive phrase "this senate of ours."

Later, speaking of increasing the College's efficiency, he signified that "more than adding new honors and privileges, we will have to ask for new services."

**IN A PARENTHETICAL** comment on episcopal collegiality, he said that "(even if it is intended to entrust to the episcopate the exercise of every faculty which is not contrary to the principles of order and conformity on which the united life of the Church must be based)," nevertheless increased membership in the College of Cardinals is needed because of the "growing gravity and complexity of the central government of the Church."

Again as if answering criticism, the Pope stated: "The eyes of the world may regard as a vanity our decision to increase the number and the dignity of the cardinals who will surround the pontifical throne. Instead let the eyes of every Catholic . . . regard it as our concern to show the various members of which the visible body of the Church consists our affection, our esteem and our veneration.

"We wish, in fact, to honor in the brothers whom we join to

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the CRITERION

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## LENTEN LETTER

TO THE CLERGY, RELIGIOUS AND LAITY
OF THE ARCHDIOCESE OF INDIANAPOLIS

Greetings:

We are at the threshold of another Lent, which means that to us is being given one more opportunity to so order our spiritual affairs as to make more secure our eternal happiness. For some of us, this will most certainly be our last Lent. No one of us can promise himself another. Sooner or later death is inevitable. Let us face the fact and prepare for it.

Our Holy Mother, the Church, introduces Lent to us by placing ashes upon our head and repeating the solemn words: "Remember man, thou are dust and unto dust thou shalt return." And she cries out to us in the words of the Prophet Joel: "Thus says the Lord, return to Me with your whole heart, with fasting, and weeping and mourning: Rend your hearts and not your garments, and return to the Lord." Joel 2:12. With these words ringing in our ears, let us in all seriousness begin Lent.

AD·NVTVM·REGINÆ

To help us in our spiritual renovation, the Church encourages us during this Holy Season to intensify our life of prayer, to increase our charities, and to multiply our self-sacrifices and penances.

Without prayer all of our efforts at spiritual betterment will fail. From God must come the necessary graces and He wills that we ask for them. Since we are preparing to meet our Eternal Judge, and Scripture tells us that He will be none other than Christ Himself, Who today lives in our midst on our altars, let us spend more of our time before Him in prayerful exercises. Let us make our attendance at Holy Mass and Communion more frequent and fervent. If we make Jesus our confiding Friend here, we shall have no fear to meet Him as our Judge in the hereafter.

Let us increase our charities and almsgiving so as to counteract the spirit of avarice and miserliness that so often creeps into our souls and changes the earthly goods with which God has endowed us from stepping stones to Heaven to mill-stones that will drag us down to our eternal destruction.

The third Lenten exercise proposed by the Church to aid us in gaining mastery over "our carnal desires which militate against the soul" is the practice of self-denial. High in this category stand fasting and abstinence. So high in the estimation of the Church are fasting and abstinence that She not only advises this form of self-denial but commands it and has issued directives regarding its observance which, in substance, are as follows:

**1. ON ABSTINENCE**

Everyone over 7 years of age is bound to observe the laws of abstinence.

Complete abstinence is to be observed on Fridays, Ash Wednesday, and the Vigils of the Immaculate Conception and Christmas. (May be observed on December 23.) On days of complete abstinence meat and soup or gravy made from meat may not be used at all.

Partial abstinence is to be observed on Ember Wednesdays and Saturdays and on the Vigil of Pentecost. On days of partial abstinence meat and soup or gravy made from meat may be taken only once a day at the principal meal.

**2. ON FAST**

Everyone over 21 and under 59 years of age is also bound to observe the law of fast.

The days of fast are the weekdays of Lent, including Holy Saturday, Ember Days and the Vigils of Pentecost, Immaculate Conception and Christmas.

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## Distribution of ashes set Wednesday

The traditional distribution of ashes next Wednesday, March 3, will usher in the Church's Lenten season marking special preparation for Christ's Resurrection.

Parish churches and chapels will be conducting evening services throughout the Lenten weeks, including Mass, Bible Devotions, Way of the Cross, novenas and public recitation of the Rosary.

**AGAIN THIS** year, Archbishop Schulte has granted permission for the celebration of evening Mass during Lent, at the discretion of the pastor.

In his Lenten Pastoral, to be read this Sunday, the Archbishop reminds the Faithful of the necessity of prayer to achieve spiritual betterment.

**"FROM GOD MUST** come the necessary graces and He wills that we ask for them. Since we are preparing to meet our Eternal Judge, and Scripture tells us that He will be none other than Christ Himself, who today lives in our midst on our altars, let us spend more of our time before Him in prayerful exercises. Let us make our attendance at Holy Mass and Communion more frequent and fervent. If we make Jesus our confiding Friend here, we shall have no fear to meet Him as our Judge in the hereafter."

Penance and almsgiving were also cited by the Archbishop in his letter. Regulations concerning fasting and abstinence are contained in the text, which appears in its entirety in this issue.

## *Pope reveals secret peace 'negotiations'*

VATICAN CITY—Pope Paul VI has revealed that he has made "confidential" approaches to various governments in an attempt to preserve world peace.

He wrote this in a letter to the bishops of war-torn Vietnam where American forces helping in the struggle against communist guerrillas have struck at bases in the communist-ruled north.

After recalling his public appeals for peace, the Pope said:

"With the same solicitude we have endeavored to approach or to bring to us representative personalities of various governments in a confidential way to urge them to contribute to an honorable and peaceful solution of the various international difficulties which cannot fail to worry us gravely."

(In Washington, White House Press Secretary George E. Reedy responded to a question about whether Pope Paul had communicated with President Johnson on the Vietnam situation replying, "Not that I know of.")

The Pope assured the Vietnamese bishops he would continue his efforts "to obtain the tranquility of your beloved country as well as to foster peace in the whole world." His letter, dated Feb. 13, was published a week later.

Pope Paul began by acknowledging a message from the Vietnamese bishops who had gathered in a general conference. Their words, said the Pope, "echoed in our soul as an appeal coming from many of our sons who expect from the Common Father in their many great miseries."

He then spoke of his anguish at witnessing, "far away in body but very near in spirit," the bloody struggle in Vietnam.

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*CZECH 'SURPRISE'*

## Freed Cardinal Beran in Rome for Red Hat

By PATRICK RILEY

ROME—After more than 15 years of internment and restriction by Czechoslovakia's communist government, Cardinal Josef Beran of Prague was allowed to come to Rome three days before he was made a member of the Sacred College by Pope Paul VI.

His first statement on arriving here (Feb. 19) was to thank the Pontiff for his elevation and say it showed the Pope's "love for my dear country and all the Catholics of Czechoslovakia."

The new cardinal came here only three days after he had been described by a Western newsman as "a virtual prisoner" of the communists.

Cardinal Beran reached Rome's Fiumicino airport in a Soviet-built Czechoslovak TU104 jetliner accompanied by Msgr. Agostino Casaroli, papal undersecretary of state for extraordinary ecclesiastical affairs and the negotiator of last September's agreement between the Holy See and communist-ruled Hnugary. Msgr. Casaroli has for months been negotiating also with the Czechslovak government.

**THE MORNING** after his arrival Cardinal Beran was driven to the Vatican in a Vatican-owned black Mercedes. Pope Paul was waiting for him at the door of his official apartment. He embraced him and led him into the apartment, where the two conversed for half an hour.

The Pope presented a gold pectoral cross to the prelate and received from him a Bohemian crystal vase etched with images of Bohemian saints.

After leaving the Pope the cardinal paid the customary visit to the Papal Secretary of State, Cardinal Amleto Cicognani. He then continued to St. Peter's basilica, where he prayed before the statue of St. Peter and, like thousands of pilgrims, leaned over to kiss its foot as a token of fidelity to Peter and his successors in the Papacy. Overcome by emotion, he leaned his head against the foot in silence.

**With tear-filled eyes the once-captive prelate looked at the tiers of benches where his fellow bishops have been sitting in the Second Vatican Council, which he has not been allowed to attend. At the next and final session he will sit up front among the cardinals.**

Cardinal Beran then descended into the lower level of the basilica, where he prayed before the tombs of St. Peter, and Popes Pius XI, Pius XII and John XXIII.

(It has often been affirmed in print, and in Vatican circles it is taken for granted, that the Prague archbishop was among three cardinals Pope John XXIII named "in petto" (in the heart)—without revealing their identities — before his death. Even if this were proved so, Cardinal Beran would remain a cardinal created by Pope Paul.)

Before stepping back into his car the Czechoslovak prelate spoke briefly to journalists, telling them among his many hopes is to go to Padua to visit a priest who was an inmate with him in the nazi concentration camp at Dachau during World War II.

**AT ALMOST** the same time as the cardinal's arrival here, the Holy See announced that at his request, Pope Paul had named an apostolic administrator "sede plena" for the Prague archdiocese. If the cardinal's return to his See were foreseeable, this appointment would not have been necessary. It pointed unmistakeably to an arrangement between the Holy See and Czechoslovakia, whose official news agency CTK, announced that Cardinal Beran "will remain in Rome permanently."

**Throughout the years of the cardinal's confinement by the communist government, no administrator was named. But the term "sede plena" (while the See is occupied) to describe the administrator means that Cardinal Beran retains title to the Prague archdiocese.**

A Vatican source commented that if, as seems probable, the Holy See has yielded to the Czechoslovak government on the question of the cardinal's return to Prague, the government has yielded by agreeing to the appointment of an administrator whom it had previously prevented from taking part in the government of a diocese.

The administrator, Bishop Frantisek Tomasek, had not been allowed by the communist regime to fulfill his duties as auxiliary bishop of Olomouc. Consecrated secretly in 1949, he was jailed for a time but was allowed to attend all three sessions of the ecumenical council at the Vatican. He has been serving as a parish priest in Moravska Huzova. CTK reported that Bishop Tomasek had taken an oath of allegiance to the Czechoslovak Socialist Republic.

**CARDINAL BERAN** was greeted at the airport by Archbishop Antonio Samore, papal secretary for extraordinary ecclesiastical affairs; Father Pasquale Macchi, the Pope's personal secretary; and Msgr. Luigi Bongianino, the papal

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## Annual Lenten Forum is slated at Chatard

The northside Indianapolis parishes will let women have their say in the second annual Lenten Forum, to be held at Chatard High School on the Wednesdays of Lent.

Four nuns, two priests and four lay men and women will share the platform in the popular series entitled "Questions of the Day."

Father Charles Frazee, Ph.D. Cand., of Marian College, will begin the series at 8:15 p.m. March 10, with "Do Catholics Mix Fact and Faction?"

**THE FOLLOWING** Wednesday evening, Sister M. Gertrude, O.S.B., Spanish instructor at Chatard, will moderate a panel discussion entitled: "What Is Really Happening in Latin America?"

Panel members include: Mrs. Edward Hegarty, a native of Peru now serving as Peruvian consul in Indianapolis; Preston Woolf, prominent Indianapolis industrialist and world-traveler; and Dr. Rogelio Riquelme, a former Cuban lawyer now teaching at Chartrand High Schol, Indianapolis.

"What Is Next at Vatican II?" will be answered on March 24 by Father Raymond T. Bosler, S.T.D., pastor of St. Thomas Aquinas parish and editor of The Criterion. Father Bosler, a council peritus, has attended all three sessions and written extensively on council activities.

**GILBERT** Tutungi, Ph.D. Cand., on leave from Marian College for doctoral studies at Indiana University, will discuss "Is There A New Look in Communism?" on March 31.

"Are Sisters Coming or Going?" is the provocative topic which will be discussed by a trio of nuns on April 7. Panelists include: Sister Mary Karen, O.S.F., Ph.D., dean of Marian College; Sister Evelyn, O.S.B., M.S., supervisor of Catholic School Office; and Sister Marie Kevin, S.P., M.A., English instructor at Chartrand High School.

The public is invited to all sessions of the Forum. There will be no admission charged.

## Hits elevation of patriarchs

ROME—Not all Eastern-rite bishops were happy at the elevation of three Eastern-rite patriarchs to the College of Cardinals.

Melkite-rite Cardinal Maximos Saigh's vicar for Egypt, Archbishop Elie Zoghby, announced his resignation in protest, according to reports received here.

Archbishop Zoghby was reported to have complained that the election of a patriarch to the College of Cardinals constitutes "a negation of the patriarchal institution and of its traditional rights in the Church."

## Unity head welcomes 'dialogue'

GENEVA—The head of the Church's Secretariat for Promoting Christian Unity has officially told the World Council of Churches that the Holy See fully accepts the council's proposal to create a joint committee with Catholic representatives to find ways of achieving interfaith dialogue and collaboration.

Cardinal Augustin Bea made the Holy See's decision known in a speech (Feb. 18) at the headquarters of the WCC here. He came at the invitation of the world council's secretary general, the Rev. Willem Visser 't Hooft.

Cardinal Bea said the Holy See "greets with joy and fully accepts . . . the proposal made by the central committee of the World Council of Churches at Enugu (Nigeria) last month."

The proposal would establish a mixed committee of eight WCC representatives and six Catholics to explore the possibilities of closer ties between the two bodies.

**CARDINAL BEA** said the creation of the committee "corresponds very well with the letter and the spirit of the (Second Vatican Council's) Decree on Ecumenism." He predicted it would "give excellent results both in the field of mutual collaboration for the solution of the great and urgent problems of our day and age, and also in that of dialogue."

He observed that the committee's job would not be to make decisions but merely to survey principles and methods of dialogue and collaboration. The results of the committee's labors will be submitted, the cardinal said, "to those responsible on both sides for further examination and decision."

**The cardinal described his visit to the WCC headquarters as historic. He said the meeting was "preceded by long preparation, not so much of a technical as of a psychological nature."**

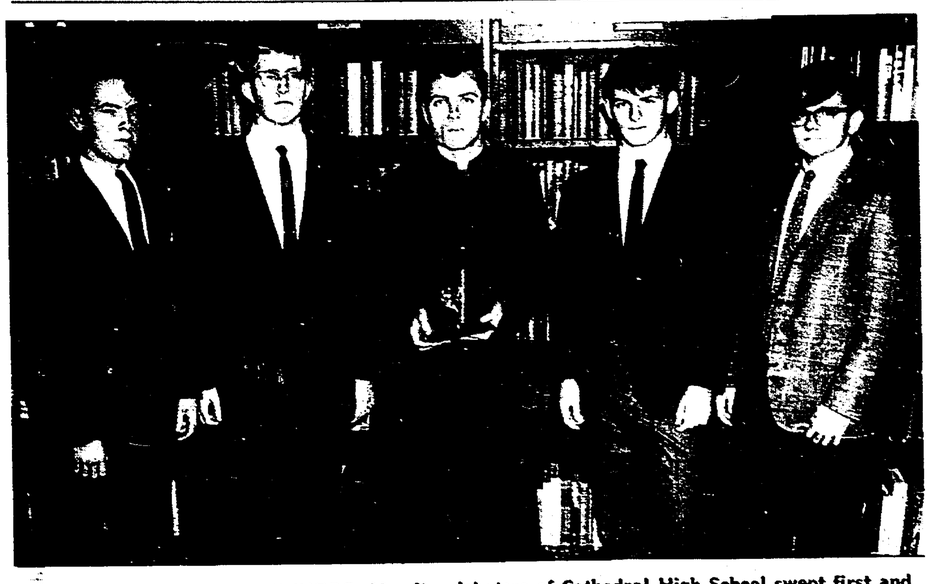
He identified these preparations as "the whole series of contacts made and developed in these last five years since the foundation of the Secretariat for Promoting Christian Unity, both with many of the churches which are members of the council and also with the council as such . . ."

Of these, the cardinal continued, the most important were the prolonged contacts made during the Second Vatican Council.

Cardinal Bea attributed the overwhelming conciliar vote in favor of ecumenism (there were

(Continued on page 9)

NEW ALBANY LIBRARY OBSERVANCE—The St. Thomas Aquinas Library, New Albany, is observing Catholic Book Week this week with special activities. The observance winds up Saturday with the library playing host to the Sisters of the Deanery. Shown above at the special Open House held last Sunday are Msgr. James Jansen, library moderator, and Louise Livingston, librarian. The book on the Papacy is a recent library acquisition. Mrs. Gertrude Kleer is library president-elect, succeeding Miss Edith Tighe.



DEBATE SECTIONAL WINNERS—Varsity debaters of Cathedral High School swept first and second place in competition last week at Speedway High School. The trophy winners, both teams, will advance to the regional tournament on March 20 in New Castle. Shown above with Brother John Aubry, C.S.C., debate coach, are (from left): John Boyle, Frank Harrold, Joseph Atkinson and James Sheehan. Third place in the tournament was taken by debaters from St. Agnes Academy.

# ARCHBISHOP'S SCHEDULE

*Unless otherwise indicated, the following appointments are Confirmation:*

**Saturday, March 6** — Terre Haute Deanery Conference, 10 a.m.

**Sunday, March 7**—Indianapolis: Nativity, 2 p.m.; St. Bernadette, 4 p.m.; Holy Cross, 7:30 p.m.

**Tuesday, March 9**—Indianapolis: North Deanery Conference, 3 p.m., at Chatard High School.

**Wednesday, March 10**—Indianapolis: South Deanery Conference, 2 p.m.

**Friday, March 12** — Bedford Deanery Conference (at Bloomington), 10 a.m.; Tell City Deanery Conference, 3 p.m.; St. Meinrad, Tonsure, 8 p.m.

**Saturday, March 13**—St. Meinrad, Minor Orders, 8 a.m.; St. Meinrad Parish, 2 p.m.; Tell City, 7:30 p.m.

**Sunday, March 14**—St. Meinrad, Subdiaconate and Diaconate,, 8 a.m.; Lanesville, Dedication of New School, 4 p.m.

**Monday, March 15**—New Albany Deanery Conference (at St. Mary), 10 a.m.

**Saturday, March 20**—Connersville, 7:30 p.m.

**Sunday, March 21**—Richmond: Holy Family, 9 a.m.; St. Mary, 2 p.m.; St. Andrew, 7:30 p.m.

**Monday, March 22**—Richmond Deanery Conference (at St. Andrew), 10 a.m.; Lawrenceburg Deanery Conference (at Brookville), 2 p.m.; Brookville, 7:30 p.m.

**Tuesday, March 23** — Batesville, 8 a.m.; North Vernon Deanery Conference, 11 a.m.

**Thursday, March 25**—Columbus, Ohio: Installation of Bishop Carberry.

**Sunday, March 28** — Indianapolis: St. Matthew, 2 p.m.; St. Andrew, 4 p.m.; St. Lawrence, 7:30 p.m.

**Sunday, April 4**—Indianapolis: St. James, 2 p.m.; St. Catherine, 4 p.m.; Sacred Heart, 7:30 p.m.

**Sunday, April 11** — Indianapolis: Cathedral, Blessing of Palms, 11 a.m.; Greenwood: Our Lady of Greenwood, 3 p.m.; Indianapolis: St. Jude, 7:30 p.m.

**Thursday, April 15**—Indianapolis: Cathedral, Blessing of Holy Oils, 9:30 a.m.

**Sunday, April 18** — Indianapolis: Cathedral, Pontifical Mass and Sermon, 11 a.m.

**Sunday, April 25** — Indianapolis: St. Simon, 2 p.m.; Holy Spirit, 4 p.m.; Our Lady of Lourdes, 7:30 p.m.

**Tuesday, April 27** — Midwest Canon Law Convention, 7 p.m.

**Sunday, May 2**—St. Meinrad, Ordinations.

**Sunday, May 9**—Indianapolis: St. Roch, 2 p.m.; St. Mark, 4 p.m.; St. Patrick, 7:30 p.m.

**Tuesday, May 11**—N.C.C.W. Convention.

**Wednesday, May 12**—N.C.C.W. Convention.

**Sunday, May 16**—Indianapolis: St. Philip Neri, 2 p.m.; Little Flower, 4 p.m.; St. Francis de Sales, 7:30 p.m.

**Sunday, May 23**—Terre Haute: St. Benedict, Centennial.

**Tuesday, May 25**—Oldenburg: Immaculate Conception Academy, Graduation, 10 a.m.

**Thursday, May 27**—Indianapolis: St. Michael, 7:30 p.m.

**Friday, May 28**—Clarksville: Providence High School, Graduation, 8 p.m.

**Sunday, May 30** — Madison: Shawe Memorial High School, Graduation, 3 p.m.

**Monday, May 31**—North Vernon: Golden Jubilee of Very Rev. Omer Eisenman, V.F., 11 a.m.

**Wednesday, June 2**—Indianapolis: Sacred Heart Central High School, Graduation, 8 p.m.

**Thursday, June 3**—Indianapolis: Scecina High School, Graduation, 8 p.m.

**Friday, June 4**—Indianapolis: Ladywood, Graduation, 10 a.m.; Beech Grove: Our Lady of Grace Academy, Graduation, 8 p.m.

**Saturday, June 5**—Indianapolis: Chatard High School, Graduation, 7:30 p.m.

**Sunday, June 6**—Indianapolis: Marian College, Graduation, 3 p.m.; Terre Haute: Schulte High School, Graduation, 8 p.m.

**Monday, June 7**—St. Mary-of-the-Woods College, Graduation, 10 a.m.; Indianapolis: Cathedral High School, Graduation, 7:30 p.m.

**Tuesday, June 8** — Indianapolis: St. Agnes Academy, Graduation, 8 p.m.

**Wednesday, June 9**—Indianapolis: St. Mary Academy, Graduation, 8 p.m.

**Sunday, June 20** — Indianapolis: St. Vincent School of Nursing, Graduation, 3 p.m.

**Friday, June 25** — Beech Grove: Our Lady of Grace Veiling and Perpetual Vows, 9:30 a.m.

**Sunday, June 27** — Indianapolis: St. Patrick, Centennial, 5 p.m.

**Sunday, July 4**—Beech Grove: Our Lady of Grace, Temporary Vows, 9:30 a.m.

**Thursday, Aug. 12** — Oldenburg, Profession.

**Sunday, Aug. 15**—St. Mary-of-the-Woods, Profession.

## BISHOP PINGER'S SCHEDULE

**Sunday, March 7**—Indianapolis: St. Ann, 3 p.m.; St. Joseph, 7:30 p.m.

**Saturday, March 13** — Terre Haute: St. Ann, 2 p.m.; Sacred Heart, 7:30 p.m.

**Sunday, March 14** — Terre Haute: St. Margaret Mary, 7:30 a.m.; Gibault Home, 10 a.m.; St. Benedict, 2 p.m.; St. Patrick, 7:30 p.m.

**Saturday, March 20**—Jeffersonville: Sacred Heart, 2 p.m.; Clarksville: St. Anthony, 4 p.m.; New Albany: Holy Trinity, 7:30 p.m.

**Sunday, March 21**—New Albany: Holy Family, 10:30 a.m.; Our Lady of Perpetual Help, 2:30 p.m.; Shelbyville: St. Joseph, 7:30 p.m.

**Sunday, March 28**—Indianapolis: Holy Angels, 3 p.m.; St. Bridget, 7:30 p.m.

**Sunday, April 4**—Indianapolis: St. Christopher, 3 p.m.; St. Gabriel, 7:30 p.m.

**Sunday, April 25** — Indianapolis: St. Pius, 3 p.m.; Christ the King, 7:30 p.m.

**Sunday, May 9**—Indianapolis: St. Monica, 3 p.m.; St. Joan of Arc, 7:30 p.m.

**Sunday, May 16**—Indianapolis: St. Luke, 3 p.m.; Immaculate Heart, 7:30 p.m.

**Sunday, May 23**—Indianapolis: St. Rita, 3 p.m.; Beech Grove: Holy Name, 7:30 p.m.

*WOMAN ARCHEOLOGIST*

# Concludes that bones under Vatican are definitely those of Saint Peter

By REV JOHN P. DONNELLY

VATICAN CITY—A professor at Rome University claims to have conclusive evidence that bones discovered under the high altar of St. Peter's basilica are those of the prince of the apostles.

The findings are spelled out in a book published by the Vatican Polyglot Press. The author, who also discovered the bones, is Prof. Margherita Guarducci, who holds the chair of epigraphy and Greek antiquities at the university.

The excavations leading to the present findings began in the old Roman burial ground under the Vatican basilica in 1940 with the authority of Pope Pius XII. They continued until 1950, when the existence of St. Peter's tomb was established to the satisfaction of most archeologists. But the tomb was empty.

Now, says Prof. Guarducci in her book, that problem is solved. "The relics of Peter are under the Confession of the Vatican basilica." The Confession is the site under the main altar traditionally held to be the final resting place of St. Peter's remains.

**SHE CLAIMS** the original tomb was empty because in the days of the first Christian emperor, Constantine, the bones were removed to a hiding place inside walls marked with graffiti—markings scratched in the plaster with sticks of graphite and other objects—which were then enclosed inside a monument raised by Constantine in honor of the apostle. The hiding place was only six feet above the old tomb.

Graffiti found in the excavations under St. Peter's give evidence of the devotion of early Christians to St. Peter in that particular spot. The name of the apostle appears several times in the walls, linked usually with that of Christ. Some inscriptions actually indicate that the tomb of Peter is nearby, giving further weight to Prof. Guarducci's findings regarding the actual burial site.

**The basilica erected by Constantine in honor of St. Peter dates from the fourth century. Excavators have discovered what are believed to be its ruins directly under the present basilica, which is 400 years old. Predating Constantine's basilica was a monument built by the same emperor enclosing a small chapel over the apostle's tomb.**

The contents of the hiding place discovered by Prof. Guarducci consist of the remains of one man, 60 to 70 years old, and evidently of strong build. There was also some earth with the bones which on analysis proved to be identical with the earth found in the primitive tomb.

**ARCHEOLOGIST** Guarducci also discovered fragments of purple cloth with threads of pure gold. These she says are evidently remnants of a precious cloth in which Peter's bones were wrapped before being sealed in the new hiding place.

Inside the wall above the hiding place were carved the words, in Greek: "In here is Peter." Written before the hiding place was sealed, this is the key discovery in support of her thesis, says Prof. Guarducci.

**The martyrdom of the prince of the apostles, according to most authoritative sources took place in the Circus of Nero on the Vatican hill around the year 65.**

Prof. Guarducci says she reached her conclusions regarding the identification of the martyr's relics by coordinating the results of her historical archeological and epigraphy research, and with the collaboration of various experts in experimental sciences. Particularly valuable, she says, was the contribution of Prof. Venerando Correnti, who holds the chair of anthropology at Palermo University.

ST. PETER

The bones discovered consist of half a skelton and fragments of a skull. She says the fact that remains are only partial can be attributed to damage done to the original tomb at the time of the construction of the so-called "red wall" in about 160 A.D. This wall—called red because of the color of the plaster used to cover it, now largely fallen off—apparently was built to fix boundary lines of the various burial places in the area.

Another possible reason Prof. Guarducci gives for the partial remains could be disintegration of the bones or infiltration of subterranean waters. The removal of the bones to the hiding place 72 inches above the tomb was decided on, she holds, in order to safeguard them in a dry place and to protect the better against possible violation.

**PROF. GUARDUCCI** has been involved in archeological excavations under St. Peter's basilica from the start of the new work a quarter-century ago. She is the author of three previous books on the subject: "The Graffiti Under the Confession of St. Peter's in the Vatican," published in 1958; "The Tomb of Peter," 1959, and a small book called "The Tradition of Peter in the Vatican in the Light of History and Archeology," issued in 1963.

In 1957 her research on the old cemetery under St. Peter's was published in the minutes of the Pontifical Academy of Archeology under the title, "Documents of the First Century in the Vatican Necropolis."

**The Vatican City daily newspaper, L'Osservatore Romano, in commenting on the present book, said that "without question it is more important than the previous volumes, and it is a notable contribution on this subject."**

The tomb discovered during Pope Pius XII's excavation is situated directly beneath the chapel of the Confession, which is right under the basilica's high altar. Steps lead down to it from the floor level, and vigil lamps burn there constantly. Pilgrims to the basilica stop to pray at the Confession. Beneath this chapel is the "Clementine chapel," which many pilgrims obtain permission to visit, so they can pray in this spot held to be closest to Simon Peter's tomb. But it is more difficult to obtain permission to visit the cemetery below this, where the actual tomb in question is situated.

# *Newman Movement marking 50th year*

WASHINGTON — The organized work of the Catholic Church among students in the secular academic community marks its 50th anniversary this year.

The National Newman Apostolate has been observing this as "Cardinal Newman Week" in memory of the 19th century English convert and scholar whose work inspired the movement.

From humble beginnings in 1915 when a "Federation of College Catholic Students" was loosely formed to assist the 15,000 Catholics at secular colleges and universities, the movement has grown to a multi-faceted organization facing the challenge of offering spiritual and academic help to an estimated 820,000 Catholics at state and private, non-Catholic institutions of higher learning.

**THE ARMY** which the Church has marshaled for this task grows yearly, now counting 1,022 priests, 203 Newman Centers, 18 lay volunteers from the Extension Society, 12 Sisters at seven centers and a variety of programs on at least 968 campuses.

Officials admit this force must grow as dramatically in the coming years as it has in the past. Priests assigned as full-time chaplains and the number of centers have doubled in the past decade.

However, only 90 of the 203 centers are rated "reasonably adequate," only 250 priests are full-time chaplains and most Newman efforts still have an adequate amount of only the basic element: students, whose total now is double the number in all U.S. Catholic colleges and universities.

In its 50 years, the Newman movement has multiplied six times. It now includes distinct units of students, chaplains, faculty members, alumni, members of an honor society and a fund-raising foundation.

These are united under a single office, the National Newman Apostolate, which is a section of the Youth Department of the National Catholic Welfare Conference.

**CARDINAL** John Henry Newman was closely associated with Oxford University, England. He planned unsuccessfully to found a Catholic student group there.

Three years after his death in 1890, one was established, not in his homeland, but by a group of Catholic students at the University of Pennsylvania. The Newman name remained attached to such groups through the years.

The month's anniversary celebration will climax February 27, which the Newman movement has designated as "Pax Romana Day" in tribute to the international organization of Catholic students and intellectuals.

MARIAN LECTURES—Two priests will appear on the continuing Marian Lecture series next week at the Indianapolis college. Father John Powell, S.J., left, of the Bellarmine School of Theology, North Aurora, Ill., will speak on "Conservatism" at 8:15 p.m. Tuesday, March 2, in the "Forces and Drives in 20th Century Catholicism" series. Father Bernard Head, of Marian's theology department, will discuss Joseph Conrad's "Heart of Darkness" at 8:15 p.m. Thursday, March 4. Tickets to individual series lectures are available at the door.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THERESA MURRAY

INES BISCHOFF

# *Comely 'imports' enhance CYO unit*

By MARJORIE DUTTON

Two attractive young women—one from Ireland and the other from Germany—are giving the East-side Senior CYO in Indianapolis an international flavor.

Miss Theresa Murray (she's the Irish lassie, to be shure) and Miss Ines Bischoff (eine Berliner) joined the CYO group shortly after coming to Indianapolis to join the army of "career women," and they find it has served admirably to solve their "social problems."

The girls, who met through the CYO and are now close friends, have something in common: they are both employed in downtown department stores. Theresa resides with an uncle and aunt in Little Flower parish, while Ines is lodging with friends of her younger sister, who attended St. Agnes Academy last year under the Student Exchange Program. Theresa has been a "Hoosier" for about a year and Ines only about five months. They don't plan to return home for "at least another year."

**THERESA** exudes Irish charm, while Ines has a Germanic comeliness that gives her a striking appearance. The girls' personalities differ in many ways . . . Ines is outgoing, spontaneous and impulsive, while Theresa is calm, deliberate and a little more subdued. In spite of the differences, they are warm friends and share many good times together.

They say that the Senior CYO program is an ideal way for young people to get acquainted with others of their Faith. "I met a girl who invited me to a CYO meeting and was surprised to find we had so much fun," Theresa said. "I joined the organization as soon as I could."

**BOTH GIRLS** like the American dating habits. "Couples go steady in Germany the same as they do here," Ines said. "What I like about America is that you don't **HAVE** to go steady."

**"What puzzled me most when I first came here were the American coins," Theresa remarked. "It seemed that a nickel should be worth more than a dime because it is larger, and the same for a penny," She's accustomed to the money now.**

Both girls come from large families and quite often get "little homesick pangs." Ines' father is a chiropodist in a West Berlin hospital. Theresa's family are farmers in Galway, on the west coast of Ireland. "When I see such good bargains at the store, I'm able to send special clothes to my sisters at home," Ines said. She is one of five children, and Theresa's family has six children.

**They know little about American politics, but seem eager to learn. They reminisced about President Kennedy. "When he was in Ireland, I stood within reaching distance of him," Theresa said. "I know I'll never be so thrilled again in my life."**

"When he died, West Berlin was in state of shock," Ines added. "The only time I can remember other than Christmas that the Berliners put candles in their windows was that night. Then, there was this long procession of almost everybody in the city . . . carrying torches and just walking, not saying a word. I know Germany mourned his death as much as America did."

**A RECENT** trip to the Indiana State Legislature was an exciting time for the pair. They visited the Senate while it was in session and were able to meet the majority leader in the House.

Next time they want to meet the governor . . . and it's likely they will.

Begorrah . . . and auf wiedersehen.

● *VIEWING WITH ARNOLD*

# Latest French movie 'minor masterpiece'

By JAMES W. ARNOLD

Of all the French New Wave film directors, American audiences are most likely to understand and appreciate 34-year-old Jacques Demy, who makes movies the way they might have been made in Hollywood if there had been no such thing as original sin.

Since leaving his apprenticeship in short subjects (one of which was a study of the Curé of Ars), he has directed only three full-length films. The first two ("Lola," "The Bay of Angels") got little exposure here, but the latest, "The Umbrellas of Cherbourg," won the grand prize at Cannes and will soon be making the rounds of art houses.

**"Umbrellas" is a minor masterpiece: its goals are modest, but it achieves them as perfectly as humans have a right to expect.**

Only one element is likely to disturb U.S. customers, bred on Humphrey Bogart realism. The dialogue is entirely in song. But the gentle music, far from the noisy histrionics of opera, combines with charming color photography to elevate a routine ladies, magazine story into art.

Demy and composer Michel Legrand have made a sight-and-sound poem out of an ill-fated teen-age romance that might easily, in other hands, be maudlin or depressing and sordid. The blonde girl (Catherine Deneuve) is as glistening as a stretch of ocean beach on a bright summer day; the boy (Nino Castelnuovo) has an honest, hardy innocence that has become as rare in movies as prostitutes with hearts of stone. They believe they are in love, with that intoxicating certainty and pure joy that is the special property of the young. They are destined to face reality, but the confrontation ultimately uplifts the spirit of both characters and audience.

The boy is drafted to serve in Algeria, and the girl gives herself to him in the agony of what seems to them a tragic farewell. The act seems natural and exciting to them, but it proves to be the main source of unhappiness in their lives. (The departure scene, enhanced by Legrand's loveliest music, will probably go down as a classic: the camera moves away with the train as Miss Deneuve stands alone on the platform, bravely watching, at the focal point of the converging lines of track, her figure diminishing, like her soul, to a mere speck).

**Once gone, he fails to write. The pregnant girl tries to keep his memory fresh, but finds, as she says in a line of insightful dialog, that it is not really him she remembers but his image in a snapshot. Under pressure from a practical-minded mother, she marries a kind and wealthy young suitor.**

When the hero returns, he is, man-like, enraged to find that she has not waited, and that he and his world have grown older. (The mood is nicely expressed when he finds the umbrella shop where she worked has been converted into a laundromat). Eventually another girls saves him from despair, and in a finale that sings with understated truth, the original lovers, each contentedly married, meet casually at a gas station in a gentle snow which seems to purify and forgive.

●

Among the film's many remarkable qualities is that, for all the unreality of the musical format and the extravagantly colored interior sets, the couple and their problems seem real. In fundamentals if not in specifics, we have all shared their experiences and those of other major characters: the exasperated mother mourning for her own lost youth, the aging relative powerless to help a loved one, the friend whose love is not returned.

Life is lived and endured. Demy seems to say, with more compassion than bitterness, and with beauty that balances the despair. This view may not endear him to avant-garde cynics, but others may well feel that this graceful, pleasant little film comes closer to being truly adult than many that are so advertised. Incidentally, the opening titles, in which we see from above multi-colored umbrellas passing along cobblestoned streets in the rain, is the first of many treats for the eyes.

**(Legion of Decenecy: A-3—morally unobjectionable for adults.)**

* * *

Those who hunger to see the Scriptures on film are likely to have their fill this year. Besides "The Greatest Story Ever Told," which should be running in all major cities by Easter, three other Biblical films are hanging over our heads.

Perhaps the best publicized is Dino ("Barabbas") DeLaurentiis' production of "The Bible," now being completed in Italy under the directorial hand of John Huston. This epic, scheduled to premiere here late this year, covers the first 22 chapters of Genesis. It is the remnant of an original plan to "do" the entire Old Testament in four 3½-hour segments, each by a different director.

Word from insiders is that Huston, working with an impressive array of talent ranging from composer Igor Stravinsky and writer Christopher Fry to actors Richard Harris and Peter O'Toole, may come up with something artful. For what it may portend, Huston has commented: "No, I don't believe in God, but I am religious about the Bible as literature."

Scheduled for revival is "The Redeemer," a 1959 film shot in Spain on a big budget for Father Patrick Peyton's Family Rosary Crusade. Now owned by Twentieth Century Fox, the film has not been previously released because of opinions that it was anti-Jewish. In the atmosphere of Vatican II, this would hardly seem the proper time, but there is a tide of Biblical publicity that may help at the box-office.

●

Finally, there is "The Gospel According to St. Matthew," the Italian film which won the 1964 grand prize of the International Catholic Film Office in competition with such films as "The Umbrellas of Cherbourg" and "8½." Much is expected of this movie, made by Pier Paolo Pasolini who is, oddly enough, an avowed Marxist.

A British reviewer found its conception good: "a sort of cinema-verite story of Christ, with the sermons delivered harshly and flatly, the miracles treated as simple matters of fact, and all the characters seen as rough, untutored peasants." But the same critic goes on to castigate the film for sentimentality, clumsiness, vulgarity, and "yawning boredom."

THE CHURCH AND THE WORLD

# *'The might of right'—Rap textbook law*

## The Vatican

♦ Pope Paul VI sounded a note of sadness and preoccupation in his weekly general audience, admitting to sorrows "which at times resemble agony" in the fulfillment of his duties. Among the most acute of these sorrows he said is "unfaithfulness of some good people who forget the beauty and gravity of the pledges which link them to Christ and His Church." Another, he said, is "the sorrow of seeing the thinking of the Church misunderstood and its charity rejected."

♦ Men today must educate future generations "to have confidence in the might of right rather than in the right of might." Pope Paul thus summed up the problem of peace in our time and the future in a brief talk from his window overlooking St. Peter's Square. To some 20,000 visitors the Pope recommended they pray to Our Lady, Queen of Peace, to attain the goal of peace.

♦ Two representatives of Orthodox Patriarch Athanagoras of Constantinople have left for London after a series of talks at the Vatican with Pope Paul and the Secretariat for Promoting Christian Unity concerning Orthodox-Catholic relations. In London, they will meet with Anglican Archbishop Michael Ramsey of Canterbury, primate of the Church of England.

♦ India has raised its diplomatic mission to the Holy See from the status of a legation to that of an embassy. According to normal procedure, the Vatican has reciprocated by raising its own mission to India from an internunciature to a nunciature. India's legation is located in Berne, Switzerland. Whether the new embassy will move to Rome was not announced.

## At home

♦ PROVIDENCE, R.I.—Rhode Island's two-year-old law permitting the loan of textbooks in some subjects to students of private and parochial schools was challenged here in Superior Court. Passed in 1963, the state law permits free loan to private and parochial school students of textbooks in mathematics, science and foreign languages. Choice of texts and their distribution is controlled by local public school boards.

♦ LANSING, Mich.—Landmark legislation to provide equal auxiliary services for all Michigan school children has been introduced in the legislature, carrying the signature of every state senator. It marked one of the rare instances in which policy-making legislation has received 100 per cent endorsement in the Senate. The legislation would provide that state and local auxiliary services for the health, safety and welfare of children should be provided to all, regardless of the school they attend.

♦ SANTA FE, N.M. — Despite support of almost all religious groups in the state, a fair housing bill was defeated here by the New Mexico House of Representatives. The measure would have prohibited discrimination in the sale, rental or lease of housing.

♦ CHICAGO — The Chicago board of health has decided on a birth control program of its own with clinics open to all, regardless of income or marital status. The resolution setting up the program which will begin in April was adopted without opposition by the eight-member board. Called a "family planning program," it provides for careful screening to avoid "promiscuity and immorality" and asserts the major criterion is "health." A five-year, $1.5 million grant from the Children's Bureau, U.S. Department of Health, Welfare and Education will finance the program.

## Abroad

♦ PARIS — While the Church can point the way, it is only the people themselves who can prevent the suicide of mankind in this nuclear age, Cardinal Bernard Alfrink of Utrecht declared here. The Dutch prelate spoke at the conclusion of the two-day meeting of the general council of Pax Christi, international Catholic movement for peace. The Pax Christi leaders reaffirmed the movement's stand that war no longer is an adequate means of righting injustice, and that general and supervised disarmament is not only a realistic goal but must be a primary one.

♦ MADRID—The president of the Pontifical Commission for Latin America, Cardinal Carlo Confalonieri, has written to Spanish priests, Religious and laity asking them to consider their own Christian religion in light of the needs of Latin America. The letter, addressed to Archbishop Casimiro Morcillo of Madrid, was received on the national Day for Latin American Vocations.

♦ ROME—Italy's highest court has upheld laws banning birth control propaganda but has given them a highly-restricted interpretation. The Constitutional Court ruled that the country's penal code does not forbid propaganda favoring the limitation of births for economic and social reasons. It further ruled that the code does not forbid propaganda for legislation that would allow direct propaganda for birth control practices. However, such direct publicity, if legalized, should not violate "fundamental social values," nor would it be made indiscriminately in public, the court said.

♦ VIENNA — Good business management is a moral as well as an economic necessity, Cardinal Franziskus Koenig of Vienna advised a conference of industrialists here. He declared that executives have the real duty of insuring that their firms achieve success. In some cases where the future of an enterprise is in doubt, businessmen may have an ethical responsibility to see that it continues to exist, for overall economic or social reasons, the cardinal said. He also said that workers must be given a voice in company matters in which they are competent to speak.

♦ DURBAN, So. Africa—Archbishop Denis Hurley, O.M.I., of Durban has praised a controversial report by the British Council of Churches on South Africa's practice of racial separation, or apartheid, but he said the report could have little practical value. The report was issued in London last October and has been circulated here in book form. After discussing the possibility of a naval blockade and international sanctions against South Africa to halt apartheid, it concludes that less drastic means should be used.

♦ ERNAKULAM, India — The Catholic Bishops of Kerala State of southern India have appealed to all of their people and "all men of good will" to avoid splitting the non-communist vote in Kerala's general elections on March 4. Communists are hopeful of winning the state election because of a bitter division in the ranks of the ruling Congress party. Following a one-day meeting here the bishops issued a statement describing vote-splitting as "suicidal."

♦ SANTO DOMINGO — The head of the Dominican Republic hierarchy has appealed to the country for a political truce so that all the people may unite in making a success of the forthcoming international Marian-Mariological congress. Archbishop Antonio Beras of Santo Domingo said in a special pastoral letter that the March 18-25 Marian sessions would not only provide special grace for the Dominican people, but also open the way for strengthening the nation's cultural and economic ties with peoples of other countries.

# *Joint seminary system formed*

CHICAGO—The two Servite Fathers provinces in this country have united to establish a joint seminary educational system.

College students of the community will attend St. Louis University beginning in September and steps are being taken to arrange theological training at another major university. Meanwhile, theological students will attend Stonebridge priory, Lake Bluff, Ill.

The novitiate for both provinces will be at Our Lady of Riverside (Calif.) priory, while minor seminarians will attend the Servite Seminary at Hillside, Ill. Plans for another minor seminary in another section of the country are under study.

## Given Vatican post

VATICAN CITY—Pope Paul VI has named Father John F. McCarthy, 35, of Butte, Mont., an official of the Congregation for the Oriental Church. In his new post he succeeds Msgr. Raymond P. Etteldorf of the Dubuque archdiocese, who is now secretary of the Pontifical Work of the Propagation of the Faith.


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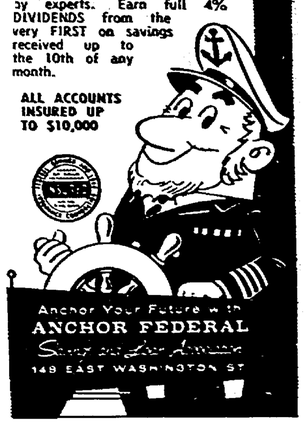

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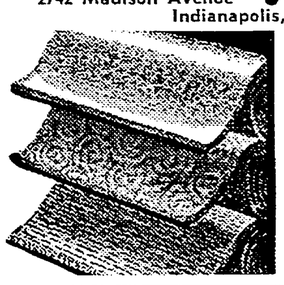

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(A Weekly Service to Criterion Readers)

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• COMING EVENTS •

March 4—Meeting, Warren Hotel, 8:30 p.m. Election of officers. Preceded by Rosary at St. John's, 8:15 p.m.

March 14—Communion Breakfast, Warren Hotel immediately following 11 o'clock Mass at St. John's.

March 17—St. Patrick's Day Dance, Southside K of C, 9 p.m. Adm. $2.50 couple or $1.50 single. Tickets available at March 4 meeting.

March 18—Meeting, Warren Hotel, 8:30 p.m.

March 7 and 21—Bridge Club meets.

ICE SKATING, Indianapolis Coliseum, every Tuesday evening, 8:00-10:30.

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# Comment

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

## Words of wisdom

In recent days Paul VI has emerged as a true Pope of peace. May his intervention cause the gathering storm to abate so that men may seek ground on which to negotiate a reasonable and lasting settlement before it is too late.

We trust that the Pontiff's diplomatic move in the Southeast Asia crisis—the first of its kind by a Pope since World War II—will not bring him under attack from those who smear the good names of others seeking a just peace.

"The hour is grave," he told pilgrims last week in St. Peter's Basilica. "Have the pains and suffering, the immense ruin, the cruel slaughters [of World War II] taught nothing, then? The consideration of the helpless torment of so many families, of torn bodies, of devastated cities—can this have no effect on the minds of responsible people?"

Two days later Pope Paul revealed he had "confidentially" approached world leaders in an effort to bring about "an honorable and peaceful settlement" of the Vietnamese war.

Does this make the Pontiff a member of a "loud faction" disposed toward the "sugar-candy approach to Communist aggression"? Or "incredibly naive"? Or is he an "unconscious appeaser"?

These are some of the softer stones cast at others who have dared advance the possibility of a negotiated settlement.

Senator J. William Fulbright (D-Ark), a man of learning and moderation, came under scathing attack this week for a speech he made at an international convocation where men discussed the requirements for peace in the light of moral principles laid down by Pope John XXIII in "Pacem in Terris."

Slapping at extremism, Fulbright said:

"The 'true believer' makes war in the name of peace, and commits murder in the name of human happiness. The most vital condition of co-existence . . . is the cultivation of a spirit in which nations are more interested in solving problems than in proving theories, and more interested in helping people to be happy than in forcing them to be virtuous."

Wisely or not, we went into Southeast Asia in 1954 to support the integrity of a non-communist Vietnam.

We did not get involved there to "exterminate Communism everywhere," as some now would have it.

We are not there to show a bearded dictator in Hanoi where he gets off. Nor are we there to extend the war to Red China and restore that land to Chiang Kai-shek, as some would have it.

Our objective is a limited one—a military balance. Let there be clarity on that point before we find ourselves in a real-for-sure "holy" war.

And if there are those who favor an all-out war, let them first ponder this week's statement by Defense Secretary McNamara that a full-scale nuclear exchange would cost 80 million American lives.

That is—if we had a complete civil-defense system. Under present conditions, the penalty would be 140 million lives. It would matter little that an aggressor's losses would be higher.

And that, in the last analysis, is why such wise men as Pope Paul and Sen. Fulbright are so deeply concerned lest men, given a choice between responsible actions and the irresponsible in the present crisis, may choose the irresponsible.

●

## Money talks

One of the good things happening on the integration front is the formation of the National Committee on Tithing in Investments (NCTI).

The aim of this new private agency is to encourage individuals and non-profit institutions to earmark about 10% of their investment capital to help finance non-segregated housing.

It has been said that money talks. NCTI hopes to get it talking more loudly in behalf of open housing.

Specifically, the hope is to help break down discriminatory policies which have discouraged so many efforts to develop wholesome and attractive integrated residential areas.

Lack of investment capital is a root cause of the ghettoism which consigns many Negroes in Indianapolis and other urban areas to poor living conditions.

This, in turn, leads to a "terrible silence of the decent," as Life magazine called it. Sympathetic people sometimes decide the obstacles are too great, and silently withdraw from the fight for fair play.

The NCTI program offers a positive way the public can help and, by helping, stand a good chance to make material as well as moral gains.

NCTI stresses that almost any investment portfolio represents risk, but that there are sound investment opportunities in the field of non-segregated housing. It will not handle investment money itself, but will provide lists of brokers, banks, and other investing groups, and will conduct an educational campaign.

Congressman Donald M. Fraser (D-Minn.), chairman of NCTI, said a preliminary appeal already has drawn nearly 3,000 sponsors—religious leaders, businessmen, teachers, and professional people—from all parts of the nation. Interested persons may become sponsors or obtain more information by writing to the NCTI offices at 1914 Connecticut Ave. N.W., Washington, D.C.

It is in error to believe the federal Civil Rights Act of 1964, President Kennedy's executive order on housing, or any Indiana legislation or local housing ordinances are able to do much about opening up the closed society on housing. These either do not cover housing or lack enforcement teeth.

Such non-governmental movements as the NCTI and local neighborhoood associations will be sorely needed for the foreseeable future. They deserve all the help they can get.

## Tardy concern

Elderly Americans who have become accustomed to eating low on the hog are today in the ironic position of being asked to sup at too many tables. And some of the supper invitations are coming from quarters which a few months ago insisted there was no need even to set the table.

After 20 years of general acknowledgement of the economic devastation that illness can have on our older citizens, prospects look bright for passage of legislation designed to ease at least a good part of the burden.

Just as the House Ways and Means Committee was closing its doors for final hearings on the administration-backed Medicare, some perennial opponents came huffing and puffing with their own programs.

The committee is now reviewing, along with Medicare, a plan proposed by House Republican leaders, as well as the so-called Eldercare, the American Medical Association offering.

We do not have space here to debate the merits or demerits of the Johnny-come-lately programs. However, one aspect of their promotion is quite odd.

There is a concerted attempt by proponents of both measures to picture the Medicare program as wholly unsatisfactory by arguing that its "limited benefits" do not begin to solve the problems of the elderly sick. In essence, their claim is, "Why take half a loaf when we offer a whole one?"

This is strange talk coming from people who so recently were adamant in their insistence that the overwhelming majority of the elderly had sufficient resources or insurance to finance even prolonged hospitalization. And as for the rest, let them sign paupers' oaths and accept charity.

In the light of past performance, it is a little hard to swallow the belated concern of Medicare opponents.

*At Long Last*

● QUESTION BOX

## *How 'up to date' can you get!*

By MSGR. J. D. CONWAY

**Q. The answers given by Msgr. J. D. Conway—whoever he is—in the Question Box are so up to date that he, himself, must have lost touch with Catholic tradition. No doubt his grandparents and great-grandparents are turning over in their graves if they are aware of his modern theology.**

A. Half of my grandparents and three-fourths of my great-grandparents were Protestants, and I hope they are all resting peacefully in heaven. But it was Pope John XXIII who brought me up to date with his call for an aggiornamento of the entire Church. I believe future generations will know him as the greatest saint of our times: the man sent by the Father and inspired by the Spirit to introduce the Church of Christ to the twentieth century.

●

**Q. I have not gone to confession since the liturgical changes came in, and I would like to know if it is true that the act of contrition is not said in the confessional. And how should a salutation start when one enters?**

A. Begin your confession in the usual way by asking for the priest's blessing. Then after you have confessed your sins assure the priest that you are honestly sorry for them. But then listen to the words of absolution as he speaks to you in English. They have been changed from Latin to English so that you can hear and understand them. It is not proper for you to be saying your act of contrition at the same time. I urge that you say it just before you go into the confessional.

●

**Q. Well, the Church has done it again! We poor unfortunate single folks, we don't fit in anywhere. Up to now we felt that at least we were included in the general prayers, but with this new liturgy, alas, we get the cold shoulder again. I guess all we're good for is contributing.**

**Now in the liturgy, we pray for the Pope and all religious; for the President, etc.; the Married and their children; the Afflicted, etc.; the Poor Souls, etc.; but those of us not in the above categories don't even rate a "Hail Mary."**

A. What would be the response next Sunday if I included in the prayers for the faithful a plea for "all the old maids and bachelors in our parish?" Come to think of it, the response would be :"Lord have mercy!"

Prudence suggests rather a prayer "for all our parishioners." You would come in that category.

● YOUR WORLD AND MINE

## *Are the rich willing to pay?*

By GARY MacEOIN

MANAOS, Brazil—If the military-business government is to fulfill its commitment to stop inflation, this is going to demand from Brazilians a level of sacrifice they have refused to accept up to now.

Capital needs for renewal of basic facilities are enormous, because everything has been allowed to run down. As I have myself experienced, the domestic airlines are in a shocking state. One flight I had booked was delayed 24 hours by engine trouble and lack of spare parts As I write, my onward flight is "at least" 48 hours behind schedule, may be postponed a week. (Incidentally, the airline disclaims all responsibility even for hotel costs resulting from its delay). And air service is basic to a country lacking rail and road communications. Many of the aircraft are over 20 years old.

That Brazil has to pay for living above its income and creating this kind of situation is now agreed. The question is who is going to pay. And the danger is that the businessmes, who are now making economic policy, will try to unload the burden on the poverty-stricken masses. That is what many socially-conscious Catholics with whom I have spoken consider the crux of the situation.

"The military control is now so absolute," said one, whose identity must for obvious reasons be hidden, "that I believe they can impose any policy they choose and maintain it for six or eight years. But if they rely on their strength to deny justice to the starving masses, then I prophecy that our next government will indeed be Communist."

●

There is still a great deal of wealth in Brazil. Industry has expanded to a point that justifies calling the country semi-developed rather than underdeveloped. It produced 185,000 automobiles last year. It exports both light and heavy manufactures to its neighbors in the Latin American Free Trade Association (LAFTA).

The immediate problem is that not enough of this wealth is being used in the national interest. Much escapes taxation. Much has fled to other countries as a hedge against the inflation which in the past 15 months alone has raised the price of the dollar from 620 to 1850 cruzeiros. The government last month offered a guarantee to get this money back. Anyone who sells foreign currency to the Bank of Brazil can rebuy it at the same price within an agreed period. The response to this proposal will be a measure of real confidence in the stability and good faith of the regime. There have been some takers, but most Brazilians and foreign investors are waiting to see what will happen.

Yet another way in which much money is held is in the form of inventories and durable consumer goods. People have eight cars who use only two. Such hoarding is bad for the economy because it slows down the velocity of turn-over. And ending it creates a new prob-

(Continued on page 9)

# OPINIONS

### Defends 'Look'

To the Editor:

In her non-stop omnibus attack on the 20th century and much of the 19th in The Criterion of February 19, Mrs. Earl P. Reasoner, Jr., of Bedford says Herbert Philbrick, he of three lives, has charged that Look magazine is a Communist front.

If it be true that Philbrick said this and if it be untrue that Look is a Communist front, I trust that Look will seek appropriate redress. I, for one, find such an accusation incredible. Look is owned and published by the wealthy Cowles family of Iowa; they are about as much under Communist influence as Herbert Hoover was. I have read this excellent magazine for years, and never have found anything in it to suggest domination by a foreign ideology.

T.S.K.

Indianapolis

### Cemeteries

To the Editor:

Why do we not have a Catholic cemetery in the north part of Indianapolis?

I know the south part of our city was at one time the most populated—hence the two cemeteries there. I know also that many Indianapolis natives still buy lots there because of old family ties.

In the last twenty or twenty-five years thousands of people (including ourselves) have moved here from other cities, and settled in North Indianapolis.

My husband and I have talked with many couples who are in their 50's and 60's and find that they, like us, would like to buy a two grave lot in a Catholic cemetery which is not 20 or 30 miles from our homes.

There have been a number of schools and churches built, and even an Old Peoples Home planned, but no cemetery.

Some of us are about ready to buy a lot in one of the nice non-Catholic cemeteries here on the North Side and will probably do so if a Catholic cemetery is not planned for the near future.

Mary Ann King

Indianapolis

**EDITOR'S NOTE: In a Criterion interview published several months ago, the Superintendent of the Catholic Cemeteries Association indicated that a search was underway for a suitable tract on the north side of Marion County for a future Catholic cemetery.**

### Father Kueng

To the Editor:

In a front page article of the February 12th issue of The Criterion, Father Hans Kueng is referred to as "one of the most distinguished Catholic theologians in Europe." After reading the article one wonders: for what is Father Kueng distinguished? For his faith in the Catholic Church? For his intellectual consistency? Or is he merely distinguished as a focal point of controversy?

As for faith: The Catholic Church has always taught that the Pope, as the successor of Peter, is the head of the Church. The First Vatican Council stated this clearly saying the Pope is infallible when speaking "ex cathedra" on matters of faith and morals. The Second Vatican Council reiterates this honor, dignity, and authority of the Pope in expressing the relationship between the Bishops and the Head Bishop, the Pope. And at the same time insists on the obligation the rest of us have of heeding both the bishops and the Pope.

"In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent. This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking ex cathedra . . ." says Vatican II in the Constitution on the Church (Paragraph 25). I fail to detect such "religious submission of mind and will" in the statements you quote from Fr. Kueng; at least such as would "distinguish" him as to faith.

As to intellectual consistency: Father Kueng seems to expect that Vatican II, if it does what he thinks it should do, can accomplish good for the Church. Yet, if he does not accept and submit to the decrees of Vatican I and the decrees already promulgated by Vatican II, why should he expect anyone else to listen to Vatican II?

Also, Father Kueng would eliminate from the council any and all bishops except those who "administer dioceses," i.e. represent the faithful, or have the faithful behind them.

When did the Catholic Church become a democracy or even a republic? It has always been held by the Catholic Faith that the teaching and ruling authority of a bishop came from his episcopal consecration and his union with the Roman Pontiff. Says Vatican II: "Hence, one is constituted a member of the episcopal body in virtue of sacramental consecration and hierarchical communion with the head and members of the body." Constitution on the Church (Paragraph 22). Whether a bishop has or has not "the faithful" behind him is immaterial. The so-called "honorary bishops" of the Roman Curia are consecrated and are in hierarchical communion with the Roman Pontiff. On what grounds are they to be eliminated? Merely that they disagree with Father Kueng's private interpretation, or that of "theologians"? Christ gave us the Pope and bishops as teachers!

Further, an issue of The Criterion earlier this year, back on page 10, reported that Archbishop Krol of Philadelphia said the bishops of the council stood and cheered when Pope Paul VI used the title "Mother of the Church" in reference to Mary. Father Kueng says this was "against the expressed will of the council." Who is right, Archbishop Krol or Father Kueng?

Even if Father Kueng is right, Vatican II states: "And therefore his (the Pope's) definitions, of themselves, and not from the consent of the Church, are justly styled irreformable, since they are pronounced with the assistance of the Holy Spirit, promised to him in blessed Peter, and therefore they need no approval of others, nor do they allow an appeal to any other judgment." Constitution on the Church (paragraph 25).

Father Kueng should, perhaps, listen to Cardinal Alfrink, as reported by you in a less prominent front page article of the same issue, where he "warned against unfair criticism of the ecumenical council, the Roman Curia, and Pope Paul VI."

While Father Kueng has a right, I suppose, to express his opinions, I fail to see why our diocesan paper should present him as "most distinguished."

(Rev.) Lawrence J. Frey
St. Joseph Church
St. Leon, Ind.

### *Opposes Mrs. Reasoner's stand*

To the Editor:

What worries me most about self-admitted Birchers such as Mrs. Reasoner of Bedford, whose letter appeared in last week's Criterion, is how nicely they play the Communist game.

The "economic truths" she enumerates for us remind me of Marx's description of bourgeois thought in his Manifesto. He tells us that the bourgeois' attitude of rugged competition and his concept of let-everyone-enrich-himself-by-his-own-efforts will be the bases of the proletarian upheaval. Mrs. Reasoner then apparently advocates the establishment of the very conditions which Marx predicted would create a Communist revolution!

Fortunately government has been wise enough to base its economic programs on something similar to Catholic teaching. The political power holds that every man has a right to work and to earn a livelihood for himself and his family whether he lives in a city or on a farm. The minimum wage law on either the state or federal levels aids the individual in securing these human rights.

Popes Leo XIII, Pius XI and John XXIII would agree here, but Mrs. Reasoner, with her impersonal "economic truths," would not. Too bad her Christian conscience, sense of community with her fellow men, and understanding of the reasons for the existence of government itself are so weak that she would advocate ideas violating concepts sanctioned by either the U.S. Constitution or the papal encyclicals.

I think a good reason for not joining the John Birch Society and other radical right-wing organizations is that they propose a restoration of nineteenth century laissez-faire economics. Historically laissez-faire was one of the causes of the rise of Comumisnm. Therefore, does it not seem reasonable that those who, like Mrs. Reasoner, would reinstate laissez-faire would aid in rekindling Communist political potential in America? For Hoover tried laissez-faire and Communist candidates received over one hundred thousand votes in 1932. And how can we be sure that the Birchers themselves have not been permeated by the supposedly clever Communists? It's something for all of us to ponder.

James J. Divit.

Indianapolis

### CCD to rescue

To the Editor:

It is unfortunate that St. Simon's and St. Gabriel's parishes in Indianapolis, have had to resort to dropping the first grade in their schools for the foreseeable future. But the arithmetic of crowded parishes finally caught up with them, so there was no alternative, it seems.

Let us hope, however, that this move will not be a general one; opting to truncate parish

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

● *THE YARDSTICK*

# A pacifist's attack

By MSGR. GEORGE HIGGINS

What is it about certain pacifists that makes them so absolutely, so unqualifiedly, and so patronizingly sure of themselves and so infuriatingly holier-than-thou? This is the question I keep asking myself, regretfully, after carefully reading and rereading Dr. Gordon Zahn's sarcastic, not to say smart-alecky article, "Davy Crockett and the Bishop," in the March issue of Ramparts.

Dr. Zahn, who is professor of sociology at Loyola University, Chicago, and the author of several worthwhile books, charges, in brief, that some American bishops may be trying to block condemnation of the use of atomic weapons by Vatican Council II when it reconvenes in Rome this fall. Target of the U.S. Bishops' attack, Professor Zahn writes, is Schema 13, introduced at the last session of the council. Schema 13, he says, would align the Catholic Church against the use of nuclear weapons "whose effects cannot be imagined."

●

A dissent by Auxiliary Bishop Philip M. Hannan of Washington, D.C., Professor Zahn declares, provided the clue to what is taking place behind the scenes.

In a sharp attack on Bishop Hannan and the "innocent looking loophole" argued for in a "confidential" memorandum submitted to the council by a number of American lay experts, Dr. Zahn predicts: "We may now look forward to a concentrated effort to introduce a battery of modifications, distinctions and exclusions which will effectively negate even the modest intentions of the Schema's framers and, in the process, slam shut the doors that were opened by John XXIII in Pacem in Terris."

Dr. Zahn is perfectly free to disagree with Bishop Hannan's position on the morality of certain types of nuclear warfare, but, frankly, he is being insufferably arrogant and woefully irresponsible when he slyly insinuates that the Bishop's intervention on Schema 13 is part of a concentrated and "secret" effort on the part of the American hierarchy to impose their allegedly militaristic views on the council. He is also being very naive when he suggests that "American Catholics who would repudiate this nation's shameful record with respect to the development and use of nuclear weapons must look to European and African bishops to state the case for them."

These and a number of other equally careless statements—generously spiced with sarcastic remarks about the American Bishops—reveal that Dr. Zahn has neglected to do his homework. Indeed his article as a whole is so poorly researched and gossipy in tone that the Professor would have been compelled, I should think, to reject it out of hand if it had been submitted as a term paper by one of his undergraduate students at Loyola.

●

Dr. Zahn says in his outrageously superficial article that he recently paid a visit to Rome. Well and good, but he obviously didn't stay long enough and/or didn't talk to the right people. The plain fact of the matter is—and this I can say without the slightest fear of contradiction—that the American bishops, with few exceptions, have never even seen the so-called "secret" memorandum referred to above and are certainly not carrying on a concentrated effort, either singly or collectively, to block condemnation of nuclear weapons by the council.

The record will also show that European and African bishops are in just as much of a quandary as are the American bishops as to how to word the final version of the section of Schema 13 which deals with the morality of nuclear warfare. My guess is that they will almost unanimously refuse to accept Dr. Zahn's apodictic view that all forms of nuclear weapons must be unqualifiedly condemned.

Be that as it may, I can testify on the basis of my own experience as a council consultant that the final decision of the bishops on this excruciatingly difficult problem will be based on an honest consensus prayerfully arrived at, in fear and trembling, by a commission which includes representatives of every continent and is in no sense controlled or dominated, either "secretly" or otherwise, by Americans.

●

The trouble with Dr. Zahn, as I see it, is not that he disagrees with the carefully qualified position which I would confidently expect the council to adopt next fall, but rather that he so casually and so dogmatically assumes that his is the only position which even conceivably deserves to be called Christian—and, worse than that, that he permits himself the very unscholarly luxury of distorting the honestly-held views of others, as, for example, when he says, in the course of attacking the Catholic Association for International Peace, that "the only denunciations the CAIP is likely to issue today are reserved for Catholics or others who dare to question the propriety of a situation which finds the official spokesmen of the Church in America helping to

(Continued on page 10)

## Double Take

Family devotions? I thought we came up here to get away from things!


# INDIA: ANOTHER XAVIER

FOUR HUNDRED YEARS AGO ST. FRANCIS XAVIER GAVE HIS LIFE FOR INDIA. YOU SHUDDER to see his namesake, Father Francis Thacil, giving his life in 1965 . . . "You'll find human misery at its worst in Trinen-kudam," someone told you in Bombay. In Trinen-kudam you come face-to-face with Father Francis . . . He looks twenty years older than his actual age. "God was good to make me pastor here," he says quietly. "If Christ were alive today, He too would be with the poor." . . . You are distressed, then angered by the misery all about you. Our 600 Catholics, outnumbered by Hindus ten to one, are widely scattered in this island area of India's backwaters. Father Francis' big worry is the threat of Communism . . . "To better themselves, and to have the sacraments frequently, my people must have an adequate church," Father Francis says. "Penny by penny we are saving for a church, though my parishioners earn only one rupee (21c.) a day. The men will give their labor free of charge. We need $3,800 for materials." . . . You wish your friends back home could meet this saintly man of God . . . Like to help him? Build this church all by yourself ($3,800), in honor of your favorite saint (St. Francis Xavier?), in memory of your loved ones. Or give as much as you can to help—$100, $75, $50, $20, $5, $2. Father Francis hopes, prays, he'll hear from you.

Near East Missions

*The Holy Father's Mission Aid for the Oriental Church*

CHILD-CARE CRISIS — A Volkswagen "Microbus," as an ambulance and "hospital on wheels," can save thousands of infants in south India, Archbishop Joseph Parecattil, 53, of Ernakulam, writes. A doctor and nurse from Little Flower Hospital in Ankamaly will drive the Volkswagen from village to village dispensing free medical care . . . Give this to the poor? The total cost is $2,340. Please write to us.

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PLAN SPAGHETTI SOCIAL—The annual Spaghetti Social sponsored by Our Lady of Grace Academy, Beech Grove, will be held from noon to 6 p.m. Sunday, Feb. 28. Spaghetti dinners will be served continuously in the academy cafeteria, while a bazaar will be conducted in the recreation room. Mrs. Rose Gatto, at right above, is in charge of the food preparation for the dinner. Assisting her in making 3,000 Italian meat balls are (from left): Miss Lona Kehrer, Mrs. John Murry, Mrs. Richard Gunn, Sister Irmingard, academy principal, and Mrs. Charles Lahey. (Staff photo)

● *WHAT OF THE DAY*

# Changes are difficult

By REV. JOHN DORAN

I get a little disturbed when I read some of the growls at our lay people for "dragging their feet" in accepting the new changes in the liturgy. The growls seem a bit unfair.

It is hard for people to change the habits of a lifetime, hard to uproot the familiar and launch out into the new. It's hard for them to find themselves told to do things now which earlier they were warned against. People don't react to a simple telling—they need a long period of accomodation.

In our own parish we have been at work three years now in accommodating people to the participated Mass. The job is a long way from finished. The people come gradually to accept many parts of the new liturgy, even voted on their own to have an altar facing the people; but they still find some of the participating difficult. The singing of hymns seems to be the worst bugaboo.

●

The point is that I should see it as natural, expected and acceptable that my parishioners find the changes hard. That's the way we are all made. We like the safety and the comfort of the groove, and have precious little pioneering spirit in us. The comfort of the familiar is a real part of human living. Consequently discomfort with the unfamiliar is also a real part of human living. Not to expect this in people is to be naivé.

These changes which we are undergoing are good in themselves and will, I think, prove most valuable. I have been sold on them for a long time, and have been trying to give some leadership to my parish in introducing them. I think they bring an increased involvement of the people in the great and valuable work of the worship of the Lord.

Mass is becoming much less a "spectator sport" for the people, and much more a collective action. Of this I am convinced.

I do think, however, that any of the clergy or the avant garde laity who begin to castigate the people for their slowness are betraying a woeful lack of knowledge of the nature of human beings. It took the Church 400 years to get around to making these changes. What if it takes the laity some four or five years to get used to them? The Spaniards have a saying which translates "Little by little I can walk a long ways." We should apply the wisdom of this saying to the gradualness of acceptance of the liturgical changes.

●

I pointed out to the children and high school youth of the parish that they would find it much easier to get used to the new changes than would their parents. The children have habits of only a few years standing; the adults have habits of decades or even scores of years. The longer the habit has been established, the more painful the change, especially if the change is made not by our own volition, but by that of another. Growls from the people in the throes of these changes are natural.

Reformers are by nature an impatient people. Those who have grown most eager for the new liturgy are usually people who are inherently reformers, those who tear down the old with glee so that they can build new and shining edifices. But please, dear reformers, don't expect the same breathless eagerness from everyone else. Expect a grudging acceptance at first, then wait for enthusiasm to grow.

### Vatican stamps

VATICAN CITY—The Vatican City postoffice will issue on March 16 a series of postage stamps commemorating the canonization of the 22 Uganda martyrs.


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# 'Liturgical Week' set for three sites

WASHINGTON—The tremendous surge of interest in the liturgy has forced the splitting of the traditional U.S. "Liturgical Week" national assembly into three separate meetings this year.

The National Liturgical Conference, sponsor of the 25-year-old event, said conventions will be held this summer in Baltimore, Md.; Portland, Ore.; and Chicago.

"IT IS NO longer possible for a single national meeting to serve all who want to attend the Liturgical Week," said John B. Mannion, executive secretary of the conference.

He said a team of speakers will travel to each site this summer "conducting the same program in three different locales." Attendance is expected to total more than 30,000.

The first "Week" will be in Baltimore, June 21 to 24; then in Portland, Aug. 16 to 19; and finally in Chicago, Aug. 30 to Sept. 2, Mannion said.

THE THEME for the triple observance will be: "Jesus Christ Reforms His Church."

Father Frederick R. McManus, president of the conference, said each observance will feature 11 main addresses. These, he said, will "probe the profound implications of the Vatican Council's Constitutions on the Liturgy and the Church, showing the essential relationship between the two."

### 'Deputy' folds

MONTREAL, Que.—"Lack of interest" has caused cancellation of the Montreal presentation of "The Deputy." It was scheduled for the Forum on Feb. 21 and 22. A spokesman said cancellation was due to "the lack of response and complete indifference of the public."


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# St. Thomas captures Junior title

"67" LEAGUE TITLEHOLDERS—From the variety of expressions on these happy faces it's obvious that Holy Name has won something . . . and they sure did. This picture was taken just after the championship game in the 1964-65 CYO "67" League. The Beech Grovers upended Holy Trinity in the title contest, 28-15, with a fine display of all-round basketball talent. The win capped a perfect league season for the new champions, who also racked up a 10-0 record in copping the Division Two crown. Now, the lads are hoping to climax their season with a victory in the Holy Cross Invitational "67" Tournament. Coach Ben Felerhoff, who handled the team through the campaign, is standing behind his championship squad.

## Indianapolis Holy Trinity loses finale

By FRANCIS CAMERON

St. Thomas Aquinas of Indianapolis won its first Archdiocesan Junior CYO basketball championship by defeating its hometown rival, Holy Trinity, 61-56 in the championship game at Scecina High School last Sunday.

St. Mary, of Greensburg, placed third in the tournament, with St. Paul, of Tell City, taking fourth place.

The new champions won the title with a comeback in the second half after Holy Trinity had played near-perfect basketball in the first two periods of the game to post a 38-29 halftime lead. Then, when the Westsiders suddenly went cold in the third quarter, and were able to score only six points, St. Thomas came up with 17 tallies to lead 46-44, then expand the lead to a final margin of five points.

THE ST. THOMAS offense was lead by Don Dyson who scored 22 points, with 16 of that total in the second half. Peck Jones had 15 points for the winners. Mike Komlanc led the Holy Trinity squad with 14 points, while Tom Gregg and Jan Romer had 13 each.

In the consolation contest, St. Mary of Greensburg came from behind to win a thrilling 53-52 overtime victory over St. Paul of Tell City. The Lawrenceburg Deanery representatives came from behind twice, first to force an overtime with a five-point rally late in the game, and then, after trailing 52-49, to win the game on a shot by Brunson with only four seconds left on the clock.

Leading scorer for St. Mary was John Ernstes with 15 points.

In the afternoon semi-final play, the two Indianapolis clubs took advantage of their rivals' inability to score from the field and posted identical 14-point victories. Holy Trinity eliminated Greensburg, 57-43, in the first game. St. Thomas ousted Tell City, 59-45, in the second game. Father John Elford, Archdiocesan CYO Director, presented trophies to the four top teams after the final competition.

WHILE THE Junior CYO basketball tournament was in its last stages, the Archdiocesan Cadet Tournament got under way at Scecina and Shawe High Schools with two games played, one at each site. The other two were postponed by weather-induced travel problems.

One of the games, between St. Joan of Arc, of Indianapolis, and St. Mary-Michael, Madison, was scheduled for last Wednesday, Feb. 24, at Madison. The game between St. Patrick, of Terre Haute, and St. Mark, Indianapolis, also was to have been made up Wednesday at Scecina. Results were not available at this writing.

In the two games played Sunday, St. Paul, of Tell City, squeaked by St. Joseph, of St. Joseph Hill, 38-36 at Madison. St. Gabriel, of Connersville, beat St. Michael, of Brookville, 35-28, at Scecina.

Sunday, Feb. 28, will bring the Cadet tourney to a close with St. Paul meeting the winner of the St. Joan of Arc-Madison game at 1 p.m. in the Scecina gym. Then, St. Gabriel will play the winner of the postponed game between St. Patrick and St. Mark. The consolation game between the two losers begins at 6:30 p.m. The championship game will begin at 7:45 p.m.

## Scores

**JUNIOR TOURNAMENT**
**(All games at Scecina High School, Indianapolis)**

**Semi-finals:** St. Thomas, Indianapolis 59, St. Paul, Tell City 45; Holy Trinity, Indianapolis 57, St. Mary, Greensburg 43.

**Finals:** St. Mary, Greensburg 53, St. Paul, Tell City 52 (overtime) (consolation); St. Thomas, Indianapolis 61, Holy Trinity, Indianapolis 56 (championship).

**CADET TOURNAMENT**

**At Shawe High School, Madison**

St. Paul, Tell City 38, St. Joseph Hill, New Albany 36; St. Joan of Arc, Indianapolis-St. Mary-Michael, Madison, postponed.

**At Scecina High School, Indianapolis**

St. Gabriel, Connersville 35, St. Michael, Brookville 28; St. Mark, Indianapolis-St. Patrick, Terre Haute, postponed.

**DEANERY TOURNAMENT SCORES**
**RICHMOND DEANERY**
**5th and 6th Grade Tournament**

Holy Family, Richmond 34, St. Mary, Rushville 30; St. Gabriel, Connersville 30, St. Mary, Richmond 28.

**INDIANAPOLIS DEANERY**
**Cadet "A" Tournament**

**Final:** St. Joan of Arc 39, Sacred Heart 29.

**Cadet "B" Tournament**

**Final:** St. Mark 41, St. Simon 36.

**HOLY CROSS "67" TOURNAMENT**

**First Round:** Sacred Heart 26, Mount Carmel 25; St. Patrick 33, St. Francis 24; St. Christopher 36, St. Thomas 20; St. Lawrence 47, Holy Name 43.

**Second Round:** St. Simon 46, St. Matthew 19; St. Joan of Arc 50, Little Flower 19; Holy Trinity 35, St. Pius X 31; St. Andrew 30, St. Mark "A" 22; St. Philip Neri 31, Nativity 26; Holy Spirit 30, St. Gabriel 15; St. Patrick 43, Sacred Heart 24; St. Lawrence 56, St. Christopher 36.

**Quarterfinals (partial):** St. Simon 35, St. Joan of Arc 25; Holy Trinity 41, St. Andrew 40.

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**VOLLEYBALL SCORES AND STANDINGS**
**Games of Tuesday, Feb. 9**

**Division 1:** St. Christopher def. St. Rita 51-2, 15-3; Holy Trinity def. Immaculate Heart 15-4, 15-7; St. Joan of Arc def. St. Michael 15-4, 10-15, 15-2; St. Bridget, bye.

**Games of Friday, Feb. 12**

**Division 1:** St. Christopher def. St. Bridget 15-9, 15-13; St. Joan of Arc def. Immaculate Heart 15-5, 15-10; Holy Trinity def. St. Michael 15-0; 15-5; St. Rita, bye.

**Division 2:** Little Flower def. St. Catherine 15-0, 15-10; St. Philip Neri def. St. Mark 16-14, 16-14; Holy Spirit def. Our Lady of Greenwood 15-1, 15-4.

**Games f Tuesday, Feb. 16**

**Division 1:** St. Bridget def. Immaculate Heart 15-4, 15-7; St. Christopher def. St. Joan of Arc 15-5, 10-15, 15-5; St. Rita def. St. Michael 15-8, 10-15, 15-7; Holy Trinity, bye.

**Division 2:** Our Lady of Greenwood def. St. Catherine 15-2, 5-15, 15-11; St. Philip Neri def. Little Flower 15-2, 14-16, 15-5; Holy Spirit def. St. Mark 15-6, 15-13.

**Games of Friday, Feb. 19**

**NDivision 1:** Immaculate Heart def. St. Rita 8-15, 15-6, 15-4; St. Bridget def. St. Joan of Arc 2-15, 15-4, 15-9; Holy Trinity def. St. Christopher 15-9, 15-5; St. Michael, bye.

**Standings**

**Division 1:** Holy Trinity 7-1; St. Christopher 7-2; St. Bridget 7-2; St. Joan of Arc 3-5; St. Rita 2-5; Immaculate Heart 2-5; St. Michael 0-8.

**Division 2:** St. Philip Neri 7-0; Holy Spirit 6-1; Little Flower 3-4; St. Mark 3-4; Our Lady of Greenwood 2-5; St. Catherine 0-7.

## '67' tournament winds up Sunday

The Holy Cross "67" Invitational Basketball Tournament will conclude this Sunday, Feb. 28, with the semi-finals at 1:15 p.m. and 2:30 p.m. The consolation and championship games will be played at 7 p.m. and 8:15 p.m. with the trophies and sportsmanship plaque being presented after the final game.

At Criterion press time, only two of the semi-finalists had been determined. They are St. Simon and Holy Trinity, to play in the 1:15 p.m. game. Either St. Philip Neri or Holy Spirit will oppose St. Patrick or St. Lawrence in the 2:30 p.m. match.

## School building program planned

NEW ORLEANS—Archbishop John P. Cody of New Orleans has announced plans for construction of seven new high schools in several parts of the archdiocese.

Declaring that Catholic education "never was so flourishing nor were our Catholic people so desirous of increasing the number of schools and improving the methods of teaching," Archbishop Cody said that "we must build and build so that all the children of our area may have the blessing of a thorough Catholic education."

## How teen-agers can combat racial bias

In a speech delivered at the recent Honors Convocation at Brebeuf Preparatory School, Indianapolis, a Negro priest proposed four ways in which today's teen-agers can help combat racial prejudice.

The four suggestions made by Father Rollins Lambert, assistant chaplain at Chicago University's Catholic Student Center and Newman Club chaplain at the Illinois Institute of Technology, were as follows:

1) **Get to know teen-agers of other races.** A recent questionnaire at Brebeuf revealed that fewer than 10 per cent of the students had ever been in the home of those of other races and an even smaller percentage had ever invited these into their own homes.

2) **Clean up your vocabulary.** Derogatory racial epithets must go, for these are a "dead giveaway" of your true attitude toward those of other races.

3) **Help each other.** This could include such things as academic tutoring and cooperation on the athletic field.

4) **Study the problem.** This can be implemented by reading and intelligent discussion.

### CYO dance set

INDIANAPOLIS — An Eastside CYO dance will be held Saturday, Feb. 28, at St. Bernadette parish hall, 555 Worcester Ave. The Rogues will play for the affair from 7 to 10 p.m. Admission is 50 cents and a CYO card.


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Write For Brochure


# Table tennis tourney to open this Sunday

The annual Junior CYO Table Tennis Tournament, one of the largest of its kind in the country, will be held at Little Flower Gym starting Sunday, Feb. 28, at 1 p.m., continuing through Monday and Thursday, and concluding Sunday, March 7. A field of more than 800 participants is expected to take part in the competition, which will be divided into two age groups: freshman-sophomore, and junior-senior.

There will be five events in each division: boys' singles, girls' singles, boys' doubles, girls' doubles and mixed doubles. The following is the time schedule for all eliminations: freshman-sophomore singles, 1-5 p.m. Sunday; junior-senior singles, 5-9 p.m. Sunday; freshman-sophomore doubles, 7-10 p.m. Monday, March 1; junior-senior doubles, 7-10:15 p.m. Thursday, March 4; semi-finals and finals in all events, 1 p.m. Sunday, March 7.

Contestants are asked to report to tournament officials at least 15 minutes ahead of the listed starting time and be prepared to stay at the gym until the competition closes, the CYO office said. All entrants must furnish their own paddles, but table tennis balls will be provided by the CYO.

There will be 10 tables available this year. At stake will be the championship and runner-up trophies for individuals in each event, team champions and runner-up trophies in both divisions as well as the overall team trophy.

Coaches are asked to bring all the listed alternates to the tournament because there is a possibility they will be able to play.

### Postponed

**The regular March meeting of the Indianapolis Deaneries Junior CYO Youth Council will not be held this Monday, March 1, because of conflict with the Junior CYO Table Tennis Tournament. The meeting will be held Monday, March 8, at 7:30 p.m. at the CYO office.**

## Cy Cipher

The annual directors' meeting for parish pairings of the One-Act-Play Contest will be held Tuesday, March 2, at 7:30 p.m. at the CYO office. At that time there will be a rules briefing and the arrangement for the sites and dates of the contest. A total of 65 plays have been entered: 40 in the comedy division; 18 serious, and seven in the new classic division. The directors are requested to appear at the March 2 meeting or if unable to attend, are asked to send a representative. The contest is slated to begin with the opening round in the comedy division on Sunday, March 21.

●

The deadline for the Cadet Wrestling Tournament entry blanks is March 23. The tournament will start on Saturday, March 27, at Little Flower gym.

●

The entry blanks for the Instrumental Music Contest are out with the deadline date for returning them to the CYO office scheduled for Friday, March 19. The contest will be held at Cathedral High School, starting with the piano division Saturday, April 10 in the morning. The instrumental competition will be the following afternoon, Sunday, April 11, at the same site.

●

The Boys' Track and Field and Dual Meet League will start the week of April 14. Entry deadline is March 15.

## Catholic Hour TV program honored

MONTE CARLO, Monaco — "The Prophet," a drama about the moral implications of racial discrimination which was presented on the televised Catholic Hour in the United States, has won top honors at a Catholic broadcasters' convention here.

The American production took first prize in the annual competition among dramatic programs sponsored by the International Catholic Association of Radio and Television (UNDA). Other prizes are given for documentary and youth instruction programs.

## Honor memory of Charlemagne

AACHEN, Germany—German Catholics gathered in the Aachen cathedral to venerate Charlemagne, ninth century Frankish emperor who made this city his capital. After a High Mass many persons viewed treasures given to the church by Charlemagne.

Although never officially canonized a saint, local reverence to Charlemagne sprang up here shortly after his death in 814. In 1165 the anti-pope Paschal III proclaimed him a saint at the request of German Emperor Frederick Barbarossa. Today the Church permits veneration of "Blessed Charles" in Aachen and some places in Switzerland.


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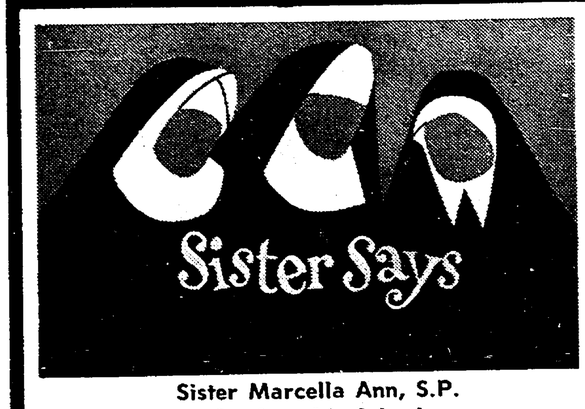


Sister Marcella Ann, S.P.
St. Joseph's School
WISH-TV (8), 7:30 A.M.
Subject: "MEN OF GOD"
Monday, March 1 thru Friday, March 5


## Radio and Television

**INDIANAPOLIS AREA**
**Sunday Television**
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
**Monday thru Friday TV**
7:30 a.m.—Sister Says .....(8)
**Saturday Television**
2:00 p.m.—Directions '65 .....(13)
**Sunday Radio**
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
**Friday Radio**
6:00 a.m.—Sacred Heart ..... .WFMS

**NEW ALBANY AREA**
**Television—Sunday**
11:30 p.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
**Radio—Sunday**
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour ....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE
**Monday thru Saturday**
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
**Tuesday**
7:30 p.m.—Moral Side of News ...WHAS

**RICHMOND AREA**
**Radio—Saturday**
6:15 a.m.—Hour of St. Francis ....WKBV
**Sunday**
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM

**SALEM AREA**
**Radio—Sunday**
9:30 a.m.—Hour of St. Francis ....WSLM

**SHELBYVILLE AREA**
**Sunday Radio**
12:15 p.m.—Hour of St. Francis ....WSVL

**TELL CITY AREA**
**Radio—Daily**
6:00 p.m.—The Rosary .....WTCJ
**Radio—Sunday**
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christophers .....WTHI
7:30 a.m.—Hour of the Crucified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

**TERRE HAUTE AREA**
**Sunday—Television**
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
**Radio—Sunday**
9:45 a.m.—Religion .....WTHI

**CONNERSVILLE AREA**
**Radio—Sunday**
12:00 p.m.—Sacred Heart .....WNCF

**EVANSVILLE AREA**
**Sunday Television**
11:30 a.m.—Christophers .....(7)
**Saturday**
4:15 p.m.—Credo .....(14)
**Radio Programs**
**Sunday**
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.—Catholic Hour .....WGBF
**Saturday**
5:00 p.m.—Local Catholic Program .WGBF

**MADISON AREA**
**Radio—Sunday**
7:15 a.m.—Hour of St. Francis ....WORX

**NORTH VERNON AREA**
**Radio—Sunday**
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH


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● *FAMILY CLINIC*

# Leave 'dream world,' housewife is advised

By JOHN J. KANE, Ph.D.

**I am a housewife, married 11 years with three children. As a teen-ager I had many boyfriends. When I met my husband, I thought he would be my love for life. Then we had to get married. But now I am always getting crushes on other men. One time it was the breadman, another time a neighbor. These men never know it, and I never do anything immoral, just romantic dreaming. But if I really loved my husband, I doubt I would be this way.**

●

It's rather difficult, Julie, to be clear on just what you are saying in your letter. It seems to me that you engage in romantic daydreaming about other men. You do this quite often shifting from one to another. Now you are suffering a sense of guilt, fearing it is an indication that you no longer love your husband.

In my opinion the seriousness of this depends on just how far this romantic daydreaming goes. Some women become downright silly about this sort of thing. There have been a number of what used to be called matinee idols ranging from Francis X. Bushman, Rudolph Valentino, later Rudy Vallee down to the present crop of movie stars.

But the field has been usurped today by the rock and roll singers, the most notable being the Beatles. Some, doubtless unkind persons, maintain they have more hair than talent. (Letters will flood me for that statement.) But I honestly can't tell. I never heard them.

It isn't because I never tried to listen to them, somewhat involuntarily, I admit. But with three teen-age daughters and a normal curiosity, I did look at them on television. There was so much female screaming that I heard neither their music or voices.

●

Of course, men are not immune to attractions of female stars. They are, however, more restrained. It is also true that the great talent of some of these ladies is more anatomical than art.

A great deal of this is rather foolish but probably not really harmful. I am not including some of the pinups which decorate many of the barracks during the war and later. Sometimes these are practically pornographic.

**To find a member of the opposite sex who is attractive, charming or handsome is scarcely immoral. On the contrary, it is perfectly natural. But I fear your problem extends beyond this.**

First of all, you seem to have some kind of psychological need always to have this romantic feeling toward another man. The heart of the question is: why? One statement in your letter seems to provide a clue. You thought, when you met your husband, he would be your love for your lifetime. But then you got married.

An unfortunate aspect of American society is that marriage is actually over-idealized by the romantic. Notions of marriage are gathered from short stories, novels, motion pictures and other media most of which depict it as a never ending, glorious, romantic paradise. Every married couple comes to learn that this is utterly impossible.

●

Romantic love has its place in life. But eventually it should grow into a deep, spiritual and temporal type of love. Life simply cannot be one long thrill. With true love comes understanding and this helps husband and wife to withstand the inevitable disillusions that must come to all.

In the flush of romantic love, each partner views the other as perfect, entirely above the more mundane aspects of human existance. But in the intimacy of marriage husband and wife prove to be not perfect but perfectly human. Each has his or her imperfections, and mutual adjustment must be made for them.

In the nuptial Mass the couple is reminded that marriage involves sacrifice but that true love will make this possible. Perhaps no couple really appreciates the wisdom of this statement until months after marriage.

As we grow older and face up to the inevitable of life, we tend to eschew the silly romantic notions for more intelligent ones. This, you seem not quite able to do yet.

●

One reason you apparently never suffer disillusionment about your crushes is that you never come to know them very well. The breadman's wife might have a few comments about him that would startle you.

Distant pastures always look greener, an old cliche, but rather appropriate in this case. It is also a bit dangerous. So far your romantic daydreaming has not gone beyond this but you are tempting fate if you continue to indulge in it deeply. The imagination is both a wonderful and a perilous quality of humans. It can make us creative, interesting, inventive. But it can also lead us into sin.

Even though you have never let these men know of your feelings toward them, suppose some day, one suspects them. Or suppose in your unrestrained daydreaming you become impulsive. Perhaps a serious quarrel with your husband, or perhaps an irritating frustration. Then you try to make your daydreams a reality with what can not be less than disastrous consequences.

Since you are given to this kind of romantic daydream and since you apparently have such a lively imagination, why not use your husband as the target of your dreams? It may be difficult because you are so close to him. You know his faults and shortcomings. But with your imagination, I suspect that all you need is a little more effort.

I hope I will not offend you by saying that this sort of thing is rather immature for a person of your age. One understands silly crushes of young school girls for boys. But you are well beyond this or at least ought to be.

●

Of course, I may have misunderstood your letter completely. Matters may not be quite so bad as I have painted them. I hope not. But since you took the trouble to write a letter about them, I suspect they are fairly serious.

**You have been married 11 years. You have three children. You make no complaints about your husband. Just what do you want?**

You are a fortunate person. Some women suffer severe anguish with husbands who are alcoholics, unfaithful or downright cruel. Start being grateful for what you have and forget the romancing about other men. Get back into the world of reality. Yours is really not bad at all. That dream world of yours, if you ever really enter it, might prove to be a nightmare.

*Quinquagesima Sunday*

THIS IS CATHOLICISM

## DEVOTIONS

By REV. JOHN WALSH, S.J.

*Q. What are the principal devotions in the Catholic Church?*

In modern times the following devotions are general throughout the Catholic world:

1. In honor of Christ: Benediction of the Blessed Sacrament; The Forty Hours; The Way of the Cross; Exercises of piety on the first Friday of each month.

2. In honor of Mary: The Rosary; various novenas.

Moreover, thousands of Catholics embark each year on pilgrimages: to the Holy Land, where Jesus spent His earthly life; to Rome, since it is the center of Christendom and the residence of the popes; to Assisi, Lisieux, Ars, and other places where the tomb of a saint is located; to Fatima, LaSalette, Guadalupe, and other regions which witnessed an apparition of the Blessed Virgin; to Lourdes and Ste. Anne de Beaupré, where miraculous cures are said to occur; and to various other shrines and sanctuaries scattered throughout the world.

*Q. Are Catholics obliged to believe in the apparitions at Lourdes, Fatima, Guadalupe, and other shrines, and to maintain that genuine miracles actually occur at such sites?*

Certainly not. The doctrine of the Catholic Church is restricted exclusively to the religious and moral message which God conveyed to mankind in the Bible, through His Son, Jesus Christ, and by the apostles. The Catholic Church does not and indeed cannot incorporate into her official teachings those celestial visitations and apparitions, private revelations and messages from heaven, miraculous cures and preternatural occurrences which happened (or at least are reported to have happened) since the time of the apostles. These allegedly supernatural events have never formed part of Catholic doctrine. The intellectual commitment required of a Catholic, therefore, is most precisely defined and limited. He is obligated to accept and believe those teachings, and solely those teachings, which comprise the Church's official doctrine. Anything else is left entirely to his own approval. A Catholic may, if he likes, assent to the miraculous events connected with Lourdes, Fatima, and similar shrines; or, if he so prefers, he may ignore them.

*Q. Does not the Catholic Church underwrite the objective truth of the apparitions which occurred at Lourdes or Fatima, authenticating the miracles which occur at such shrines?*

The Church advances no such guarantees.

*Q. In what sense, then, can Lourdes, Fatima, and similar shrines be called Catholic sanctuaries?*

They merit this title because:

1. The Church approves the making of pilgrimages to these places as a legitimate and laudable expression of devotion to Christ, the Blessed Virgin, and the saints.

2. The Church assures Catholics that, if they wish to place human credence (not, be it noted, religious faith!) in the accounts of the apparitions and miracles connected with shrines of this type, such human credence will not injure or sully their essential Catholicism. Before granting this assurance, the Church, of course, thoroughly scrutinizes the nature of the supposed apparitions, the content of the heavenly messages allegedly communicated, the details of miracles reported to have happened, and other factors surrounding the event, in order to ascertain that they involve nothing hostile to religious truth, or sound ethics, or right thinking and common sense. Hence, though the Catholic Church never vouches for the objective truth of the preternatural happenings apparently occurring at Lourdes and other like shrines, she does certify that if a Catholic desires to place credence in them he will not impair his faith, his morality, or his piety.

*Q. Since the Catholic Church does not guarantee the objective truth of the apparitions and miracles which occur at Lourdes and Fatima, for example, why do so many Catholics affirm that preternatural events actually take place at these and similar shrines?*

The conviction of these Catholics is based on the findings of various ecclesiastical commissions appointed by the local bishop, or on the testimony of private investigators who have scientifically sifted the evidence and published their conclusion that these apparitions and miracles are genuine. Hence, though a Catholic's contention that miracles do take place at these shrines is never grounded on a statement of the Church

(Continued on page 10)

● *WORKING TO BEAT HELL*

# A fellow named Ken

By JOSEPH T. McGLOIN, S.J.

There was this kid in school, see? Just an ordinary looking guy, and yet he was kind of a kook. Nuts, if you know what I mean. An odd ball. I don't know just how to describe it, but he was, well, different, a real square, not quite like the other guys. For instance . . .

You know how it is in high school — some guys, the genius types, do a lot of studying, and then there are those who don't do any at all unless they have to. But most of the guys study just as much as they have to to get by, and that's about it.

I'm not sure just where this Ken—that was his name—fits in. It wasn't that he studied as much as the geniuses or that he even was one. And he did more than just try to get by. No, it was more the way he studied—as if it meant something to him instead of just a pain in the neck.

The big thing seemed to be that he was so darn consistent about it. He just never went anywhere or did anything else until the studies were taken care of. I guess that's what it was that set him apart more than anything else from the rest of us . . . with regard to the study bit, that is.

●

But the studies were only one thing. Another thing—we had a lot of guys in our school who were pretty good about getting to Mass and Holy Communion oftener than on Sundays. We had quite a few who only got there on Sunday, too. Then we had a couple you might call church mice—who were just too holy for the rest of us. But this Ken—I don't think he ever missed a single day of Mass, and you used to see him popping into the chapel after football practice each night. But you'd never call him over-pious or anything, because he just wasn't. He was murder on the football field—although he was pretty good about helping a guy up once he'd knocked him down—and then he'd go into the chapel. The guys never asked or kidded him about it, largely because most of them kept in mind how he could knock them down more than how he'd help them up.

You'd visit his home and he talked to his parents like they were human beings—which is pretty hard to do sometimes. In fact, a bunch of us were over at his house one night for dinner and he made his mother sit down while a few of us did the dishes. Now I never saw anything like that before or since. But the strange part of it was it was kind of fun and satisfying for a change.

Ken didn't have a lot of money, so we were kind of surprised to see him giving pretty regularly to the mission collection each week, and we noticed that he brought an awful lot of fod for the Christmas food drive too. In fact, I was downtown with him one winter when he took off his coat and gave it to some guy who asked him for a buck. Boy, was that silly—he could have caught a real good cold. It was embarrassing to me, too. I didn't like going along the street in mid-winter with a guy wearing just a sweater. And the old guy he had given the coat to didn't even appreciate it. Probably hocked it for booze. But when I mentioned this to Ken, he just kind of smiled and said that didn't matter. Then he used an expression that I never did understand, "No man," he said, is an island." I still don't get it.

There was a kind of scary time, too, when a bunch of us came on a couple guys who were going to beat up this hoody-looking foreigner. It was none of our business, so we stayed out of it and watched. But not Ken. He got right in front of the guys and told them they'd have to beat him up first.

I don't know what the rest of us would have done if these characters had gone at him—we probably would have just watched, because it still wasn't any of our business. But anyhow the guys took off, after spitting at Ken a little bit. Funny thing was the guy he had saved did the same thing before he walked off. We told Ken he had wasted his time and didn't get any thanks for it, but he just told us again that it didn't matter and then said again "No man is an island."

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It was funny, but with all his physical toughness, Ken never threw it around. In fact, I saw him take a little bit of a beating once when he could have mopped up the guy with one hand. It was just one of the many things I could never figure out about him. You have to fight in this life, but he never seemed to want to—unless it was part of a game or something. I don't think he was a coward. For one thing, he played football like he had to win or he'd get executed.

You know how it is in a locker room sometimes after a practice or a game—the stories and the language can get pretty raw. I've known a few of the pious types who make a big show of telling some of the guys to shut up on occasion, but not Ken. He'd just walk away, not like he was trying to preach, but as if he just had something more important to do. He was a pretty consistent guy, because I'd talked to girls he went out with and they always said he treated them like queens. Funny thing was, they always seemed to have a ball with him. Of course, there were a few dolls who kind of sneered when they talked about him and said there must have been something wrong with him. But even the crummiest guys in the school never listened to these gals anyhow, because they were pretty moronic and giddy, even though they were sometimes fun — in their own way, of course.

I suppose this was the oddest part about Ken, that he could do so many things the over-pious types did without ever seeming over-pious. Maybe it was because he seemed to get such a kick out of everything connected with life, and everything he did. You'd see him run into the chapel or onto the football field with the same big grin on his face. You'd see him having a ball at the prom or on a date. In fact, he seemed to enjoy these things more than the real hipsters did.

The real funny thing was that he seemed to get this same kind of wallop out of the tough things a guy has to do too—like work, for instance. Maybe that was why just about everybody liked him, even though he did embarrass us sometimes by doing a lot of things we were afraid to do ourselves for one reason or another.

●

We were all shocked when Ken died in his fourth year of high school. But I guess a lot of us figured somehow that he probably wasn't shocked at all, because we couldn't imagine him feeling any different about dying than he did about the other things in life. Of course, you heard the usual comment about Ken that "the good die young." But you had some of the guys talking about him as "a little Jesus," too. Me — I don't know what he was.

Sometimes when I think back on him I think he was just plain foolish. He sure was a sucker sometimes the way he acted as if the lowest bum on skid row was somehow related to him. And I never could figure out how a guy as tough as Ken could let himself be pushed around and not even seem to mind.

There's one thing I wish I did know about Ken. I wish I knew how he could get such a big bang out of life living the way he did.

## Anglican nuns to gift Pope

LONDON—Anglican nuns at a convent in East London are making a set of white Mass vestments which it is planned to present to Pope Paul VI in April.

Designed in primitive style, they depict early British saints, including Alban and Cuthbert. The decorations will show the Pope's personal coat of arms.

The vestments are being made by the nuns at St. Saviour's priory and are the gift of some 400 pilgrims, including Catholics, Anglicans, Orthodox and others who will visit Rome with the Anglican Bishop R. C. Mortimer of Exeter.

*THRU GOD-COLORED GLASSES*

# JUDAISM

By GILBERT ROXBURGH, O.P.

It is not solid thinking to include the subject of the Jews in any discussion of Christian unity. This would serve only to confuse the issue, for Jews by their own doctrinal disposition and religious profession decline any obvious or external membership in the Church of Christ.

Even though Jews do not accept Christ as the fulfillment of the promises made to Abraham, Isaac, Jacob, and Moses, they have nonetheless a real and intimate relationship with Christianity.

For one thing, it is in terms of the ancient Jewish faith that the New Testament teaches about the Christian message and mission and destiny. We are the people of God, led through the centuries from sin in Egypt, through the parted waters of the Red Sea of baptism, through the arid desert of this life, toward the Promised Land. We have been given manna in the desert to refresh and nourish us (the Eucharist). We have been sealed by the covenant-sacrifice, especially the everlasting covenant sacrifice of Jesus. All of the sacraments, all of the moral teachings, the very externals of worship have meaning for us only in terms of their Scriptural antedecents.

We Christians consider ourselves, in fact, as somehow drawn into the Chosen People, included—despite the fact that we are not Israelites—in the pact of the Covenant. We consider that because Israel refused to acknowledge Jesus as Phophet-Priest-King we Christians have now become the inheritors of the promises. As Pope Pius XI wrote, we are spiritual semites—more Jews than Jews are, for the heritage meant for them has been passed on instead to us.

And yet in a larger sense it is still meant for them too. For Jews, even of today, are the ones most doctrinally and psychologically suited to become Christians. As Christians, we feel, they would not repudiate their Judaism. On the contrary, they would find its perfection. There remains, Catholics think, only the last leap to be made. For all that their religion holds most dear is completed and elevated in the New Judaism of Christianity, which was made with them in mind.

Doctrinally, we have received from their hands the one God, a personal God who cares and is concerned enough to reach down and make contact through revelation—which relevation is contained in holy books, which are in some sense, say at least Orthodox Jews, written by God.

Our closest link with Jews lies in our Christian forefathers. All of those figures we Christians hold most dear were Jews. Jesus Christ, the Son of God and Savior of the World, was a Jew. His character, His personality, His ideals were formed by Judaism, nourished by the faith of the Temple.

Mary, the Mother of Jesus, the very model of Christian womanhood—and Jewish womanhood, who contemplated day and night the words of Scripture, was Jew.

The Apostles were Jews, and went to the Temple services in those early days as all Jews did, considering their religion as a new stage in Judaism, only adding certain rites and beliefs instituted by Christ.

St. Paul considered that Jews would find their inheritance again in conjunction with Christianity before the end of time.

In any case, they are ours, and we must care about them.

# Sees need for 30,000 more teachers by '68

LOUISVILLE, Ky.—More than 30,000 additional teachers will be needed in U.S. Catholic grade and high schools by 1968 if the schools are to continue to educate the same percentage of Catholic children as now at the same teacher-pupil ratios.

This "projection" was reported by Reginald A. Neuwien, director of a nationwide study of Catholic education in progress at the University of Notre Dame. He spoke (Feb. 17) during the annual meeting of the Division of Christian Education of the National Council of Churches.

The presence on the program of Neuwien and several other Catholic speakers marked the first time that Catholics had taken part in such a meeting.

**NEUWIEN SAID** that by 1968 there will be more than 9.7 million Catholic children in the U.S. eligible for enrollment in Catholic elementary and secondary schools. If these schools enroll the same percentage of this total as they do now—46.74% — they will then have 5,090,973 elementary pupils and 1,329,305 secondary pupils, compared with 4,342,273 and 1,009,091 respectively at present.

The increase on the elementary level will be 748,700 pupils, while on the secondary level it will be 320,224.

**IN ORDER TO** accommodate the increase at the same teacher-pupil ratios as now, Catholic grade schools will need an additional 18,816 teachers, and Catholic high schools will have to obtain 12,315 more teachers. This is a total of 31,131.

Neuwien stressed that his figures represent a "projection" based on maintaining the percentages and teacher-pupil ratios that are presently in force in the schools.

## THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

**Feb. 28** QUINQUAGESIMA SUNDAY. "Jesus said to them, 'Now we are going up to Jerusalem, and all that was written by the prophets will be accomplished for the Son of Man" (Gospel).

So our Lord points out what the council's constitution on the sacred liturgy reiterates: that the Christ event can be grasped deeply and substantially only by a person who is familiar with the Old Testament as well as the New. Jesus is the center and focal point of a sacred history to which the whole Bible is the chief witness.

And for our current reform in public worship to be as meaningful as it should be, we must be men and women of the Bible, familiar with sacred scripture. That is why, in the annual Lenten renewal of Christian life and faith, the first reading of the special weekday Masses is from the Old Testament—even when there are only two readings, which during the rest of the year are generally both from the New.

**March 1** MASS AS ON SUNDAY. The beautiful first reading expresses in words what we should experience in every eucharistic celebration. The sharing of the sacrament of Christ's body and blood is essentially an act of fellowship, fraternity, solidarity.

It is essentially an act of love, for Christian faith turns us outwards, away from preoccupation with ourselves. It turns us towards others and the world God has put in our charge. So the "greatest" and most enduring gift is love—that appreciation and valuing of the other which "covers over everything, believes everything, hopes for everything, puts up with everything."

**March 2** MASS AS ON SUNDAY. Love, too, is a part of that gift of vision, that gift of sight, so often associated with Jesus in the Gospels. Lent reminds us not only that before our baptism we were blind but also that we are in constant danger of becoming blind again.

We have to return to the Truth, to the One Who gives sight. And the love He commands is part of that gift: for when we learn to value and appreciate God's creatures, when we learn to love them, we do indeed see them anew.

**March 3** ASH WEDNESDAY. "Return to me with your whole heart, with fasting, and weeping, and mourning; rend your hearts, not your garments . . ." (first reading). Moth lessons teach the same truth: the renewal of faith, the recovery of our baptismal direction and orientation, in which we engage during these 40 days must be interior, must touch our heart and the depths of our being, must not be merely external.

And in these days of reform in the Church, the symbol of ashes is fraught with meaning and challenge. How we cling to mere custom! How unready we are to return to ashes even those habits of ours which most obviously stand as impediments between Christ-working-in us and the world in which we live!

**March 4** THURSDAY AFTER ASH WEDNESDAY. On this second day of our baptismal retreat, we learn that prayer and worship are its chief means. Perhaps, from our sophisticated point of view, there seems in today's texts too much emphasis on prayer's immediate results. But there is the Gradual chant, too: "Cast your care upon the Lord, and he will support you." No promise that He will remove your "care"—only that he will support.

**March 5** FRIDAY AFTER ASH WEDNESDAY. ". . . And not turning your back on your own" (first reading). Evil in the form of division, separation, disunity, narcissistic pride is one of the facts of life.

So to think and act in accord with today's lessons doesn't come easy for any of us. Yet if our feeble acts of penance do not involve somehow an act of violence upon our selfishness, upon our grudges and resentments and our bitter hates, then they are not acceptable to God.

So we resolve today to make the outward prayer and penance of these days penetrate our thick skins and turn our hearts toward our own flesh and blood.

**March 6** SATURDAY AFTER ASH WEDNESDAY. Our Lord's love for the apostles, to whom He came in an hour of struggle and fear, was healing and saving. This Gospel is read to us today, because Christ manifests the same power now.

Just as His love was healing and saving, so is our poor love, our feeble charity, saving and healing in terms of the sickness of ourselves and our neighbors—the sickness of isolation and division, the sickness of selfishness and greed.

This season of recovery is a time to come close to Him in the scriptures and in the sacraments, as well as in the problems and the anguish of the world He loves. "If you bestow your bread on the hungry, and satisfy the afflicted; then light shall rise for you in the darkness, and the gloom shall become for you like midday."

## Pope asks artists to 'serve liturgy'

ROME—Speaking to a group of 200 art students and teachers, Pope Paul VI urged them to give their talents to the service of the Church's liturgy.

"Place your art, your work, the obliation of your intelligence and of your labors within the great cycle of the prayer of the Church—the sacred liturgy," he told artists from Blessed Angelico School of Christian Art (Feb. 20).

"Enter into the spirit and the aims of the solemn constitution of the council concerning art. There you will find a place which engages you to the fullest and which exalts your regal service (to a position) at the side of the priest and for the benefit of the whole People of God."

### Ministers' week

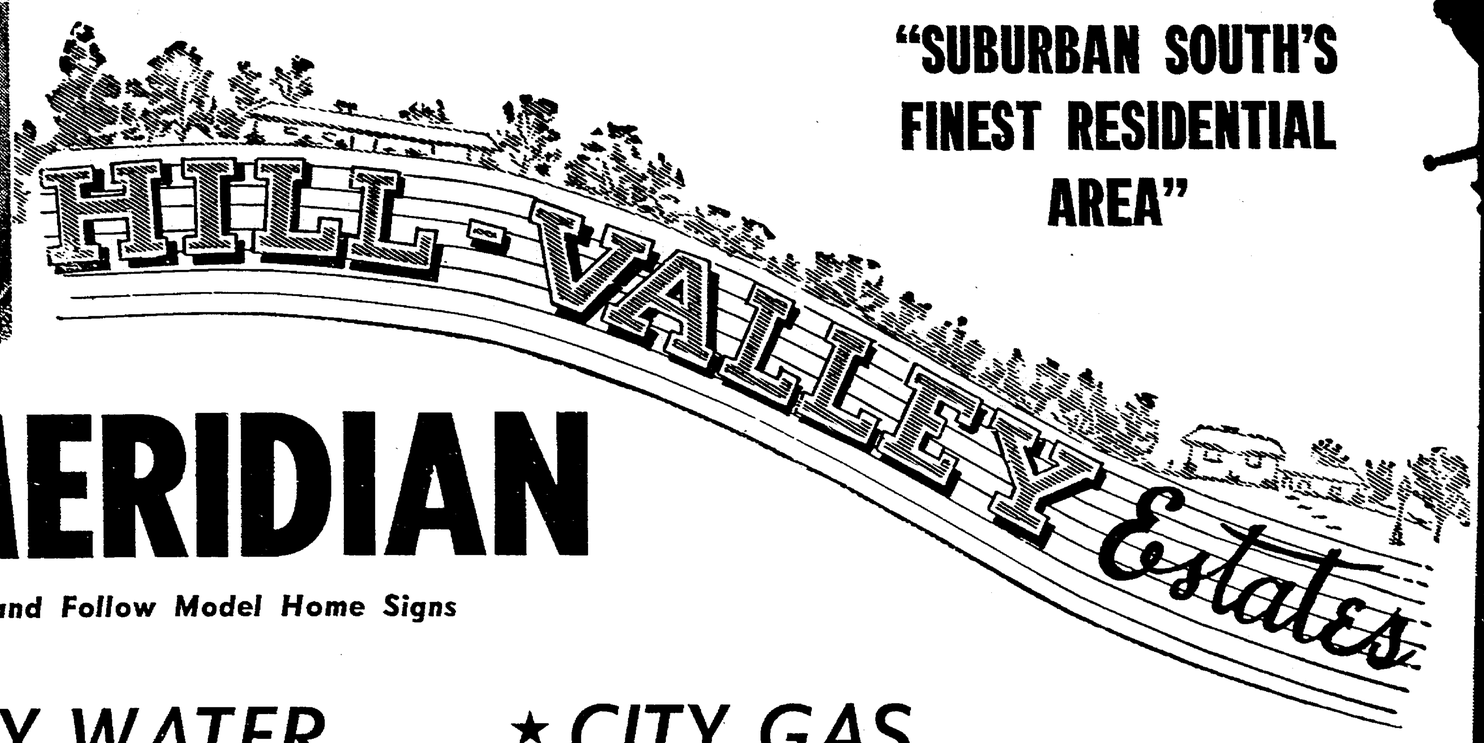
CHICAGO—Catholic, Protestant and Jewish clergymen took part in "A Litany for the Unity of all the Children of the Convenant," closing the 34th annual Ministers' Week Program at Chicago Theological Seminary. More than 20 clergymen took part in the conference, whose theme was "Religious Pluralism."

TAKE A...

# CLOSER LOOK

at the Distinctive New Homes in...

**"SUBURBAN SOUTH'S FINEST RESIDENTIAL AREA"**

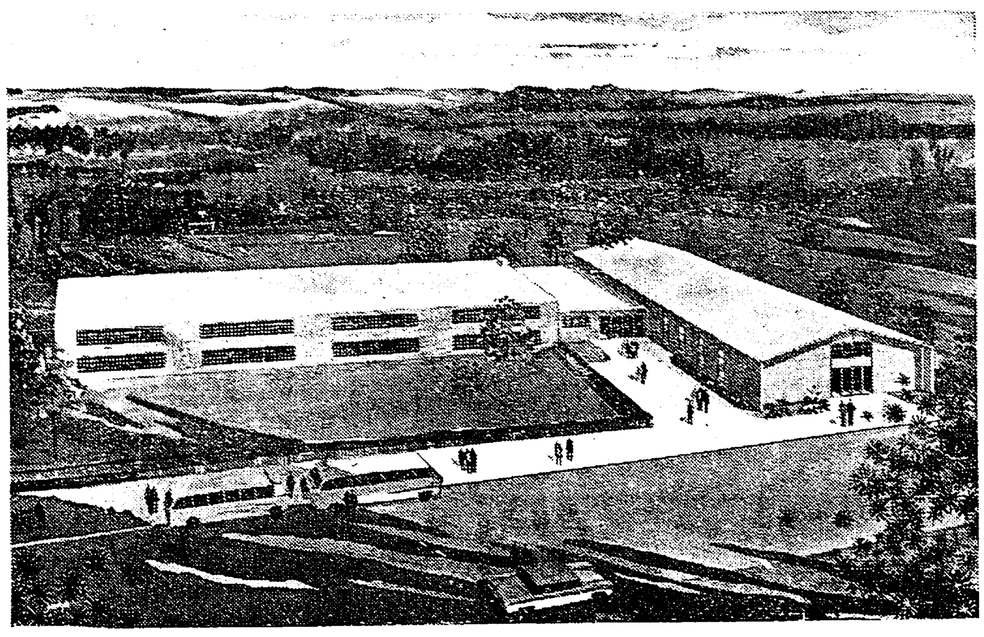


# 8300 S. MERIDIAN

***Turn West on Hill Valley Dr. and Follow Model Home Signs***

- ★ *INDIANAPOLIS CITY WATER*
- ★ *SANITARY SEWERS*
- ★ *ANTIQUE GAS STREET LIGHTS*
- ★ *CITY GAS*
- ★ *PERMANENT CONCRETE STREETS, CURBS and SIDEWALKS*

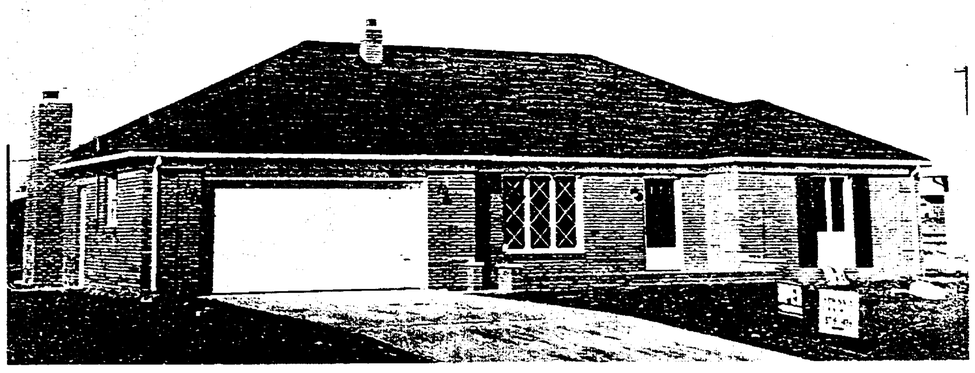
Hill Valley Estates is located 7 minutes from Southern Plaza Shopping Center and 3 minutes from the under construction Greenwood Shopping Center, 20 minutes from downtown, located on both sides of S. Meridian St. (State Rd. 135). Hill Valley has 300 homes already constructed. These areas for $25,000 and up homes, $17,900 to $25,000 homes and $15,000 to $19,000 homes. This well planned community features winding streets with rolling terrain. The section on the west side of Meridian St. presently under development will have sidewalks as well as all other sections on that side of Meridian surrounding the new St. Barnabas School and Church.



**ST. BARNABAS CHURCH AND SCHOOL**

In the heart of the development on the West Side of South Meridian Street, sidewalks will be in the entire area presently being developed and in all future sections. Ground breaking for the new church and school will be Sunday, February 28th at 3 p. m.

**MODEL HOMES ARE OPEN From 1 to 5 P. M. SATURDAYS**
**and**
**1 P. M. UNTIL DARK SUNDAYS**

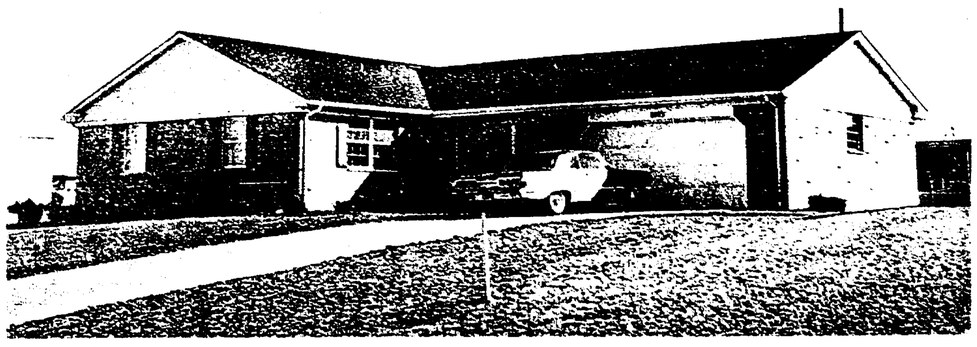


**HAROLD KIRCH,** ***Builder***

3-Bedroom, 2-bath French Provincial, family room and fireplace, 1500 sq. ft. of living area plus 2-car attached garage and concrete drive.

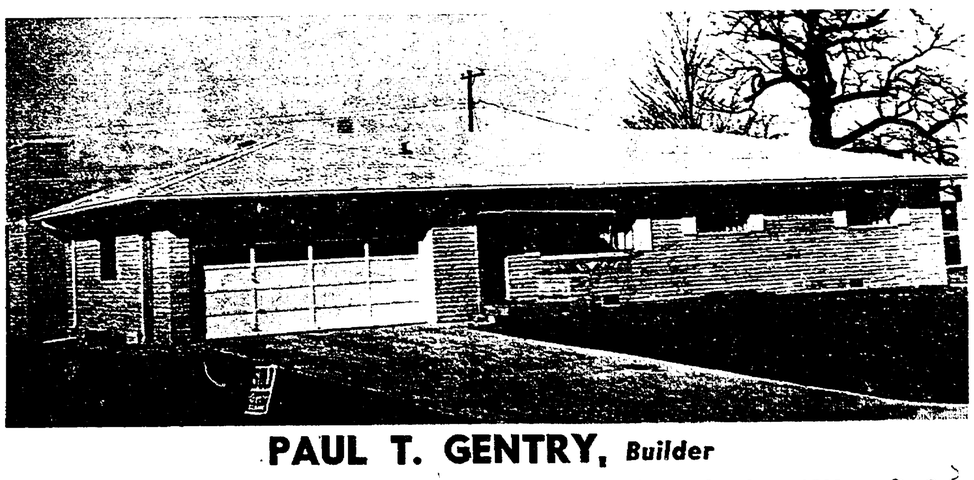
**PAUL M. LINN, JR.,** ***Builder***

3-Bedroom, 1½- bath, family room with fireplace anl corner china closet. Hot water heat, 2-car garage and concrete drive.



**ROBERT W. STEPHENS,** ***Builder***

L-Shaped 3-Bedroom, 2-bath, family room, fireplace, 1500 sq. ft. living area, plus 2-car attached garage, with concrete drive.



**PAUL T. GENTRY,** ***Builder***

3-Bedroom, 2-bath, stone home, centralized family room with a double fireplace, 1500 sq. ft., 2-car garage with concrete drive, patio, covered front porch.

*"SEE THESE AND MANY OTHER DISTINCTIVE NEW HOMES IN THIS AREA"*

# Tic Tacker

NAMES IN THE NEWS—Attending the Pacem in Terris Conference in New York this past week were Msgr. John J. Doyle and Father Joseph Dooley, both of Marian College . . . Four Cathedral High School students achieved gold medals for superior performance at the State Finals of the solo ensemble instrumental contest held last week at Butler University. They included: Frank Fuller, Richard Gardner and David Rathz, all seniors, and sophomore David Steward. Three others won silver medals . . . Sister Michael, S.P., Ph.D., Assistant Professor of Chemistry at St. Mary-of-the-Woods College, co-authored a scientific paper to appear in the May issue of the American Chemical Society's magazine "Inorganic Chemistry." The other author is Brother Columba Curran, C.S.C., Ph.D., of the University of Notre Dame, who will appear on the Woods' Science Colloquim Series on March 23.

AROUND AND ABOUT—Youngsters of Holy Cross Parish, Indianapolis, recently had a flurry of activity and raised $45 to send to fellow-parishioner Joseph Stephens, now studying for the priesthood in Peru. Joe's parents, Mr. and Mrs. S.S. Stephens, have been fortunate to communicate almost weekly with their son in Huarazo, Peru, by means of a ham radio (he sends his greetings to friends in the Archdiocese) . . . Four Protestant ministers were guests last Sunday at Mass at St. Joseph's Church, Corydon. The pastor there is Father Ernest Strahl, who has helped develop a fine ecumenical climate in the Corydon area . . . Auditions for three female and 20 male roles in Shakespeare's "Taming of the Shrew" will be held by the Catholic Theatre Guild on Sunday, February 28, from 2:00 to 4:00 P.M. in Council 437's, Knights of Columbus Hall, 1305 North Delaware Street, Indianapolis Charles Johnson will direct the production, to be given in May . . . Orson Welles' "Citizen's Kane" will be the next movie on the continuing "Fine Film Festival" at Marian College, next Friday evening, March 5, at 8:00 P.M. in the college auditorium. Opening night attendance at last week's film "Death of a Salesman" was well above expectations.

CLASSES IN CHILDBIRTH EDUCATION — Parents-to-be should be interested in a class in Childbirth Education, to be sponsored by the Maternity Family League of Indianapolis starting Wednesday, March 3, at 7:30 P.M. in the State Board of Health, 1330 West Michigan Street, Indianapolis. Classes will be taught by Betty Grossman, R.N. and will deal specifically with physiological and psychological aspects of childbirth. For added info, contact Elinor Hughes, AT 3-7347.

'POP' CONCERT REPORT—Although financial reports are not yet in, promoters of the DCCM-Sponsored recent "Pop" concert at Clowes Hall are "all smiles". Judging from audience reaction, the near-full house and the critics' reviews, the event must be termed an unqualified success.

## Two more named to advisory body at Lady of Grace

BEECH GROVE, Ind. — Two additional members have been appointed to the lay advisory board of Our Lady of Grace Benedictine Convent, according to Mother Mary Robert, O.S.B.

Named were Karl J. Stipher, partner in the law firm of Baker and Daniels, and John J. Murphy, manager of office operations at the Cummins Engine Co., Inc., of Columbus.

Stipher, a member of St .Lawrence parish, Indianapolis, was named chairman of the advisory committee for St. Paul Hermitage, conducted by the Benedictine community.

Murphy will serve on the retirement home committee in addition to the academic committee of the board. He is a member of St. Bartholomew parish, Columbus, Ind.

The committee appointments were made by board chairman, Clare F. Falkner, a member of St. Luke parish, Indianapolis.

## Secret

(Continued from page 1)

This struggle gives cause for fear of "even more tragic and more serious developments," he said.

The Pope then disclosed that he approached government representatives confidentially to seek solution of dangerous international problems.

He added: "We willingly assure you that we will continue to do everything in our power to obtain the tranquility of your beloved country as well as to foster peace in the whole world.

"We harbor the hope that those upon whom depend the decisions and stands which can either precipitate or prevent the errors of a prolonged and widespread use of arms will have a keen awareness of their responsibilities and will set into motion the means for reestablishing a lasting and efficaciously-guaranteed peace."

## *Schema 13 work 'on schedule'*

VATICAN CITY—Two weeks of study meetings on the redrafting of the famous Schema 13 on the Church in the Modern World have been completed and it is reported work on the document "is on schedule."

The lay apostolate commission met at Ariccia, a small town south of Rome near Lake Albano, during the first week of February to hammer out details of the document. The following week the mixed commission of bishops form the lay apostolate and theological commission met in the Vatican to continue the redrafting of the document which seeks to chart the course of the Church in the modern world.

The document is still not completely finished but it is hoped that another meeting of the commissions near the beginning of April will be able to get it into a sufficiently finished state that it can be submitted to the central coordinating commission that month.

### Women eligible

MUNICH, Germany — Women are now permitted to be elected to parish offices in Bavaria, through a change adopted by the Bavarian Bishops' Conference. Previously such offices were restricted to men. Candidates are still required to be over 30 years of age.

# Lenten Letter

(Continued on page 9)

(May be observed on December 23.)

On days of fast, only one full meal is allowed. Two other meatless meals sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal. Meat may be taken at the principal meal on a day of fast, except on Fridays, Ash Wednesday and the Vigils of the Immaculate Conception and Christmas.

Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

If you are excused by virtue of age or dispensation from fasting and abstinence, you are not thereby excused from other penances and acts of self-denial, which are conducive to the Lenten spirit. We encourage you to develop a sense of personal responsibility in accepting and fulfilling the obligation of doing penance.

Begging God to bless you one and all most bountifully during the Holy Season and bestowing upon you our own humble benediction, we remain, in the service of Jesus and His Immaculate Mother,

Sincerely yours in Christ,

+ Paul C. Schulte

Archbishop of Indianapolis

Given at Indianapolis
February 18, 1965
Feast of St. Simeon
Bishop and Martyr

# *Training program on rhythm slated*

The Archdiocese will soon inaugurate a training program for married couples on the rhythm method of family planning.

A five-week intensive Rhythm Instruction Service Program will be sponsored by the Archdiocesan Confraternity of Christian Doctrine, under the direction of Msgr. James P. Galvin, CCD director.

**MEDICAL** coordinator of the program, to begin Tuesday, March 9, will be Dr. Paul Muller, Indianapolis gynecologist. Classes will be held weekly at St. Mary Academy, 429 E. Vermont St.

Fifteen couples have been invited to participate in the training program, who will, in turn, be asked to introduce the materials to other interested couples.

Six doctors, three priests and three married couples will serve on the instruction program.

**THE DOCTORS** include: Dr. Muller, Dr. William Moran, Dr. Victor Muller, Dr. Charles Thomas, Dr. John Nurnberger and Dr. David Kenney. Priests include: Msgr. Galvin, Msgr. Charles Koster and Father Donald Schmidlin.

Lay couples are: Mr. and Mrs. Talbott Denny, Jr., and Mr. and Mrs. Charles Fleetwood.

# Pope gives reasons

this Sacred College the patriarchal and episcopal Sees, the traditions, the institutions, the works and the spiritual forms which they so worthily personify."

This, he said, was his second reason for expanding membership in the College.

**REFERRING** to the three Eastern-rite patriarchs who were named to the College at the consistory, the Pope said:

"Rather than make them bow to our reverence, which is already known and secure, we wish to draw them closer to the dignity of our apostolic office. We wish not so much to add to the splendor of the exterior structure of this Holy Roman Church as to kindle even more its inner communion. We wish to add, certainly not to any false power, but to its spiritual virtue.

"We wish to mark, certainly not the distance of the supreme ecclesiastical organs from the people of God, nor their distance from the profane mankind about them, but instead to demonstrate their nearness, dedication and service. We certainly do not want to satisfy some secret egoism of ours, but indeed to make our charity more evident."

It was clear from the Pope's words that he was answering some criticism among Eastern-rite Catholics which found in the naming of their patriarchs to the College some lessening of the status of the patriarchs.

**THE SECRET** consistory began at 9:35 a.m. in the Vatican's Consistorial Hall and ended at 10:15 a.m. Immediately afterwards, messengers were sent to four gathering points to give the new cardinals official news of their appointment.

Because the former prefect of the College of Papal Masters of Ceremonies, Cardinal Enrico Dante, was among the new cardinals, the "extra omnes" or call which cleared the hall of all but the Pope, cardinals and the secretary of the Sacred College, Archbishop Francesco Carpino, was given by Msgr. Salvatore Capoferri, a papal master of ceremonies.

In his address the Pope noted that the "new cardinals are, in fact, chosen from among the most varied and remote nations of the world and they bring to us representation of no less than four continents and 20 nations, some of which are experiencing for the first time the honor of seeing one of their citizens received into this elect College."

**SPEAKING OF** the new cardinals from behind the Iron Curtain, the Pope said that their "particular characteristic and common glory is the suffering endured before the eyes of men for the Catholic faith and its confession, supported by a pure innocence, oppressed by unjust pain in the name of Christ."

He also noted that the honor of being named a cardinal was being conferred on bishops of important dioceses, members of the Roman curia who have given the Holy See "their daily diligent and faithful collaboration" and to priests who have contributed to the Church through their theological studies, apostolate and preaching.

After answering possible criticism and giving his major reasons for increasing the college, the Pope concluded that two great demands today call for an inflaming of the charity of the Church. These are, he said, a successful conclusion of the ecumenical council and "defense of the Faith, of authority and of Catholic morals, a defense which appears to demand from us, owing to new dangers arising, added vigilance and timely aid."

**THE POPE THEN** read out the names of the new cardinals and asked: "What is your opinion?" The cardinals signified their assent by removing their skullcaps and replacing them. The Pope then declared:

"Therefore, by the authority of Almighty God, of Saints Peter and Paul and by our authority we nominate cardinals of the Holy Roman Church: in the order of bishops (and here were named the patriarchs); in the order of priests (and here were named new cardinals who hold residential Sees) and in the order of deacons (and here were named those new cardinals who were not bishops at the time of their nomination, although they have since been consecrated), with the necessary and opportune dispensations, exceptions and clauses. In the name of the Father, the Son and the Holy Spirit."

**Following the pronouncement of this formula, there came a series of similar formal ceremonies in which a series of residential Sees were preconized, that is prelates were named to various Sees, although in fact these Sees have been filled for some time.**

After these announcements, the consistorial advocate, Giovanni Torre, was admitted to the hall and he formally requested the Pope to bestow the pallia, the sign of the fullness of the episcopate and union with the papacy, on Archbishop John P. Cody of New Orleans; on Archbishop Luis Aponte Martinez of San Juan, Puerto Rico; and on Archbishop Mario Casariego of Guatemala City, Guatemala. Cardinal Benedetto Aloisi Masella and Cardinal Paolo Marella asked for pallia for two new members of the College, Cardinal Agnelo Rossi of Sao Paulo, Brazil, and Cardinal Jean Villot of Lyons, France.

Before leaving the consistory, Pope Paul visited briefly with the cardinals.

### Slate fish fry

INDIANAPOLIS—The second annual fish fry, sponsored by St. Lawrence parish, is scheduled Wednesday, March 3, in the cafeteria, 46th St. and Road 100. Serving, including carryouts, will be from 5:30 p.m. to 7:30 p.m. Mrs. Stanley Seretny is chairman.

## Freed

(Continued from page 1)

secretariat of state's expert on Czechoslovak affairs.

The 76-year-old prelate was smiling as he emerged from the airplane dressed in a red skullcap, thick shoes and a black overcoat over his black cassock. He embraced Archbishop Samore, whom he knew.

**Cardinal Beran drove from the airport to Rome's Nepomucene College, the residence of Czechoslovak students for the priesthood, where he will make his home temporarily.**

An official of the college said the cardinal would not grant an interview to newsmen because his "very delicate position" made newspaper interviews impossible. But the cardinal did issue a public statement, saying:

"On setting foot in Rome, where I last was in 1948, my first thoughts and grateful greeting go to the Holy Father who, by calling me to membership in the College of Cardinals, desired to show his love for my dear country and for all the Catholics of Czechoslovakia.

"Then my affectionate thoughts go to all the inhabitants of my land, for whom I ask the Lord peace, prosperity and joy in fidelity to their glorious civic and Christian traditions."

### 3d Order to meet

INDIANAPOLIS — Sacred Heart Fraternity of the Third Order of St. Francis will meet Sunday, Feb. 28, at 3 p.m. in Sacred Heart church.

## Immaculate Heart sets style show

INDIANAPOLIS — The Women's Club of Immaculate Heart of Mary parish will have a style show and dessert-coffee in the school auditorium at 12:45 p.m. Thursday, March 11. The spring fashion collection of the Edward L. Claypool Dress Shop will be modeled by members of the Women's Club.

Mrs. Eugene Witchger is president of the Women's Club, and Mrs. Thomas E. Kibler is show chairman. Ticket reservations can be made by calling Mrs. Ralph Hill at CL 1-5730.

**NEW FACULTY RESIDENCE AT WOODS—Above is shown the new $300,000 faculty residence for lay women at St. Mary-of-the-Woods College, which was dedicated recently. The structure, which contains 20 rooms, is located to the rear of the newly completed college library. Bohen and Burns, of Indianapolis, were the architects, and the J. L. Simmons Co., also of Indianapolis, handled the general contract. (Staff photo)**

## *Calendar*

**FRIDAY, FEB. 26**

**A Card Party** sponsored by the women of St. Patrick's parish, at 8 p.m. in the school hall, 950 Prospect St.

**A Card Party,** in St. Mark's parish hall, 551 E. Edgewood Ave. Euchre and bridge will be played beginning at 8 p.m.

**St. Rita's Social** at 6:30 p.m. in the church hall, 19th and Arsenal.

**St. Christopher's Social** from 7 to 11 p.m. in the school social room, 5335 W. 16th St., Speedway.

**SATURDAY, FEB. 27**

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

**St. Bridget's Social** begins at 6:30 p.m. in the school hall, 815 N. West St.

**Assumption "Mardi Gras"** ball at 8 p.m. in the school hall, 1105 S. Blaine Ave.

**SUNDAY, FEB. 28**

**A Fun Party** in St. Catherine's parish hall, Shelby and Tabor Sts., from 5:30 p.m. to 10:30 p.m.

**MONDAY, MARCH 1**

**A Card Party** at 1:30 p.m. in Union Federal hall, 5646 E. Washington St. Proceeds for the benefit of Veteran hospital patients.

**FRIDAY, MARCH 5**

**Nocturnal Adoration** members are reminded of the customary watch in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral.

## Hospital group sets variety show

INDIANAPOLIS—The "Francescos" of St. Francis Hospital, Beech Grove, will present a variety show entitled "The Mandy Smith Show" in the Indiana Central College auditorium, at 8:30 p.m. Saturday, March 6.

Also included in the performance will be the Boys Choir of Holy Name parish, Beech Grove, and "The Stardusters," a combo of Chartrand and Cathedral High School students.

Dr. Charles W. Dill is producer of the variety show, while John Slowey will serve as the director.

## Card party slated at Scecina March 2

INDIANAPOLIS — A pre-lenten Mardi Gras card party will be held in the Scecina Memorial Cafetorium on March 2 at 8 p.m. All games will be played including progressive euchre. In addition to table prizes and door prizes, other awards include a basket of money, purse and shoes and an electric knife.

Mrs. Arthur L. Pretti is general chairman assisted by Mrs. Charles Hartley. Proceeds from the affair will be used to purchase equipment for the language and science laboratories, library and band.

## Opinions

(Continued from page 4)

schools should remain a last resort measure, not a panacea for relief from mere overcrowding; an emergency step, not an escape hatch.

As it is, we are fortunate that the school office foresaw this unhappy development last year and instituted a Confraternity of Christian Doctrine training program which to date has produced nearly 200 lay catechists who are willing, ready, and able to provide religious education for children sent to public schools . Without them, the situation would be much worse.

CCD Teacher

Indianapolis

***CITE MUNDELEIN INCIDENT***

# Pius XII's nazi stand shown in documents

ROME—An article showing Pope Pius XII's attitude toward nazism and Germany, based on official Vatican documents, has been published by Rome's Jesuit review, Civilta Cattolica.

Publication came at a time when police were speculating that a bomb was exploded at the Vatican as a protest against a ban on Rome performances of "The Deputy," a play criticizing Pius XII for not aiding the Jews enough during their persecution by the Hitler regime.

Among the topics mentioned in the article is the so-called Mundelein incident. The late Cardinal George Mundelein of Chicago, while talking privately to a group of his priests on May 18, 1937, denounced Hitler with some heat. His remarks were leaked to the press, and the Germans were violently upset. In an exchange of notes with the Holy See, Germany demanded that Pope Pius XI reprove and correct Cardinal Mundelein's remarks.

**PIUS XI** summoned all cardinals belonging to the Congregation for Extraordinary Ecclesiastical Affairs to a special meeting at the papal summer residence at Castel Gandolfo to consider the German demands. The future Pope Pius XII—then Cardinal Eugenio Pacelli, papal secretary of state—drafted the position paper. He said:

"The Holy See cannot correct or deplore the statement of His Eminence Cardinal Mundelein. It would be an act of weakness which would only make even more presumptuous the leaders of nazi socialism and Hitler himself, who believes in his self-delusion that all the world must kneel before him. Admittedly, that portion of the statement of Cardinal Mundelein regarding remarks about the chief of the German state was not a happy one. He may therefore give some public explanation . . ."

On June 24, 1937, Cardinal Pacelli, in a reply to the German government, declared that the American cardinal did not represent or speak in the name of the Holy See and that his statement, even if he wrote it beforehand, was not destined for public consumption. He said the cardinal was a free citizen who took advantage of the rights guaranteed him by his country's constitution to express his own judgments on persons and events in Germany which were offensive to the Pope, events regarding the clergy and institutions which are heedless of justice and liberty.

The future Pope Pius XII said that the papal secretariate of state had not refused to discuss the Mundelein case, but had asked for equal conditions and requested adequate explanations and measures regarding the campaign of offenses, calumnies and lies waged with impunity by official papers and representatives of the Hitler regime.

**IN AUGUST** of 1937, the Italian ambassador to Germany urged the Holy See to bow before the "idol" of the German nazi state rather than set off stiffer persecutions. Pius XI replied that the Church does not "bow before idols which may be broken themselves."

Civilta Cattolica said that at the death of Pius XI it was obvious that "relations between the Holy See and Hitlerite Germany were in a state of such tension as to make it seem that there was no way out."

**With the election of Pius XII, the review said, many circles hoped that a new relationship could be found. The new Pope called on the German and Austrian cardinals to draw up memos on the most important aspects of their problems.**

Cardinal Adolf Bertram of Breslau and Cardinal Michael Faulhaber of Munich urged Pius XII to write to Hitler proposing new approaches to peaceful solutions of the Church-state problem. The Pope told Cardinal Faulhaber: "We cannot yield on principles. When we have made all efforts and they want war at all costs, we will defend ourselves. But the world has to see that we tried everything to live peacefully with Germany."

**THE POPE** wrote a letter to Hitler that was a careful but courteous expression of high regard for the German people and of hope for fruitful cooperation for the good of the German people.

Commenting on the letter, Civilta Cattolica declared: "The letter to Hitler was not a concession nor did it express sympathy for a new form of government, much less for an anti-Christian vision of the world. Rather it was a gesture of courtesy (but how weighed and prudent!) and a sign of the dialogue which the leaders of the German Church had asked for in the interests of peace for their faithful."

The article also recalled the fact that Cardinal Faulhaber, who had opposed nazism publicly, offered to resign his See if it would help relations betweeen the Holy See and Germany. Pius XII repeated three times: "I would shame myself before the whole world if I consented to such a thing."

## MacEoin

(Continued from page 4)

lem. If inflation is controlled, business will unload the excess inventories, cutting new orders and slowing the rate of industrial production.

The business men now in the government are probably the best equipped people the country has to face these problems. Already, however, they are splitting among themselves and jockeying to protect their partisan interests. The answer of the military, the final authority, is to threaten indefinite postponement of promised elections and an institutionalization of dictatorship.

●

In recent days there were two incidents which look ominous to me. An army commander in Recife forced the local legislature to unseat a member who is held by the army on charges that have not yet been heard. In Rio, a major held up a commercial plane (loaded with passengers and ready to take off) for 90 minutes because it would not change its route to convenience him, yet no action was taken against him. This is getting like the dictatorship of General Rojas Pinilla in Colombia in the 1950's. He began with a magnificent social program, soon became one of Latin America's most corrupt and arbitrary caudillos.

What the Brazilian Revolution obviously needs is a conscience. The logical and indeed only one available is the Catholic Church. But, as I shall try to explain next week, it is not too well equipped to perform a function that is equally required for the country's future and its own survival.

## Cathedral High Mothers' Club sets breakfast

INDIANAPOLIS — Mothers of Cathedral High School students will have a corporate Communion and breakfast Sunday, March 7, at the high school. The group will attend the 10 a.m. Mass in SS. Peter and Paul Cathedral.

Celebrant of the Mass and breakfast speaker will be Msgr. Joseph D. Brokhage, rector of the Latin School and pastor of Holy Rosary parish. His topic will be: "You and Your Teenagers."

Serving as deacon of the Mass will be a Cathedral alumnus—Rev. Mr. Joseph Wade—now attending St. Meinrad School of Theology.

General chairman of the program is Mrs. J. Frank Ittenbach. Past presidents of the Mothers' Club will be special guests.

### Dance slated

INDIANAPOLIS—St. Roch's Mardi Gras dance is scheduled Saturday, Feb. 26, in the school hall, 3511 S. Union St. The affair, sponsored by the men's choir, is open to the public. Admission is $2.50 per couple.

## Unity

(Continued from page 1)

only 11 negative votes out of a total of more than 2,000) to "the increasingly fervent ecumenical atmosphere which pervaded the conciliar assembly."

He said that at the council many members of the Catholic hierarchy who had had no experience with ecumenical problems "were brought up against the reality and made to reflect deeply to establish some first contacts with their non-Catholic brethren, and thus to create by degrees an ecumenical mentality."

The council's Decree on Ecumenism, he said, "does nothing else than fix on paper the personal experiences of the council Fathers."

**CARDINAL** Bea noted the difficulties still to be met. He cited "what occurred during and after the last week of the third conciliar session" as an example of such difficulties. He was probably referring to a denial of a petition drafted by some council Fathers who sought to change a previous decision which prevented the Fathers from choosing whether to vote on the draft document on religious liberty.

He said other difficulties would arise in the future.

"The whole thing is never to allow ourselves to be discouraged, but to face difficulties courageously and with the faith capable of transporting mountains, as the Gospel teaches us," said the cardinal.

## Woods schedules Danforth Lecturer

ST. MARY-OF-THE-WOODS, Ind.—A Danforth Lecturer will speak on "Architecture As An Art Form" before the student body of St. Mary-of-the-Woods College in the college auditorium, Thursday, March 11, at 8 p.m.

Victor Christ-Janer, associate professor at Columbia University, will also meet informally with students the following day to discuss "Space and Theology" and "College Environment—An Environment Instrument."

### Guild to meet

INDIANAPOLIS—St. Pius X, K of C Guild will meet Wednesday, March 3, at 8:30 p.m. A nominating committee will be appointed.

AROUND THE ARCHDIOCESE

# Tell City KC to fete Past Grand Knights

TELL CITY, Ind.—Past Grand Knights of Bishop Chartrand Council No. 1172 will be honored at a dinner meeting to be held Monday, March 1, at the K of C home. Following the dinner at 6:30 p.m., there will be a special program of recognition and entertainment. Reservations should be made with the custodian at the K of C club by Saturday, Feb. 27.

Bishop Chartrand Council No. 1172 will hold a Day of Recollection on Sunday, March 14. Father Lambert Riley, O.S.B., of St. Meinrad, will conduct the conferences. The day will open with Mass at 8:30 p.m. at St. Paul's Church. Breakfast and dinner will be served at the K of C home and all conferences will be held there

**TERRE HAUTE**

St. Patrick's parish dance will be held Friday, Feb. 26, in the school gymnasium. The Pendulums will play for the affair from 9:30 p.m. to 12:30 a.m. Tickets are $2.00 per couple and may be purchased at the door. Proceeds will be used to purchase school football equipment.

Pre-Cana conferences are scheduled on Tuesday and Thursday during the Lenten season at Schulte High School. The first conference will be given Tuesday, March 9. Engaged couples, Catholic or mixed, are asked to register with their respective pastors.

**FLOYDS KNOBS**

St. Anne's Altar Society will sponsor an old fashioned round and square dance on Saturday, Feb. 27, in the church hall. Stanley Brown will call the turns from 8 p.m. to midnight. The public is invited. Admission is 75c per person.

**RICHMOND**

St. Mary's parish dance will be held Saturday, Feb. 27. The affair, dubbed "The Ugly Bug Ball," is open to the public.

**OSGOOD**

The ladies of St. John's Church will sponsor a card party on Sunday, Feb. 28, at 7:30 p.m. Euchre, bridge and 500 will be played. Luncheon will be served and door prizes will be awarded. The public is invited.

**NEW ALBANY**

The Third Order of St. Francis will meet at 2:30 p.m. Sunday, Feb. 28, in St. Mary's Church. A business meeting will follow in the school.

## Woods receives $95,000 bequest

ST. MARY-OF-THE-WOODS, Ind.—A bequest of $95,000 from the estate of a Columbus, O., man to St. Mary-of-the-Woods College here has been announced by Sister Marie Perpetua, S.P., college president.

The college will use the grant from William J. Butler to reduce the institution's indebtedness incurred during the current building program.

PLAN ANNUAL CARD PARTY—The Women's Club of Sacred Heart parish, Jeffersonville, are completing plans for the eighth annual card party and spring style show to be held Tuesday, March 2, at 8 p.m. in the school hall. Fashions will be furnished by David's Style Shop, Jeffersonville, table and door prizes will be given, and refreshments will be served. Mrs. Edward Zell, chairman of the style show, holds a poster advertising it while (left to right) Mrs. Matt Metzger, decorations chairman, and Mrs. Robert McMillen, publicity chairman, look on.

# Catechist course set downstate

CLARKSVILLE, Ind.—A 10-week training course for lay catechists, under the direction of the Confraternity of Christian Doctrine, will get underway at Our Lady of Providence High School here Friday, March 5, at 7 p.m.

More than 100 lay people in the New Albany Deanery are expected to attend the Friday night series. Participation is open to adults who are interested in becoming religion teachers of youngsters attending public schools, parents, and others desiring to "update" their knowledge of religion.

Program co-ordinator for the series will be Sister M. Evelyn, O.S.B., supervisor for the Archdiocesan School Office. She will conduct the methods section of each evening's program.

Conducting the dogma portion of the program will be Father Barry Rankin, C.P., S.T.D., dean of the Passionist Fathers Schol of Theology, Louisville.

Advance registration through the parish priest is desirable, although persons may attend individual sessions.

## Topics for talks to Newman Club are announced

TERRE HAUTE, Ind. — Second semester topics for Wednesday afternoon discussions by the Newman Club here were announced this past week. The majority of the discussions, open to students of Indiana State University and Rose Polytechnic Institute, center on marriage.

Dates and topics include: March 3, Marital Rights and Duties; March 10, Economic Aspects of Marriage; March 17, Causes of Marital Discord; March 24, Obligations to a Neurotic or Psychotic Marriage Partner; March 31, Marital Relations; April 7, Birth Prevention; April 21, Complications in Birth; April 28, Interfaith Marriages; May 5, Church and Civil Rights; May 12, Campus Morals; May 19, Catholic College Student and the Lay Apostolate; May 26, Church and Poverty

The meetings are held in the Newman Center at 4 p.m. Newman Club chaplain is Father Joseph Beechem, principal of Schulte High School.

FAMILY FEUD ON MULBERRY STREET—The Drama Club of St. Vincent's Hospital, a group of hospital employees interested in the theatre, will present "Moon Over Mulberry Street," a play by Nicholas Cosentino, this week-end in the School of Nursing Auditorium. Evening performances will be at 8:30 p.m. Friday, Feb. 26, and Saturday, Feb. 27. There will be a 2:30 p.m. matinee on Saturday, March 6. Shown here rehearsing a scene from the play are (left to right) Dennis Leonard, of St. Andrew's parish; Marie Loftus, St. Lawrence parish; Sigrida Gzsbovskis, Immaculate Heart parish, and George Foss, St. Simon parish.

ACCW VISIT LEGISLATURE—More than 200 women from the Archdiocesan Council of Women visited both the State Senate and the House of Representatives recently while they were in session. The trip through the State House was sponsored by the legislation committee of the Indianapolis Deanery Councils of Catholic Women. Those who helped plan the day are (left to right) Mrs. Bernard Griffin, of Our Lady of Lourdes parish, South Deanery welfare chairman; Mrs. Leo Brand, Holy Name parish, Archdiocesan publicity chairman; Mrs. Bernard Blinn, Little Flower parish, Archdiocesan legislation chairman; Mrs. John Stevens, Our Lady of Lourdes parish, director-at-large for the South Deanery on the Archdiocesan Council, and Mrs. Thomas Clouser, St. Bernadette parish, South Deanery legislation chairman.

# Fr. Walsh

(Continued from page 7)

(since the Church, as we saw, makes no statement on these subjects), it is not thereby groundless. It is founded on the sworn declarations of physicians and other competent observers who have solemnly testified that at these shrines they witnessed events which surpassed the powers of nature.

*Q. If a Catholic regards this testimony as inconclusive, what should he do?*

He should withhold his assent, preserving in the meantime a mental attitude open to further evidence if it is forthcoming and a courteous respect for those who feel that the testimony is adequate.

*Q. Do not some Catholics invest the apparitions at Lourdes and Fatima, and similar events, with an exaggerated importance, even to the extreme of including them in the corpus of Catholic doctrine?*

Yes, and such Catholics thereby betray a deplorable misapprehension of their faith.

From "This is Catholicism" by John J. Walsh, S.J. Copyright 1959 by Western College. Published by Doubleday and Company, Inc.

## Peace Corps head given ND award

NOTRE DAME, Ind.—Cited as an "American idealist, joining high vision and decisive action," Sargent Shriver, director of both the U.S. Peace Corps and the Office of Economic Opportunity, was awarded the Patriotism Award of the university's senior class here.

Shriver delivered the principal address at the university's annual Washington's Birthday exercises (Feb. 18). Speaking before some 2,000 Notre Dame and St. Mary's College students he declared that the new patriotism is a patriotism "defined by service."

"America is fighting two wars," he said, "one against poverty and the other against communism. Still, the real enemy is within, the real enemy is ourselves—the myths we indulge in, the barriers we erect, the distances we create between ourselves and our fellow man, and our own lack of faith."

FARMER'S VIEW

# You can help

By DANA C. JENNINGS

The Christophers tell us it is better to light one candle than to curse the darkness. But what can we, stuck out here on the farm, do to help solve two of the world's biggest problems-starvation and ignorance?

Nobody is doing more to end starvation than is the American farm family. Whether you are a farmer, a farmer's wife, a farmer's son or daughter or a businessman dealing with farmers-anything you can do to help produce and distribute food is winning the battle against hunger. Don't let political talk of "surpluses" discourage you. We are truly learning to use God's abundance not only to relieve suffering but to turn needy nations into cash-customer nations.

Hunger and ignorance are tied together like hoe and hoe-handle. Hungry children do not learn well in school, and ignorant people do not produce much. Education is as big a gun in the battle against hunger as is food. Anything you can do in your home community to create a more favorable environment for education will spread in little ripples throughout the world. Inform yourself and support schools and education.

Research has shown that a child's early environment has a great effect on his ultimate intelligence, learning and ability to use what he knows. Solving problems, meeting stresses, overcoming challenges all help develop the entire nervous system to make a more alert, intelligent and mentally-active human being.

You can start right in your own family circle around the dining table. Why not discuss the epistle, gospel and sermon each Sunday around the dinner table?

## Named to dean's list at Woods

ST. MARY-OF-THE-WOODS, Ind. — Seven students at St. Mary-of-the-Woods College from the Archdiocese of Indianapolis were named to the dean's list for academic excellence during the past semester.

Included are: Mary Ann Lewis and Janet Clarke, both of Indianapolis; Catherine Arterburn, of Jeffersonville; Alice King and Nancy Franz, both of Terre Haute; Judith O'Rear, of West Terre Haute; and Margaret Curley, of St. Mary-of-the-Woods Village.

**CONTRIBUTORS**

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

MISS LULA EHRINGER, Sellersburg
KATHRYN MILLER, Berne
ANNA WITHEM, Osgood

# Higgins

(Continued from page 5)

support the nuclear umbrella."

Dr. Zahn knows better than that. He also knows better than to say—quoting a British reporter—that Bishop Hannan's intervention on Schema 13 "must have brought cheer tonight in some Pentagon quarters as the votive martinis were raised."

That's a pretty cheap way for a university professor to beg a very serious question. I think I can say that gracefully, for, in case Dr. Zahn is interested, I don't happen to be in complete agreement with Bishop Hannan's intervention on Schema 13.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AWARD RECIPIENT — Miss Bonnie Sue Sparks, a senior at St. Agnes Academy, received the Youth Service Citation for her outstanding service as a volunteer with the Marion County Student Mental Health Association. It was given by the Northside LaSertoma Club at a luncheon recently held in Indianapolis. Bonnie Sue's record shows a total of more than 650 hours in direct service to patients at Central State Hospital. She is the daughter of Mr. and Mrs. John M. Sparks of St. Andrew's parish.

†

## Remember them in your prayers

**INDIANAPOLIS**

† **JESS T. RAMSEY,** 50, Our Lady of Lourdes Church, Feb. 19. Holy Cross Cemetery. Husband of Rosemary; father of Michael S.; brother of Ernest, Ira W., Floyd W., Verland R. Ramsey and Hazel Goddard.

† **HELEN E. LACY,** 78, St. Joan of Arc Church, Feb. 19. Holy Cross Cemetery. Mother of Mrs. Lee Schurman and Helen L. Martz.

† **CHARLES B. HAGGERTY,** 85, St. Mark's Church, Feb. 19. Calvary Cemetery. Brother of Mrs. Gerge Frederick, Jewell Tinsley, Josephine Consman.

† **AGNES H. WILSON,** 70, St. Catherine's Church, Feb. 19. St. Joseph Cemetery. Mother of John E. Wilson and Virginia Elliott; sister of Norman Sorg, Margaret Coney, Joseph and Lawrence Ilg.

† **GERALD C. DIEHL,** 10, St. Luke's Church, Feb. 19. Holy Cross Cemetery. Son of Mr. and Mrs. Thomas Diehl; brother of Clifford T., Christine, Marianne, Helen and Mary Jane Diehl; grandson of Mrs. F. William Schimanski and Mrs. C. T. Diehl.

† **JAMES P. REILLY,** 76, St. Philip Neri Church, Feb. 20. Holy Cross Cemetery. Husband of Bridget; father of Harold and Gerold Reilly, Anna Gulledge and Rita Curran.

† **MARGARET ADELINE CALLAHAN,** 94, SS. Peter and Paul Cathedral, Feb. 20. St. Joseph Cemetery. Aunt of Adelaide Miller.

† **CHARLES E. WOODS,** 64, St. Anthony's Church, Feb. 20. Holy Cross Cemetery. Father of Robert K. and Charles Jr., Virginia Foisy; brother of Emma Sabek and Frank Woods.

† **VICTOR J. ROTH,** 70, Holy Cross Church, Feb. 22. Holy Cross Cemetery. Father of Mrs. Henry Stoeffler, Mrs. Richard Sullivan and Robert Roth; stepfather of William Tobin; brother of Walter Roth, Frances Flertzheim and Minnie Ott.

† **ELMER SMITH,** 66, St. Mary's Church, Feb. 23. Holy Cross Cemetery.

† **FLORENCE M. FERTIG,** 68, Our Lady of Lourdes Church, Feb. 25. St. Joseph Cemetery. Mother of Josephine Moore, Frances Kelly and Daniel T. Fertig; sister of Herman Massing and Ida Settles.

**WEST TERRE HAUTE**

† **JOHN J. TAYLOR,** 90, St. Leonard's Church, Feb. 16. Calvary Cemetery.

**TERRE HAUTE**

† **MARY E. HOURAN,** 74, St. Ann's Church, Feb. 18. Calvary Cemetery. Sister of William and Cornelius Houran.

† **AGNES JOZSA,** 69, Sacred Heart Church, Feb. 20. Calvary Cemetery. Wife of Gabriel; mother of Frank, and Helen, of Toledo, Ohio; sister of Mrs. Forest Paulson of Toledo, Ohio, Mrs. Stella Becker, and Joseph Lasko, both of New York City, and Frank Lasko of Toledo, Ohio.

**ST. MARY-OF-THE-KNOBS**

† **HENRY J. RAKE,** 62, St. Mary-of-the-Knobs Church, Feb. 17. Church Cemetery. Husband of Catherine; father of Gilbert and Melvin Rake, both of New Albany; and Mrs. Juanita R. Beach, of Clarksville. Also surviving are five brothers and a sister.

**JEFFERSONVILLE**

† **THOMAS ARTHUR COTTINGHAM,** 45, Sacred Heart Church, Feb. 20. Husband of Modine; son of Mr. and Mrs. George P. Cottingham, Sr.; father of Timothy and Patricia Cottingham.

**NEW ALBANY**

† **JOSEPH G. BUCKEL,** 75, Holy Trinity Church, Feb. 20. Husband of Erba; brother of William Buckel, of New Albany; Miss Ethel Buckel, of Louisvile; Mrs. William Holehan, of Louisville and Mrs. Joseph Payne, of Big Springs, Ky.

**RICHMOND**

† **CAROLINE BRUCKER OATES,** 88, St. Andrew's Church, Feb. 17. Mother of Mrs. J. E. Corrigan, of Tucson, Ariz.

† **ROBERT C. EDWARDS,** 55, Holy Family Church, Feb. 20. St. Andrew's Cemetery. Husband of Louise; father of Mrs. Joan Craver, of Toledo, Ohio; Connie Edwards, Mrs. Betty Davis, Mrs. Shirley Elkenberrg and Mrs. Roberta Montoney, all of Richmond; Robert Edwards, at Ft. Ritche, Md.; brother of Russel and Ephraim Edwards, both of Winchester; and Noah, of Richmond.

**BROOKVILLE**

† **GEORGE HARNISHFEGER,** 82, St. Michael's Church, Feb. 18. Church Cemetery. Father of Mrs. Leo Duell and Mrs. Sussell Rottinghaus, both of Brookville; brother of Mathew and Edward Harnishfeger, both of Cincinnati; and Mrs. Anna Becker, of Brokville.

**TELL CITY**

† **CHARLES A. MOSBY,** 49, St. Paul's Church, Feb. 20. Husband of Opal; father of Darrell, of Tell City; and Bruce, of Fuquay, N.C.; Mrs. Charlene Leistner, of New Boston; son of B. Mosby, of Tell City.

**TROY**

† **AUGUSTA K. FRIEDEL,** 71, St. John Chrystostom Church, Feb. 19. Church Cemetery. Wife of Thomas; mother of Mrs. Elsia Brinksneader, of Troy; Mrs. Stella Wirthwein, of Fulda; and Mrs. Esther Dauebe, of Louisville, Ky.

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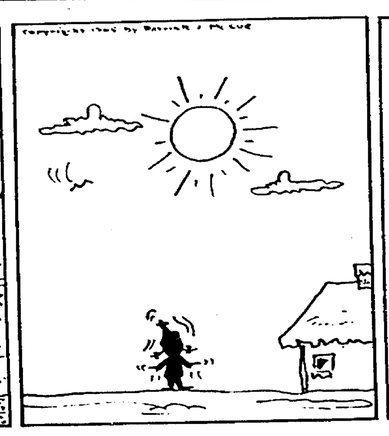

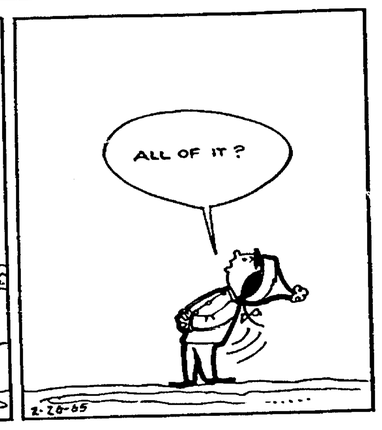



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*CHURCH LAW CHANGED*

# Patriarch-cardinals are given new rank

VATICAN CITY — The Church's Eastern-rite patriarch-cardinals have been given a new position in the hierarchical structure of the Church with a rank immediateliy below that of the six cardinal-bishops.

Details of the revision in the structure of the College of Cardinals were contained in an instruction (motu proprio) of Pope Paul VI entitled "Purpuratorum Patrum" (literally, "Of the Fathers in Purple") dated Feb. 11 but made public nine days later.

Abolishing the provision of the Code of Canon Law (Canon 231) which sets up the structure of the college, the instruction establishes a new Church law in this regard. The first provision is that all patriarchs who are raised to the cardinalate will be members of the highest rank—that of cardinal-bishop.

The instruction further provides that instead of following the prior custom of naming each new cardinal-bishop as titular head of a diocese near Rome (the ancient suburbicarian Sees), the patriarchs will retain title to their own partriarchates. This means, in other words, they will not become titular members of the Roman clergy—long a bone of contention with the Eastern-rite prelates.

Those Eastern-rite patriarchs already cardinals will be affected by the instruction. After giving up their Roman titles they will be "by that very fact" promoted to the order of cardinal-bishops.

**REGARDING** the precedence of patriarchs as cardinal-bishops, the instruction states they will occupy "the place due each on the basis of circumstance and the time of their entering the Sacred College." They will be preceded only by the dean and the subdean of the College of Cardinals, and by cardinals whose titles are suburbicarian dioceses of Rome which have been generally bound by the most special ties to the Apostolic See.

In the motu proprio, Pope Paul said these suburbicarian Sees "as history confirms, have always been united in a special way to the city of Rome, the seat of our episcopate, and have always been joined with it, forming with it one unit."

The practice of giving titles connected with Rome to new cardinals dates from the early centuries of the Church when bishops, priests and deacons stationed in and near Rome worked closely with the Pope in the administration of the Universal Church affairs, as well as in running the diocese of Rome. Eventually these clerics were formed into a distinct administrative body which met with the Pope at regular intervals in "consistories"—a name still used for meetings of cardinals.

Bishops in this group from surrounding dioceses retained their bishoprics, priests their parishes in Rome and deacons their offices in the administration of hospitals and charitable works established in the city. Eventually this group became known as the College of Cardinals.

Thus arose the distinction among cardinal-bishops, cardinal-priests and cardinal-deacons. Today the title is largely ceremonial, since a decision by Pope John XXIII made all cardinals actually bishops. The custom has been followed by Pope Paul.

**THE WORD** "cardinal" dates back to the first centuries of Christianity when certain influential Roman citizens acted as liaison between the Church and imperial authorities. They were called "hinge men," which in Latin is "cardines."

The three Eastern-rite patriarchs elevated in the private consistory Feb. 22 are Melkite-rite Patriarch Maximos IV Saigh of Antioch, Maronite-rite Patriarch Paul Meouchi of Antioch and Coptic-rite Patriarch Stephanos I Sidarouss of Alexandria. All were immediately affected by the decree and became the first cardinals in modern times not to have titles connected with the Rome diocese. Also affected, in that he will give up his present Rome title and become a cardinal-bishop, is Cardinal Ignace Tappouni, Syrian-rite Patriarch of Antioch, who was made a cardinal-priest in 1935.

Although the decree takes its name from the first two Latin words in the text, another title heads the text of the decree printed in L'Osservatore Romano, the Vatican City's daily newspaper. The title in the newspaper is "Concerning the Place of Oriental Patriarchs in the Sacred College of Cardinals." Thus the decree does not apply to so called "Western patriarchs," the honorary titles given the Latin-rite churches in Goa, Lisbon and Venice.

**RETREAT MASTER**—Father James Rogers, pastor of St. John's parish, Newburgh, Ind., will conduct a retreat at Our Lady of Fatima Retreat House the week-end of March 5-7, for women of St. Mark's, St. Monica's, and St. Joseph's parishes of Indianapolis. Father Rogers is a native of Beech Grove and now serves in the Evansville diocese.

## Cardinal Meyer back in hospital

CHICAGO — Cardinal Albert Meyer of Chicago began undergoing a series of tests in Mercy Hospital Feb. 18 to determine the source of headaches and fatigue.

This is the 61-year-old prelate's second stay in Mercy in a little more than a month. He was taken from his residence to the hospital on Jan. 6 suffering from abdominal pains and nausea. His ailment was diagnosed as a gall bladder disorder. He was released Jan. 18.

### End executions

DES MOINES, Iowa — Gov. Harold E. Hughes is expected to sign into a law a bill to abolish the death penalty in Iowa. The measure, which easily passed the legislature, would become effective July 4.

*2,000 PARTICIPANTS*

# Peace convocation is 'hopeful'

By RUSSELL SHAW

NEW YORK — As spectacle — brilliantly successful; as dialogue — spotty but interesting; as harbinger for the future — hopeful but uncertain.

That in capsule form summarizes a mass of impressions of the international convocation on Pacem in Terris sponsored here (Feb. 17-20) by the Center for the Study of Democratic Institutions.

Taking as its starting point the famous encyclical of the well loved "Good Pope John," the unique event brought together statesmen, scholars, publicists and leaders in many fields for discussions on ways of achieving world peace.

Some 2,000 people from 20 countries (western, Soviet and non-aligned) registered for the convocation and other hundreds had to be turned away. Accredited to cover the meeting were some 300 newsmen from many nations. They had a lot to report.

Inevitably this was so in the case of a conference whose participants included the Vice President of the United States, the Secretary General of the United Nations, literally dozens of diplomats, jurists and political figures, scholars of the stature of Arnold Toynbee, and theologians of the stature of Paul Tillich.

But—what did it all add up to?

**NEGATIVELY,** the convocation produced no panacea for the world's ills, No one expected it to. Nor did it come up with any clearcut consensus on how to go about achieving peace on earth. Probably nobody expected that either.

What it did accomplish, in abundance, was to demonstrate that peace is not going to drop unbidden from the heavens. The element of inconclusiveness in its deliberations showed with exceptional clarity that peace demands, in the words of Paul G. Hoffman, director of the United Nations Special Fund, "as much courage and creativity . . . as we have unquestioningly devoted to victory in war."

**BY CHANCE** the convocation coincided with a series of national and international events that underlined the truth of this. Newspaper headlines supplied an urgent daily counterpoint to the deliberations in the New York Hilton Hotel.

They told of war or something very like it in Vietnam; of an estimate by Secretary of Defense Robert S. McNamara that a nuclear war might mean the immediate deaths of 220 million people; of crisis and frustration in the United Nations, whose capacity for serving as an effective peace agency appeared in danger of emasculation if not outright obliteration.

**What did the convocation talk about? In the case of so large and diverse a meeting, the question defies a comprehensive answer. Nevertheless there were several recurring themes.**

One of the most insistent of these was the need to make the rule of law effective in the world—and the correlative that nations be willing to accept limitations on their sovereignty in order to achieve this.

This issue was weighed by a panel whose chairman was U.S. Chief Justice Earl Warren and which included two members of the International Court of Justice—Philip C. Jessup and Sir Muhammad Zafrulla Kahn.

The Chief Justice called establishment of the rule of law in the contemporary world an "imperative need" and said there is "no excuse" for failure to act. Jessup, agreeing, warned that national sovereignty is a "quicksand" as a foundation for the international rule of law.

**AN EVEN MORE** fundamental point was raised at a later round-table discussion by Hans J. Morgenthau, director of the University of Chicago's Center for the Study of American Foreign and Military Policy. He asserted that under the conditions of the modern world—primarily the thermonuclear threat—the nation-state has become "obsolete."

This view received support at another session from British historian Arnold Toynbee. Calling subordination of national sovereignty to an effective world authority "the only condition on which the nations can survive in the atomic age," Toynbee declared: "We have to make war impossible, we have to save the human race from being poisoned by the waste product of 'atoms for peace,' and we are soon going to have to feed three or four times as many people as are now alive. I believe these jobs can be dealt with only by world authorities with effective power to override the national governments."

The plight of the existing world authority—the United Nations—came in for much discussion. There was frequent reference to the bitter dispute over the refusal of the Soviet Union, France and other nations to pay dues for what they regard as illegal UN peacekeeping operations in the Congo and the Middle East.

**In perhaps the strongest statement on the UN crisis, Morgenthau said the prospect facing the international organization is "an impotent General Assembly and an impotent Security Council—that is, an impotent United Nations."**

But British Minister of State Lord Caradon asserted that the action of the General Assembly in setting up a commission to study and make recommendations on the peacekeeping issue was a constructive step.

**IN AN ADDRESS** shortly before the convocation's close, UN Secretary General U Thant said the crisis represents the start of a "great debate" over the future relationship of the General Assembly, which is dominated by the small nations of the world, and the Security Council, which is the more or less exclusive preserve of the great powers.

A major aspect of relations between the great powers and the small ones—aid to underdeveloped nations — was discussed by several speakers. Vice President Hubert H. Humphrey underlined its connection with peace in a talk at the convocation's opening session in the UN General Assembly hall.

**Rich nations must aid poor ones out of "self-interest" as well as "compassion," Humphrey said.**

Other speakers, however, made it clear that the problem is not a simple one. They warned that aid must be given with no "strings attached," stressed the advantages of multilateral as opposed to bilateral aid, and emphasized that aid-receiving countries must exercise self-discipline — not always one of their strongest qualities—in using foreign assistance to benefit the largest number of people.

The vices of ideology and the virtues of adaptability were frequently proclaimed. Senate Foreign Relations Committee Chairman J. William Fulbright of Arkansas made the former point in an address whose theme was that ideology must be "the instrument and not the master of national policy."

**THREE RUSSIANS**—a deputy chief editor of Pravda, the director of the Institute of History of the U.S.S.R. Academy of Sciences, and a professor at the Moscow Engineering and Physics Institute—spoke during the convocation.

Though critical of U.S. policy in Vietnam and elsewhere, all three were generally conciliatory.

No votes were taken or resolutions passed by the meeting. Nevertheless, audience reaction seemed to indicate approval for a negotiated settlement in Vietnam, for recognition of Red China, and for acceptance if not outright recognition of East Germany as a prelude to a settlement of the German question.

# *Britain is preparing catechism revision*

By ANN KIMMEL

LONDON—The first draft of a new official catechism for England and Wales, which tries to present the Faith in a new and vital way, will be submitted to the bishops here in a few months.

Father Francis Somerville, S.J., who heads the 11-man committee preparing the book, announced this in the monthly magazine "Clergy Review."

He said the authors wrote the catechism for 11 to 15-year-olds of average intelligence in order to "keep to essentials, aim at clear presentation, choose simple language." But he expects it will also be used by adults. "As for children under 11, they do not need a catechism."

**UNLIKE THE** "penny" question and answer booklets familiar to English Catholics for the past two centuries, the new catechism will try to present the essentials of Catholic doctrine in terms of salvation history, "God's call and man's response." The faith will be seen not simply as knowledge but as a personal relationship between God and man.

Like the new catechisms in Germany and Australia, it will draw on the most recent developments in theology.

The virtues of faith, hope and charity, for instance, will not be treated separately. In the old catechism faith is limited to the "12 articles."

Hope is taught with prayer, tending to overemphasize the prayer of petition and to neglect the more important prayer of praise and thanksgiving. Charity is taught with the commandments which by themselves "do not provide a sufficiently Christian character to our moral teaching."

**AND WHILE** the old arrangement placed the sacraments after the commandments—implying that their function is to help obey the rules — Father Somerville holds that "theologians now insist that the sacraments are far more than helps to be good. They are the very stuff and substance of the Christian life."

So the new catechism will be a complete rearrangement. Each section will start with a quotation from Scripture ("God talks to us") followed by a doctrinal development and an example from the Church's life, usually related to the liturgy. A few questions and answers will be included, because the committee did not feel "the widespread abuse of rote learning of formulas" justified leaving them out altogether.

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## Urges Christians to recognize disunity scandal

CHAMPAIGN, Ill.—A Benedictine priest told a Newman Foundation audience at the University of Illinois that the ecumenical movement will never move forward until Christians recognize the scandal of disunity.

Until this happens, said Father Kieran Conley, O.S.B., of St. Meinrad School of Theology, "ecumenism is just going to be a kind of frosting, a superficial thing that wafts its way across the surface of Catholicism and never really takes hold. Unless we suffer this scandal of our disunity, we will not be truly ecumenical."

Father Kieran said Catholics must face the world of non-Roman Catholic Christianity in an attitude that is submissive to truth, not hostile, indifferent or overzealous. "We cannot be falsely ironic," he asserted.

"We must certainly preach Christ to everyone," he said, "but to those who are already dedicated to Him we should bring them more fully into Christ. I don't think we have to say our preaching will not be successful until we have everyone juridically bound visibly within Roman Catholicism."

## *'Greatest Story' film applauded*

NEW YORK — The National Legion of Decency called the George Stevens movie "The Greatest Story Ever Told" the "most successful film treatment to date of the life of Christ."

The legion said the United Artists production "deserves the patronage of the entire family."

"In this reverent and pictorially splendid work George Stevens has created the most successful film treatment to date of the life of Christ," the legion said in its recommendation.

"In spite of reservations which some may have, either with regard to the length, pace and occasional theatrical effects of the film or concerning the dramatic adaptation of Scriptural sources, the cinematic craftsmanship that is brought to the subject matter deserves high praise. Moreover, as a work of dedication to the Gospel of Love, this film deserves the patronage of the entire family," the legion stated.

## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

CARD PARTY—St. Patrick's School Hall
Friday, Feb. 26 —8 P.M.

"MOON OVER MULBERRY STREET"
Presented by: St. Vincent's Hospital Drama Club
February 26 and 27—8:30 P.M.
PUBLIC INVITED
St. Vincent's School of Nursing Auditorium

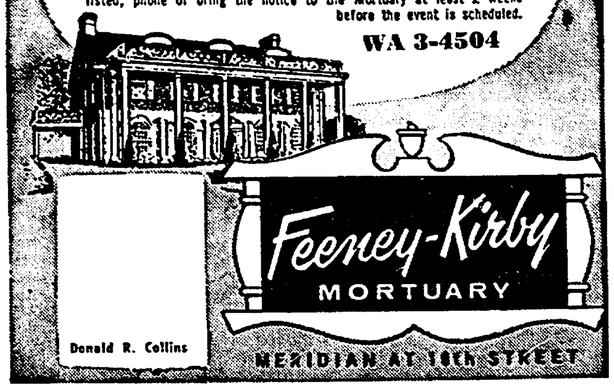
ANNUAL DINNER DANCE
St. Luke's Women's Club
Friday, Feb. 26
Indianapolis Athletic Club
Social Hour—6:30 p.m. Dinner—7:30 p.m.

ST. MARK'S CARD PARTY SERIES
Friday, Feb. 26—8 P.M.
School Hall—551 E. Edgewood

ANNUAL MARDI GRAS
Mothers of Scecina Memorial High School
Tuesday, March 2—8 P.M.
School Cafetorium—5000 Nowland

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

WA 3-4504





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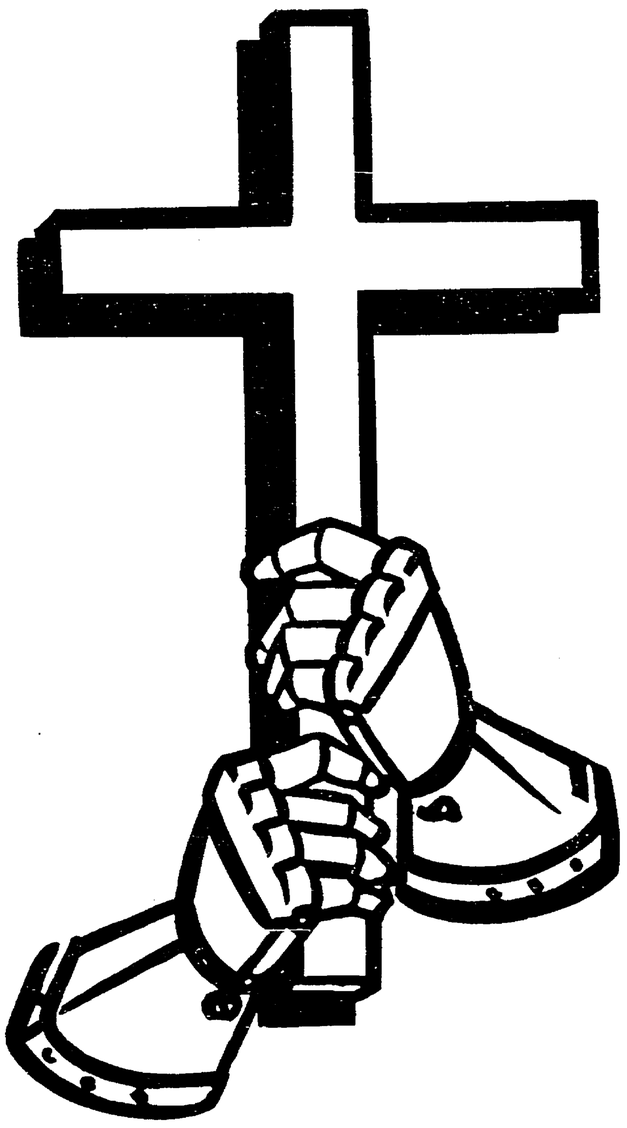

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