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Solemn rites mark creation of cardinals

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VOL. V, NO. 22 INDIANAPOLIS, INDIANA, MARCH 5, 1965

By JAMES C. O'NEILL

VATICAN CITY — Splendor and simple human emotions mixed and fused in the 3½-hour ceremonies in St. Peter's basilica (Feb. 25) climaxing the creation by Pope Paul VI of 27 new cardinals.

Only one of the new princes of the Church, the Spanish bishop of Malaga, was not present at the ceremony in which the cardinals concelebrated Mass with the Pope and received the symbols of their office from him. Cardinal Angel Herrera y Oria remained in Spain to receive the red biretta from the Spanish chief of state.

The ceremonies were elaborate, and the cardinals and figures of the papal court moved through them as though a tapestry had come to life, yet there were often moments when human elements dominated.

For instance, when Cardinal Josyf Slipyj of Lvov, U.S.S.R., and Cardinal Josef Beran of Prague, Czechoslovakia—both of whom had been imprisoned and exiled for their faith—promised perpetual faithfulness and obedience to the successors of St. Peter, few of the approximately 20,000 persons in the basilica were not aware of how well they had kept this promise in the past.

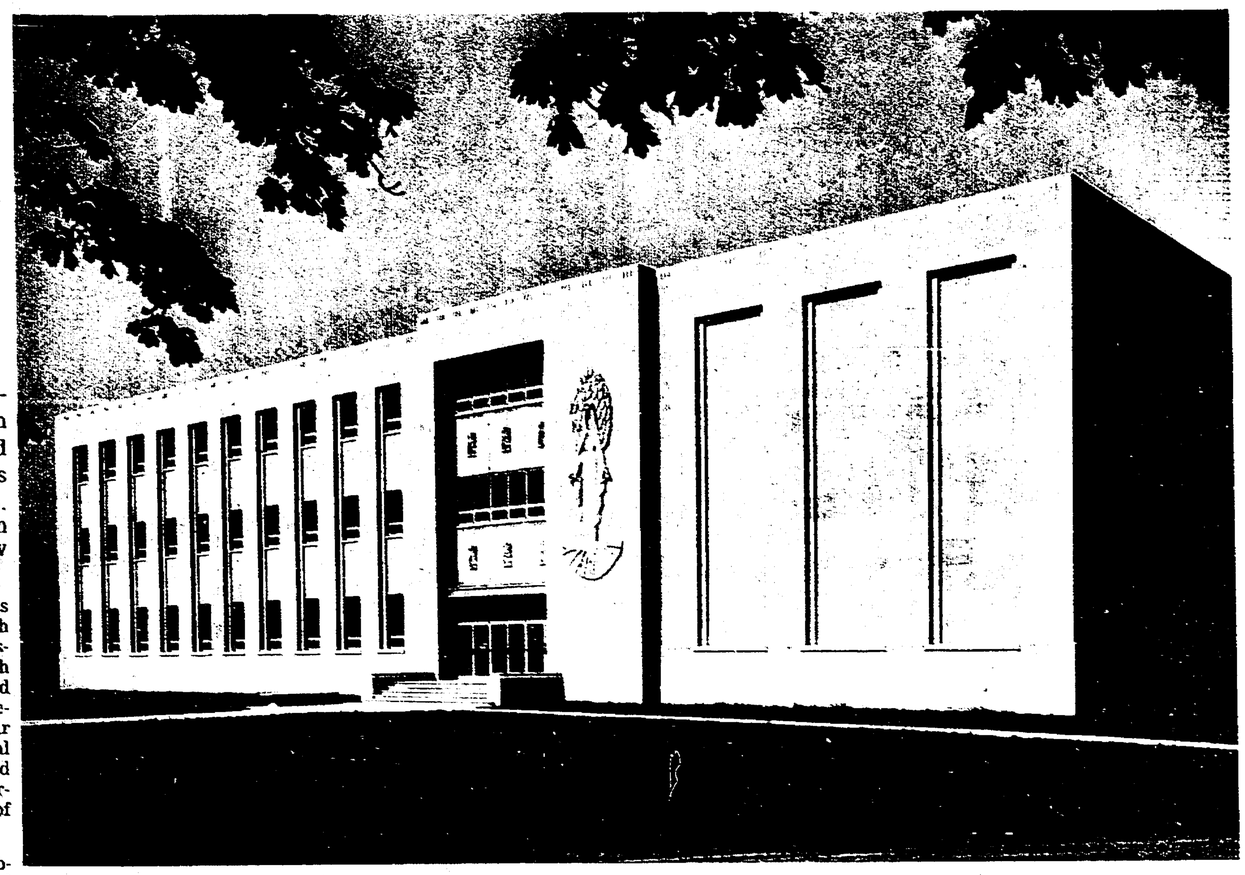
APPLAUSE broke the solemnity of the moment as Cardinal Beran descended the seven scarlet steps leading from the papal throne. Later applause came freely for such men as Cardinal Lawrence Shehan of Baltimore, Cardinal Paul Zoungrana of Ouagadougou, Upper Volta, Cardinal Joseph Cardijn, the founder of the Young Christian Workers, and the simple parish priest of Brecia, Cardinal Giulio Bevilacqua, who has already told his parishioners he intends to continue wearing his plain black cassock in the future.

Three patriarchs of the ancient Churches of the East were conspicuously different from their brother cardinals by wearing the robes of their office and shunning the great silk cape and train the others wore. Throughout the ceremonies slight variations marked the particular ranks the patriarchs have as heads of their Churches.

At one point, at which all the other cardinals were asked to promise submission to the Pope, the formula was altered so that the patriarchs promised only fidelity. They are Cardinal Maximos Saigh of the Melkite rite, Cardinal Paul Meouchi of the Maronite rite, and Cardinal Stephanos Sidarouss of the Coptic rite, all of whom are patriarchs, and Cardinal Slipyj, a major archbishop.

THE CEREMONIES began at 9:05 in the morning as a double

(Continued on page 9)



NEW ST. MARY-OF-THE-WOODS LIBRARY—Above is the recently completed $1.5 million library at St. Mary-of-the-Woods College. The three-story building is completely fireproof and air conditioned. Its 61,000 square feet of floor space will house more than 250,000 volumes. The library contains a Rare Book Room and a Catholic Americana Room. Formal dedication will be held next fall in connection with the 125th anniversary of the founding of St. Mary-of-the-Woods.

New liturgy moves step forward

WASHINGTON—The celebration of the Mass undergoes a second turn of the kaleidoscope on March 7, the first Sunday of Lent.

In line with the spirit of the ecumenical council's Constitution on the Sacred Liturgy, the turn is toward more simplicity and clarity and greater freedom of action. The goal: to bring the whole Christian people into

Related articles on Pages 9 and 12

full, active and understanding participation in the work of giving praise and thanksgiving to God, in both song and spoken prayer.

Except possibly for a more widespread use of the prayer of the faithful—the short prayer in litany form which comes immediately before the Offertory anthem—there will be no more English in the Mass in the United States than was introduced three months ago, on Nov. 29.

ONE CHANGE provided for since then is the dropping of the "Amen" immediately after the recitation of the Lord's Prayer. While the priest and people together pray the Our Father, the priest immediately goes on to the prayer enlarging on the final petition: "Deliver us from every evil, past, present and to come . . ." This expansion, or so-called embolism, of the Lord's Prayer traditionally has been recited in Latin silently. While it will remain in Latin in the United States for the time being at least, the priest will now recite it aloud, beginning, "Libera nos . . ." Thus the people's "Amen" to the Lord's Prayer will await the conclusion of this prayer for deliverance from evil.

Another prayer hitherto recited silently which now will be recited in a loud voice is the Secret, or prayer over the offerings, which completes the preparation of the bread and wine in that part of the Mass called the Offertory. It too remains in Latin.

The only change in the eucharistic prayer called the Canon will be in the doxology at its end: The words "per ipsum" through "per omnia saeculorum"—"through Him . . . for ever and ever"—will be recited by the celebrant in a loud voice, to be followed by the people's great "Amen" of ratification. The purpose here is

(Continued on page 9)

Groundbreaking reslated Sunday at St. Barnabas

Groundbreaking ceremonies marking the start of construction on the new St. Barnabas parish, on Indianapolis' southside, will take place Sunday, March 7, at 3 p.m. The rite was originally slated last Sunday.

Very Rev. Leo Schafer, V.F., pastor of St. Mark's parish and dean of the South Indianapolis Deanery, will preside. Representing Archbishop Schulte will be Msgr. Cornelius B. Sweeney, Chancellor of the Archdiocese.

St. Barnabas parish, to be built in the Hill Valley Estates Development, 8300 S. Meridian St., will have an estimated 300 charter families with about 350 youngsters expected to enroll in the parish school in September.

Pope urges 'official' birth control silence

LONDON—Pope Paul VI has "requested that there should be an end to public discussion of contraception," Cardinal John Heenan of Westminster said here.

The prelate spoke to newsmen at London airport on his return from Rome where he had been made a member of the college of cardinals.

The cardinal added (Feb. 28): "We were also informed that it was not for us to make further public statements on the subject."

CARDINAL Heenan refused to comment on the cases of two British priests who recently have been in trouble with their superiors for publicly challenging the traditional Church teaching on birth control. He said:

"As I have been out of the country I am obviously not too well informed on the matter. Both of them (the priests) are of a different diocese, so neither of them is my priest and the matter is not my concern. Neither is under my obedience. I have enough to do without intervening in other dioceses."

The priests involved are Father Arnold A. McMahon, S.V.D., who left England for Rome and was criticized by his Divine Word Society superiors for an article he wrote in favor of birth control in the Birmingham Post (Feb. 19), and Father Joseph Cocker of the Portsmouth diocese, who was silenced and removed from his parish for publicly voicing approval of birth control.

WHEN A REPORTER said the action against the priests had come as a surprise because the Church has a declared policy of free speech, Cardinal Heenan answered:

"Of course, the Church advocates free speech. There are hundreds of subjects we can talk about at the moment. But as far as this particular question is concerned, the Pope has repeatedly asked, 'Can't we keep this quiet for just a little while?' "

The cardinal pointed out that the Pope is considering the problem of contraception with the help of experts, including doctors, theologians and married persons.

"When the time comes he will make a statement, not necessarily altering what has been understood as Catholic teaching on the subject, but giving it a very clear long look," Cardinal Heenan added.

Vatican denies interview story

VATICAN CITY—The Vatican Press Office has denied that Cardinal Josef Beran of Prague, Czechoslovakia, gave the interview attributed to him in an Austrian newspaper.

The "interview" appearing in Vienna's "Neues Oesterreich" "under a Rome dateline attributed to the cardinal a statement that he hoped to return to his country after the consistory. It also quoted him as saying he was surprised at receiving the cardinalate and that he had not known about his release from Czechoslovakia and his trip to Rome until the day before his departure.

BODY OF CHRIST—The "reformed" liturgy of the Mass takes another forward step on March 7, the first Sunday of Lent, with the implementation of a number of changes provided for in the Vatican Council's Constitution on the Sacred Liturgy. (Photo by Father A. J. Kezys, S.J.)

Take tumor from brain of cardinal

CHICAGO — Cardinal Albert Meyer of Chicago underwent a delicate, four hour and 20 minute brain operation in Mercy Hospital to remove a walnut-sized abnormal growth inside his skull.

A pathologist later said (March 2) that the tissue removed was astrocytoma, a form of malignant tumor. No report was released on the degree of malignancy.

Five specialists headed by Dr. Harold C. Voris, chairman of the department of neurosurgery at Mercy, performed the operation (Feb. 25).

THE STATEMENT from the hospital in which the presence of malignancy was reported said in part:

"The first reports submitted on the studies made of the tissue removed during Cardinal Meyer's operation identify the tissue as astrocytoma, a form of malignant tumor. The initial diagnosis was made by Dr. George W. Changus, chairman of the department of pathology at Mercy Hospital. Other specialists in the field concurred with his diagnosis. . . .

"The cardinal's general condition remains stable and his responses are the same as they have been over the last 24 hours. The cardinal on Tuesday morning (March 2) received a transfusion of blood since his blood count had decreased slightly and it now appears to have improved his condition."

Cardinal Meyer was at first reported fully conscious and in very good condition after the operation.

Two days later, however, he suffered a relapse (Feb. 27) and a tracheotomy was performed "to overcome the cardinal's labored breathing, to conserve his strength and to avoid any lung congestion," according to a medical report.

THE TRACHEOTOMY followed "significant changes" in his pulse, respiration and blood pressure, described as being "of concern" to the medical team attending him. "This condition is due possibly to the recurrence of increased intracranial pressure caused by post-operative swelling," a medical statement said.

After the original operation, surgeons said they had relieved pressure inside the skull causing the cardinal's severe headaches and nausea by removing the growth. It was found in the lobe of the right brain above the ear about an inch below the surface.

"We anticipate that his speech and movements will be quite intact," said Dr. Voris.

IN THE meantime, prayers and messages of sympathy poured into the 61-year-old prelate's headquarters. Prayers for his recovery were offered in Catholic schools and permission was granted for evening Masses in the archdiocese.

Official

The annual collection for the Negro and Indian Missions in the United States will be taken up in all churches on Sunday, March 7.

The Chancery Office
By Order of the
Most Reverend Archbishop

Providence choir sets dual Clowes concert

The Sisters of Providence Choir from St. Mary-of-the-Woods will present two concerts at Clowes Memorial Hall on the Butler University campus, Indianapolis, on Sunday afternoon, March 28.

The two benefit performances by the 80 voice Choir will commemorate the 125th anniversary of the founding of the Sisters of Providence at St. Mary-of-the-Woods, Ind.

Included on the program will be sacred and folk music and other favorites. Featured will be "The Cycle of Psalms," composed by Sister Cecilia Clare, S.P., well known composer and organist and chairman of the department of music at St. Mary-of-the-Woods College.

THE SISTERS Choir, under the direction of Sister Francis Angela, S.P., is made up of postulants, novices and junior Sisters who are in training at St. Mary-of-the-Woods. Their singing is usually limited to ceremonies at the motherhouse.

Earlier this year, however, the Choir received national recognition when they sang to two full houses at the Civic Opera House in Chicago.

Sister Francis Angela is associate professor of public school music at St. Mary-of-the-Woods College.

SOLOISTS FOR the Clowes Hall performances will be Sister Marie Brendan, S.P., associate professor of voice at the College, and Sister Angelina, S.P., one of her students. The only male singer is Avon Gillespie, a music teacher and choir director from Terre Haute, Ind. He sings the part of Father Dujarie in "The Cycle of Psalms."

Narrator for the Cycle, which tells the history of the Sisters of Providence, is Sister Marie Armelle, S.P.

All seats for the two benefit performances at Clowes Memorial Hall will be reserved. Tickets can be procured through the Sisters of Providence and from St. Agnes Academy, 1350 N. Meridian in Indianapolis, or from Providence Motherhouse at St. Mary-of-the Woods, Ind.

The price of seats has been set at $1.50, $2.50, $3.50, $4.50 and $5.50. Price for an entire box is $100. Checks should be made out to "Sisters of Providence."

Father John Lynch, Aurora pastor, dies

AURORA, Ind. — Archbishop Schulte will celebrate a Pontifical Funeral Mass at 11:30 this (Friday) morning in Immaculate Conception Church here for Father John E. Lynch, pastor, who died this past Monday in Indianapolis. He was 51 and had been ill since last September.

Serving as archpriest of the Funeral Mass will be Msgr. Cornelius B. Sweeney, Chancellor. Deacon and subdeacon will be Father Richard Grogan, pastor of SS. Mary and Michael parishes, Madison, and Father Francis Korzinek, superior of the Glenmary Novitiate of the Good Shepherd, Aurora.

MSGR. CHARLES Ross, pastor of St. Pius X parish, Indianapolis, will preach the sermon. Deacons of honor for the Archbishop will be Father Anthony Hillman, administrator of St. Andrew's parish, Richmond, and Father Charles Knight, pastor of St. Mary's parish, Lanesville. Father Kenny Sweeney will serve as master of ceremonies.

Burial will take place in the Catholic section of Riverview Cemetery, Aurora.

FATHER JOHN LYNCH

Father Lynch, a native of Indianapolis, was ordained at St. Meinrad following seminary studies there in 1937.

HIS ASSIGNMENTS as assistant pastor included: Immaculate Conception, Rushville; Assumption, and Sacred Heart, Evansville; and St. Joan of Arc, Indianapolis.

He was named pastor of St. Martin's, Siberia, in 1949. Three years later he became pastor at Immaculate Conception, Aurora.

One sister, Mrs. T. J. Bruegge, of Kokomo, survives.

Pontiff pays visit to station church

ROME—Pope Paul VI marked Ash Wednesday by going to Santa Sabina basilica, the traditional station church for the beginning of Lent.

According to ancient custom, Romans met at certain places every day during Lent and walked in procession to various churches, called stations, where the pope or his representative offered Mass.

As he did last year, Pope Paul will visit churches in Rome's most populous districts on the Sundays of Lent.

Cardinals will elect top prelate

VATICAN CITY — For the second time within a week, Pope Paul VI has issued a decree changing the structure of the College of Cardinals.

The latest document establishes a law by which the dean and subdean of the college will be elected rather than succeed to the post by seniority.

The decree was a motu proprio—a document issued on a pope's own initiative — dated Feb. 24 and made public two days later. It is entitled "Sacro Cardinalium Consilio" (In the Sacred Senate of Cardinals).

The law will not apply to Cardinal Eugene Tisserant, present dean of the college, and will become fully effective only after his death, a Vatican source said. Cardinal Clemente Micara, the subdean, will retain his present office, but will not succeed to the office of dean automatically. He would have to be voted into the post.

Altering the norms of Canon 237 of the Code of Canon Law, it provides that the dean and subdean must be elected by and from among the cardinal bishops of the Sacred College who hold title to suburbicarian Sees. These are dioceses neighboring Rome which, as Pope Paul said in the previous decree on the college, "have always been conjoined in a special way with the city of Rome, our episcopal See, and with it in some way have become a unit."

THE BISHOPS of these dioceses always became cardinal bishops in the structure of the College of Cardinals. There are seven such dioceses, but only six suburbicarian bishops since the cardinal dean always holds title to the Diocese of Ostia besides his own.

In addition to the present dean, Cardinal Eugene Tisserant, the suburbicarian bishops are Cardinal Giuseppe Pizzardo, Cardinal Amleto Cicognani, Cardinal Benedetto Masella, Cardinal Giuseppe Ferretto and Cardinal Clemente Micara.

By previous law, the senior cardinal bishop by virtue of his tenure in the college became dean, and the next in line became subdean. The present decree provides that both the dean and the subdean will be elected by the other bishops who hold title to suburbicarian Sees—"and by them alone." The names will then be submitted to the pope who alone can approve the election.

THE PREVIOUS decree made Eastern-rite patriarchs cardinal bishops within the Sacred College. However, the present document excludes them from being chosen or from taking part in the elections.

New columnist . . .

Fr. Paschal

Beginning with this issue, The Week in Liturgy, long-standing feature in The Criterion, will be written by Father Paschal Boland, O.S.B., a member of the St. Meinrad community. He received his doctorate in Sacred Theology from the Catholic University in 1959 and is the author of numerous articles and pamphlets. The Week in Liturgy is found on Page 7.

BOOK IN THE NEWS

Church on trial—objections sustained?

By ROSEMARY HAUGHTON
(Copyright, 1965)

Editor's Note—Presented here is an excerpt from "Objections to Roman Catholicism," the controversial series of essays by seven outstanding British Catholics, which has already caused a storm of debate in England. Its recent publication in the United States will no doubt provoke some further discussion among American Catholics as well.

When Evelyn Waugh was invited by the British publishers of "Objections" to attend a luncheon celebrating its publication, he rejected the invitation with the comment: "I would gladly attend an auto-da-fe at which your guests were incinerated. But I will certainly not sit down to a social meal in their company."

In this country, however, Justus George Lawler, Professor of Humanities, St. Xavier College, calls "Objections" the kind of "courageous witnessing that has long been needed." And Robert McAfee Brown, Stanford University, considers it "the work of Roman Catholics themselves, writing not out of anger against the Church but out of love for the Church."

The contributors are: Magdalen Goffin ("Superstition and Credulity") is the daughter of E. I. Watkin; John M. Todd ("The Worldly Church") is the biographer of a recent work on Martin Luther; Frank Roberts ("Authoritarianism, Conformity and Guilt") is a lecturer in education and psychology; H. P. R. Finberg ("Censorship") is at the University of Leicester; G. F. Pollard ("Existential Reactions Against Scholasticism") is a philosopher and essayist; Archbishop Thomas Roberts ("Contraception and War"), formerly Archbishop of Bombay, is a Jesuit and author of "Black Popes"; and Rosemary Haughton ("Freedom and the Individual") is a journalist. It is from her article that the accompanying excerpt has been drawn.

Michael de la Bedoyere, former editor of the "Catholic Herald" (London), now edits the independent and privately circulated newsletter, "Search."

IF THE Catholic Church were brought to trial on a charge of restricting the freedom of the human spirit, the counsel for the prosecution would be likely to come into court in a rather more cheerful frame of mind than his opponent. But it is unlikely that a trial would be thought necessary if we in the West were not so addicted to the forms of justice that even a prisoner who has committed a crime publicly, repeatedly, and with a running commentary of self-justification, must still stand trial before sentence may be passed. Other civilizations might consider that summary execution, or more humanely, strict confinement in a mental hospital, would be more appropriate.

The belief that the Catholic Church is the enemy of freedom has become the first article of the anti-Catholic creed. At a time when free discussion and liberty of conscience were not greatly encouraged by other Christian bodies either, the immorality of the Scarlet Woman was the number one accusation. Times change, and a charge of depravity would not cut much ice nowadays. But it has been found that the statement that 'Catholics are not allowed to think for themselves' makes an excellent substitute. No need is felt to prove such a statement. Everyone knows it is true, and 'everyone' includes a good many contented Catholics.

To many Catholics, both converts and 'cradle' Catholics, the new tendency to examine old teachings, to reassert the primacy of conscience (even erroneous conscience), to seek for contact with non-Catholics and to give their attitudes and teaching a favorable hearing is frankly terrifying.

THE FEAR THAT many Catholics have of 'too much' freedom is rooted in the same error that makes non-Catholics accuse the Church of attempting to destroy the essential human dignity of personal freedom and responsibility. It consists in seeing the whole matter as a struggle between two forces that are of their nature opposed: the forces of freedom and authority. Since these can never be reconciled, they must discover some method of coexistence. Supporters of either side agree that authority should not be absolute or freedom unlimited if a society is to survive, so the struggle is over the amount of space that freedom may claim or authority allow.

The deep Catholic awareness of the need for authority in the proper sense can, and does, lead Catholics to assume that an almost limitless political-type authority is proper to those who are called to govern the Church. Those outside the Church, convinced of the fundamental value of human liberty, see this authority in the same terms (no others are offered them), and naturally deplore it.

It is this either/or presentation of the problem of personal freedom in the Church of Rome that makes the image of a trial almost inevitable. The whole discussion could be conducted on those lines, presenting the case for and against the Church as a holy tyrant, and such a course is not without usefulness if only because it demonstrates the limitations of this point of view.

Called as a witness for the prosecution we would probably find St. Ignatius of Antioch, who could easily be made to appear as a fanatical supporter of the idea of total submission to the bishop. 'When you submit to the bishop as to Jesus Christ, I see you no longer living like men but like Jesus Christ, who died for us.' The way in which he and St. Cyprian and others of the same vintage exalted obedience to authority in the Church can be used by Catholics and non-Catholics alike as evidence of the sheep-like qualities required of good Catholics.

A more hopeful witness from the defense point of view would be St. Augustine, with his insistence that he, though a bishop, is a 'sinner with you,' and 'a disciple and a hearer of the Gospel together with you.' It would be possible for the prosecution to try to show that this humility was accidental, and due to Augustine's sense of his earlier moral shortcomings, but the fact remains that he confided in the laity his hopes and fears and plans and the reasons for them in a way that is unheard of nowadays, and which certainly seems to have been an invitation to them to cooperate freely and not as slaves.

WITNESS FROM the Middle Ages would certainly be to the advantage of the prosecution. The virtual exclusion of laymen from influence in the Church (however historically understandable), the welding of Church and State into a sovereign system with absolute rights and the development of Canon Law as the natural result of this—these things created a pattern which has been widely accepted as the 'normal' Catholic system, from which other ways of organizing and considering people in relation to the mission of the Church have been seen as temporary and unfortunate deviations. In such an atmosphere, 'freedom' must inevitably appear as disloyalty. This tendency was canonized in St. Thomas a Becket, whose single-minded zeal for the unfettered power of the Church might make one feel that the verdict was settled before the trial was half over.

The prosecution would be much happier with succeeding centuries, especially after the Reformation, when the rights of conscience, until then repeatedly affirmed by the Church in theory if not consistently respected by Catholics in practice, were allowed to drop from sight. The emphasis on discipline, obedience, and submission as conditions of unity and strength became almost an obsession in the Catholic Church, in reaction to the Reformers' claim for the absolute freedom of the Christian from any religious authority but the inner compulsion of conscience formed by the word of God in Scripture.

There is plenty of evidence for the increasing centralization of the Church: the gradual loss of prestige by bishops who became in the end little more than local mouthpieces for the Pope, the suppression of all original thought, the craze for uniformity, the rigid legalism, the intellectual obscurantism coupled with a sprouting of curious devotions, and the tightening grip of a censorship that became less and less rational, more and more fear-ridden and closed. These tendencies, reaching their furthest development in the 19th and early 20th centuries, were 'crystallized' by the growth of the power and prestige of the Rman Curia using its pseudo-papal authority to give to all these things the status of permanent components of Catholic life and thought.

All this looks bad for the defense. It could certainly demonstrate that the hair-raising items of Pius IX's notorious 'Syllabus of Errors' do not sound nearly so violent when they are restored to the context from which they were plucked for convenience of tabulation. But nothing can undo the damaging effect of their first pronouncement.

This shattering pronouncement still has the power to send cold shivers down the spines of Catholics, and it would seem hardly possible to make out a case for the existence of freedom in a body whose head has described as 'a false and absurd maxim, or rather madness (the idea that) every individual should be given and guaranteed freedom of conscience, that most contagious of errors.'

Yet the case for the defense is not lost, for even in this period voices can be heard that proclaim (very softly at first) a different message, and soon there come crowding into the witness box a succession of distinguished scholars, theologians and even popes, asserting with increasing resonance the reversal of opinions once considered essential to Catholicism. One witness after another can be heard enthusiastically welcoming the separation of Church and State, freedom of religion, the advances of science, democracy, biblical criticism, a responsible laity, local adaptations of the liturgy, friendly contact with heretics (now renamed 'separated brethren').

SO IT SEEMS that the Catholic Church has a new look, and has suffered a change of heart. Or has she? The defense says yes, and her admitted failures in the past were due to bad influences, difficult social conditions, etc. The prosecution says no, her past misdeeds show her real nature, and all the present talk of freedom and responsibility is mere opportunism. She will swim with the tide of opinion, biding her time, until she is in a position to assert her power once more. If that ever happens we shall get rack and thumbscrews, say her enemies; a nice safe refuge from the wicked world, say some of her children.

But when all the witnesses and the counsel have been heard, and the case summed up as fairly as possible, the verdict will probably be pronounced one way or the other in accordance with the prejudices the jury started off with before they came into court. Little can be decided in this way because, interesting as the centuries-old tension may be historically and psychologically, its presentation in terms of 'for' and 'against' is misleading.

It is misleading because we are made to see the Church as a political entity, in which context alone such a struggle makes sense. It is the fault of Catholics — in this matter the fundamental fault—that we have allowed this view of freedom versus authority in the Church to be accepted almost to the exclusion of any other, not only by those outside the Roman Communion but almost universally by Catholics themselves.

We cannot decide whether or not the Catholic Church is the home or the enemy of freedom by weighing up her historical record but only by trying to see whether true personal freedom is of the essense of Catholicism as properly understood, or whether it is something that has been dragged into the structure of Catholic life by those who, as human beings, value it and want to reconcile it with a religion which has no real place for it.

What the poor historical record of the Church in this matter can do is to show that defective ideas about freedom led to the suppression of freedom, in practice if not in theory.

From OBJECTIONS TO ROMAN CATHOLICISM, edited with an introduction, by Michael de la Bedoyere. Copyright (c) 1964 by Constable & Co. Ltd. Reprinted by arrangement with J. B. Lippincott Company.

RETREAT MASTER—Single, working girls in the Indianapolis area will make a retreat with Marian College students at Our Lady of Fatima Retreat House the week-end of March 12-14. Conducting the retreat will be Father Edward B. Smith, S.J., Ph.D., assistant principal of Brebeuf Preparatory School. Reservations may be made with the Retreat House.

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, [illegible] 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.

Missionary intentions are listed

VATICAN CITY—Concern for the impoverished masses in Asia is expressed in the 1965 missionary intentions, approved by Pope Paul VI. Prayers for Asia's poor will be offered in March of next year.

The complete list of intentions follows:

January, that Christian works of charity may witness to the truth of the Gospel.

February, that educated people in Japan may come to a knowledge of the Faith.

March, that poverty in Asia may be alleviated by the joint efforts of Christian nations.

April, the Church in the Philippines.

May, peace in Africa.

June, the youth of Uganda, both Christian and non-Christian..

July, that radio, television and the press may spread knowledge of the Faith in Asia.

August, that the people of India may find a way to Christ in the social teaching of the Gospels.

September, the missions in the Congo.

October, that young people may understand and participate in the missionary task of the Church.

November, that Christian social action may save South America from the danger of communism.

December, for Chinese Christians separated from their homeland.

CPA to sponsor book competition

NEW YORK — The Catholic Press Association will sponsor its second annual Catholic Book Awards competition to "recognize and honor the many distinguished achievements in Catholic book publishing today."

Winning books in seven categories, as determined by a panel of judges, will be announced at a luncheon during the press association's 55th annual convention, to be held at the Waldorf Astoria Hotel here May 18 to 22.

The categories in the competition are fiction, biography, spirituality, Christian living, Scriptures and theology, youth and general non-fiction. Entries—which must be books originally published in 1964—are to be submitted by publishers no later than March 29, CPA executive secretary James A. Doyle said.

Popular spot

NEW YORK—Almost half of the visitors at the New York World's Fair last year stopped off at the Vatican Pavilion, making it the second most popular of the Fair's 151 pavilions. Average daily attendance was over 75,000, giving the pavilion a total attendance figure of more than 13.8 million.

Pope John's book sold out early

LONDON—The 25,000 copies of the first printing in England of Pope John XXIII's diaries, "Journal of a Soul", have been sold out two weeks before the publishing date. Two further printings have had to be ordered.

The book has aroused such great interest that it is being serialized next month in the Catholic Herald and big London book shops are arranging special displays to advertise the work.

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AT BROTHERHOOD LUNCHEON—Eldon Campbell (far left) was master-of-ceremonies at the Brotherhood Luncheon held recently in the ISTA Building, Indianapolis. He and (left to right) Charles Stimming, of St. Joan of Arc parish, Indianapolis, and Rabbi Maurice Davis, Indianapolis Hebrew Congregation, are members of the advisory board of the National Conference on Christians and Jews, the organization which sponsored the luncheon. Shown with the board members is Mrs. Osma D. Spurlock, deputy director of the Indiana Civil Rights Commission, and a member of St. Thomas Aquinas parish. The luncheon was attended by more than 200 persons and the principal speaker was Dr. Landrum Bolling of Earlham College. (Staff photo)

APPOINTMENTS ANNOUNCED

Card. Shehan named to Curia body

VATICAN CITY — Pope Paul VI named Cardinal Lawrence Shehan of Baltimore a member of the Consistorial Congregation, the Roman curia body which provides for the erection of new dioceses and the nomination of bishops.

The Pope also confirmed him as a cardinal member of the Secretariat for Promoting Christian Unity, to which he had belonged since the fall of 1963. He is chairman of the U.S. bishops' Commission for Ecumenical Affairs.

The list of the appointments of the 27 new cardinals was released by the Vatican press office within hours after the February 25 public consistory at which they received the insignia of their new office.

Cardinal John Heenan of Westminster, head of the English Catholic hierarchy, was also named to the Consistorial Congregation and to the unity secretariat, of which he has been serving as vice president.

THE CONSISTORIAL Congregation, which is headed by the Pope himself as prefect, now has 28 cardinal members, including three other Americans—Cardinal Francis Spellman of New York, Cardinal James Francis McIntyre of Los Angeles, and Cardinal Joseph Ritter of St. Louis.

The three Eastern patriarchs who became cardinals—Melkite-rite Patriarch Maximos IV Saigh of Antioch; Maronite-rite Patriarch Paul Pierre Meouchi of Antioch, and Coptic-rite Patriarch Stephanos I Sidarouss of Alexandria — were all confirmed as cardinal members of the Congregation for the Oriental Church in 1963, becoming the first non-cardinal members of that body.

POPE PAUL also named the four new Eastern-rite cardinals members of the Pontifical Commission for Editing the Eastern Code of Canon Law.

The only other nomination to a body other than one of the Roman congregations was that of Cardinal Cesare Zerba, former secretary of the Congregation of the Sacraments, who was appointed to the Tribunal of the Apostolic Signature, Church high court.

Other nominations to the Vatican congregations were:

Congregation for the Oriental Church — Cardinal Thomas Cooray, O.M.I., of Colombo, Ceylon.

Congregation of the Sacraments—Cardinal Josef Beran of Prague; Cardinal Joseph Martin of Rouen, France; Cardinal Leon Duval of Algiers; Cardinal Franjo Seper of Zagreb, Yugoslavia; Cardinal Zerba; Cardinal Giovanni Colombo of Milan; and Cardinal Angel Herrera of Malaga, Spain.

Congregation of the Council—Cardinal Lorenz Jaeger of Paderborn, Germany; Cardinal Beran; Cardinal Maurice Roy of Quebec; Cardinal Seper; Cardinal Agnelo Rossi of Sao Paulo, Brazil; Cardinal William Conway of Armagh, Ireland; Cardinal Federico Callori di Vignale of the Roman Curia; and Cardinal Joseph Cardijn, chaplain general of the international Young Christian Workers movement.

Congregation of Religious—Cardinal Paul Zoungrana, W.F., of Ouagadougou, Upper Volta; Cardinal Rossi; Cardinal Herrera; Cardinal Callori; and Cardinal Giulio Bevilacqua, C.A., pastor in Brescia, Italy.

Congregation for the Propagation of the Faith — Cardinal Cooray; Cardinal Owen McCann of Cape Town, South Africa; Cardinal Duval; and Cardinal Zoungrana.

Congregation of Rites — Cardinal Martin; Cardinal McCann; Cardinal Ermanegildo Florit of Florence; Cardinal Jean Villot of Lyons, France; Cardinal Enrico Dante, former secretary of the rites congregation; and Cardinal Bevilacqua.

Congregation of Seminaries and Universities—Cardinal Jaeger; Cardinal Roy; Cardinal Florit; Cardinal Villot; Cardinal Colombo; and Cardinal Cardijn.

Stresses need for more parish school boards

NEW YORK—The idea of parish school boards is rapidly gaining support across the country and deserves even more, a Catholic school superintendent has written.

Father Olin J. Murdick, school superintendent for the Diocese of Saginaw, says in America magazine (Feb. 27), a weekly review edited by Jesuit Fathers, that parish school boards are an "obvious area" to implement the Vatican Council's call for recognition of the dignity and responsibility of the laity in the Church.

"THE NEED," writes Father Murdick, "is for a parochial school board consisting of 1) pastor and principal, and 2) qualified laymen who will be given complete access to the facts of the school's operation, the educational needs of the parish, and the people's ability to support a given educational program."

In his own diocese, he noted, parish boards have the strong support of Bishop Stephen S. Woznicki.

Laymen are elected chairman of the parish boards in Saginaw, he wrote. Decisions are made by a simple majority vote, although the pastor "may at times act contrary to board wishes, if for a serious reason he finds it necessary."

FATHER MURDICK also sees need in the Catholic schools for better financial accounting and budgeting. This he calls "imperative."

He urged wider adoption of the accounting procedure outlined in a 1963 publication of the National Catholic Educational Association.

THE CHURCH AND THE WORLD

Impact of 'Pacem in Terris'

The Vatican

♦ Pope Paul VI stressed the need to give every child constant care during an audience granted to participants in an international congress of directors of institutions for homeless children organized by the Pontifical Society of the Holy Childhood. He also told the directors to show "firm indulgence" to children in their "difficult passage to adolescence." With firm indulgence, he said, "with generosity and good will, you will lead them to the discovery of the riches which lie latent in their personality. You will sustain them in the difficult apprenticeship of freedom. And you will enable them, in a word, to find the way toward themselves and to put into practice their vocation as men as sons of God."

♦ Speaking to the people of Rome on the last Sunday before Lent, Pope Paul urged them to make their carnival festivities "moderate, healthy and intelligent."

♦ Pope Paul sent a message of condolence on the death of Austria's President Adolf Schaerf to the head of the Austrian government, Chancellor Josef Klaus.

♦ The elevation of Cardinal Jean Villot of Lyons, France, to the cardinalate will necessitate the naming of a new French-speaking undersecretary of the ecumenical council. Msgr. Fausto Vallainc, the council's chief press officer, said that as a cardinal the archbishop of Lyons can no longer serve as one of the five undersecretaries.

At home

♦ UNITED NATIONS—The impact of Pope John XXIII's encyclical, Pacem in Terris, on the United Nations has been tremendous, according to the UN secretary general, U Thant. Asked to comment on the moral impact of the encyclical at his first press conference since the adjournment of the UN General Assembly, U Thant said: "Let me say that the moral impact of Pacem in Terris on the United Nations, and for that matter on the whole world, has been tremendous. It has had a very positive and desirable impact on the entire membership. Since I believe in the application of moral principles to the solution of all problems, I feel that Pacem in Terris should serve as a guideline in all our deliberations, in the political, economic and social fields."

♦ WASHINGTON — The U.S. government has granted $400,000 to help establish in Santiago, Chile, a research center on population growth in developing countries. The Alliance for Progress said the money would go to Chile's Center for Economic and Social Development of Latin America, a private non-profit foundation which is the research center's sponsor.

♦ Catholic, Jewish, and Protestant leaders will be invited to a national "Conference to Combat Obscenity" here March 22 and 23 under the auspices of the Churchmen's Commission for Decent Publications. Founded in 1957, the Churchmen's Commission includes representatives of some 30 Protestant denominations.

♦ The House Education Committee has approved President Johnson's proposal to lend state-approved textbooks and library volumes to pupils of parochial and other private schools. Approval of the $100 million proposal was the first step in the committee's section-by-section review of the Federal aid to education proposal.

♦ The chief counsel of the Post Office Department told a Senate Judiciary subcommittee that several so-called "men's" magazines are not legally obscene. The subcommittee hearings are mainly concerned with possible invasions of privacy by the Post Office through such devices as peep holes to observe postal employes and the use of so-called mail covers—surveillance procedures placed on mail sent or received by persons believed to be involved in a crime.

♦ Five senators have joined in sponsoring a bill that would make it easier for certain Cuban refugees to gain permanent residence status. Sen. Philip Hart of Michigan, chief sponsor of the measure, said it would apply to refugees who, because of state and local licensing laws, require such status in order to practice their professions and skills. Hart said that at present the talents of some refugees are "going to waste" because they cannot get work in their fields of specialization without permanent residence status.

♦ ST. PAUL, Minn. — A program to encourage all business and industrial firms and labor unions in this area to practice equal opportunity in employment and membership has begun here under joint Catholic, Protestant and Jewish sponsorship. "Project Employment Opportunity" began with the mailing of letters to 500 area firms not yet publicly committed to equal employment. Labor unions will be formally approached in another mailing.

♦ TOLEDO, O.—Toledo's Bishop George J. Rehring has called on the medical profession to take an active part in the battle against printed smut. "It is my conviction," Bishop Rehring said, "that the medical profession can strike a powerful blow against pornography by denouncing it as a spreader of hideous diseases." The bishop said there is too much complacency, indifference and lethargy on all sides in the battle against "this horrendous sexual sickness."

Abroad

♦ GENEVA—The so-called "articles of exception" in the Swiss Federal Constitution restricting the activities of Jesuits in Switzerland and banning the establishment of new religious congregations, convents and monasteries was the subject of public debate here. The anti-Catholic articles, introduced into the Swiss Constitution in 1848 and 1874, have not been used against Catholics for many years.

♦ HANOVER, Germany — An agreement between the Holy See and the state of Lower Saxony has been signed by Archbishop Corrado Bafile, papal nuncio to Germany, and the state's president, Georg Diedrichs. The agreement is mainly concerned with the solution of problems involving Catholic education in the state.

♦ THE HAGUE—Dutch Catholic Premier Victor Marijnen's coalition cabinet comprising ministers from the Catholic people's party, two Protestant parties and the Liberal Party has resigned. A controversy over the introduction of commercial television into the Dutch TV networks, which are state-subsidized but have political and religious affiliations, brought about the government's collapse.

♦ LONDON — Cardinal John Heenan of Westminster has called for the spread of the ecumenical spirit from the church to the nation and the world. He specifically urged that politicians follow the lead of the religious leaders who have fostered the ecumenical movement and take questions of national defense, social security and educational reform out of the sphere of partisan politics.

♦ MADRID, Spain—The Moslem community in this city is planning to build a large mosque on land donated to them by the government of Spain. According to the planners, the mosque will be the largest and most beautiful in the Western world.

♦ VALLADOLID, Spain—An indemnity has just been made by the Spanish government for the confiscation of a British Catholic college in Seville nearly two centuries ago. The rector of the College of St. Alban, maintained here by the British bishops, has received a check for $130,000 in settlement of an old claim resulting from the confiscation in 1767 of the College of St. Gregory built by British Catholics on land which they owned in Seville.

♦ GUATEMALA CITY—Guatemala's Constitutional Assembly has made it possible for the Church to get legal title to the properties it now holds. Other Church properties, confiscated during the 1870's and now either in government use or in private hands, are not to be returned.

♦ BUENOS AIRES, Argentina —Pope Paul has congratulated Argentina and Chile on the 60th anniversary of the peace they swore at the foot of the heroic "Christ of the Andes" that watches over their mountainous border area. The cermony was held at the 13,053-foot-high site of the statue of Christ at La Cumbre, where a plaque reads: "These mountains will crumble before the peoples of Argentina and Chile will break the peace sworn at the feet of Christ the Redeemer."

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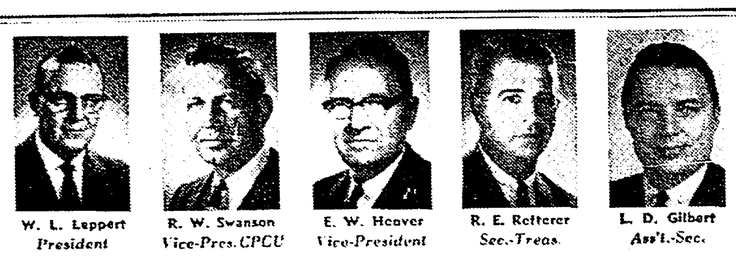

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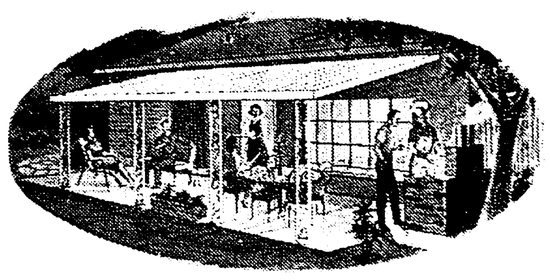

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Comment

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.

Pope and Curia

Progressives within the Church, both here and abroad, have complained frequently of Pope Paul's cautious management of the legacy of John XXIII.

Where they would run, he walks; where they would leap, he hesitates. Frustrated by obstacles erected by the Curia during Vatican II sessions, they vainly looked to the Pope for intervention. They asked for his public alliance with their aims and methods and were gently rebuffed.

But only the most despairing of the progressives would deny that the Pope shares their common goal. The challenge to change has been heard around the world. Rome, too, is reverberating to the hosannahs which greeted that challenge.

The Pope constantly stresses his intentions of internationalizing the Curia and of completing the structure of collegiality. A special commission has nearly finished a study on ways and means to change the Curia.

Further assurance can be found in the recent enlargement of the Sacred College of Cardinals, bringing that body to a record membership of 103.

Variety of representation, rather than numbers, is perhaps more to the point here. Of the 27 cardinals designated, only six are Italians. For the first time in centuries non-Italians have more than the two-thirds majority necessary to elect a new pope. But more immediate, it is from this broader base that the Pope will make future appointments to top posts within the Curia.

The force of the late Pope John's personality alone served as a powerful propellant to the hopes and desires of liberalizing elements within the Church. The introspective, subdued Pope Paul does not generate the same quickening of emotional response. But in his own way, and in his own time, the Pope is answering some of the bitter complaints aired during council proceedings.

Tell every star

Scientists constantly amaze us. We were just getting over the splendid awe of seeing moon craters up close on television when we stumbled onto a book delving into celestial syntax.

Men who worry about such things already are wrestling with the problem of how we could communicate with intelligent creatures on distant planets. In a new book, "We Are Not Alone," Walter Sullivan, science editor of the New York Times, examines the various methods of communication now under study.

For someone who has trouble finding the Big Dipper, the book is heady stuff. But its primary consideration is proposing a new scientific speciality, anti-cryptography, or the construction of codes as easy as possible to decipher.

Based on the presumption that we would have little in common with the other planetary party, all the code systems are mathematically styled. It seems that all we could count on—if that—would be that any beings sufficiently intelligent for interstellar communication must have a math system based on numbers and simple math concepts.

With that starting point, scientists let their imaginations soar. One has even devised a scheme for coaching distant creatures in the establishment of a television link.

Already we can hear the hoots from the gallery. But man's record of progress through the ages is riddled with hoots.

Wouldn't it be ironic, though, if we could devise a satisfactory, workable communication with Saturnans, say, when we still don't know how to speak in peace and brotherhood to our own kind?

Urban revival

Urban renewal tends to overleap political and social philosophies. Except that liberals favor generous government participation and conservatives cling to their faith in private enterprise, they often find themselves unaccustomed bedfellows in their generalities and specifics.

One generality which has supporters on both sides of the political center is that "urban renewal means Negro removal." This has been true in some instances, but by no means in enough to make a blanket indictment of renewal.

One specific is that efforts should be made to rehabilitate basically sound neighborhoods before uprooting people from familiar surroundings and relocating them in impersonal multiple dwellings.

Mindless relocation—the "bulldozer concept," Don Russell, real estate writer for the Indianapolis Times, aptly calls it—already has produced new islands of frustration and discontent.

Washington and Indianapolis housing and redevelopment leaders seem in agreement that rehabilitation is the preferable course, other things being equal. And this necessarily has been the course chosen by redevelopment commissions in Indianapolis and many other Indiana cities if for no other reason than they have had no federal money to spend.

John R. Welch, able vice-president of the Indianapolis Redevelopment Commission and national chairman of the Urban Renewal Committee of the United States Savings and Loan League, reported to Russell this week that, although handicapped by a lack of money, the commission inspected 5,300 dwellings in a 228-block area last year. It found 45% in need of repairs, and there was a 60% voluntary compliance.

Indianapolis has no cause, however, to boast of vast progress in fighting slums. Considering the size of the problem, progress has been pitifully small. The need for heavy transfusions of federal money is in painful evidence in the capital city. Private enterprise simply cannot and will not do the job alone. This also is true in many communities throughout the state.

It is one thing to seek to avoid the erection of costly, graceless projects which will become eyesores and ghettos before their time. It is quite another to choose one method over the other just because it may seem less expensive. Slums are worth whatever it costs to get rid of them.

The goal should be urban revival on an open-housing basis, with human values receiving the top priority. Human beings and their deepest human needs come first in both relocation and rehabilitation.

Hope for the UN

Jenkin Lloyd Jones, the distinguished editor and publisher of the Tulsa (Okla.) Tribune, is a masterful word slinger. He also is a semi-professional pessimist who rarely seems to glimpse a silver lining in the dark clouds of his cosmology.

Last week at a Depauw University convocation, where enlightenment and hope ever are sought and often attained, Jones was in rare form. Among other things, he said "a general atomic war" is "inevitable" because of "the population explosion."

He saw the United Nations as an ineffective body dominated by "bleaters-for-peace" and "ex-postal clerks and witch doctors from such unheard-of places as Togo, Upper Volta, and Burundi."

Aside from Jones' rather muriatic quotability, there is enough substance in his view of the UN to make it popular.

At present, the UN is at rock bottom. The General Assembly remains indefinitely in recess. The Secretariat dares not let it convene, for the United States then would have to forlornly seek enforcement of dues collections under the unpopular Article 19 of the Charter.

Russia has been able to bring the UN to a shuddering halt and to weaken it as a police force only because the United States, goaded by Congress, brought up the dues-collection issue in the first place. Now the issue has got out of hand.

Would either Congress or the State Department accept the Assembly's authority were it to vote for a Russian-sponsored peacekeeping mission in, say, Vietnam? The answer is no. The Assembly cannot possibly make UN members participate in or pay for such missions—all legalisms to the contrary notwithstanding.

The UN is a place for negotiation and policing for peace, not a place where enforceable laws are made. It never should be misused as such. The United States has gained much from UN peacekeeping operations without the principle of collective financial responsibility having been raised. Among these operations have been Korea, the Gaza Strip, and Cyprus.

Needed now is some sort of face-saving formula, both for the United States and Russia—one that would sidestep Article 19. Except in the propaganda of those who really want the UN to die, no issue of lofty principle is involved. The issue has been cynically inflated out of all proportion by American and French foes of the UN, with a blithe assist from Russia.

The big thing is to get the United Nations back in business again, so that it and its world network of invaluable subordinate agencies may continue to serve in the cause of peace and common humanity—and so that the good Mr. Jones may find himself wrong in his gloomy certitude of atomic Armageddon.

Be Peacemakers'

● QUESTION BOX

Likes week-day evening Mass

By MSGR. J. D. CONWAY

Q. For years I have prayed that the early Mass during the week be exchanged for an evening Mass. The morning Mass administers to a handful of old women and men, and denies the working class daily Mass and Communion. How beautiful our religion would be if this were possible. Families could join together and really grasp our faith more and really know it and feel it.

Some churches in some dioceses have evening Masses, but all churches should have them, plus a short instruction. The Catholic Church is growing cold and needs to fire up. We need some Billy Graham's, and I've yet to see one. We need evening Masses more than anything; they would be good for the youth, the aged, workers, and the lonely.

A. Why not speak to your pastor about it? By his reaction you can tell whether or not he knows that this is the age of the dialogue.

●

Q. You recently tried to answer a question: "What practical use is there for the relic of a saint?" You might have referred to Holy Scripture which answers the question simply and fully in the Acts of the Apostles, 19, 11-12:

"And God wrought by the hand of Paul more than common miracles: so that even handkerchiefs and aprons were carried from his body to the sick, and the diseases left them and the wicked spirits went out of them."

A. Paul was, no doubt, a saint at the time; but he was also very much alive. So I don't think you can call those handkerchiefs and aprons relics, though I do see your point of similarity. A relic is something left after life's course has been completed: the debris after the debacle.

●

Q. I don't understand this council: the view they take on birth control. A couple of years ago if couples didn't have children it was called race suicide. Today it is the right thing. I heard a priest one time say at a mission, "What right have we to tell God when He can create?"

A. There are two ways of committing race suicide today: (1) drop the bomb, and (2) multiply the population to the point where it will starve to death.

Now wait. I am simply stating a couple of facts—one physical and military; the other demographic. Neither is directly relevant to birth control. Race suicide became an antiquated notion far more than a couple of years ago.

Besides, the council has made no decision relative to birth control; and quite surely never will. Some of the leading Fathers of the council have called for complete re-study of the theological nature of marriage. We have learned much psychology, physiology and pedagogy in recent centuries; and our economic, sanitary and demographic situations are quite thoroughly different from those of our ancestors. Is it not possible that all our new knowledge, and our changed environment should have some effects on our understanding of marriage, its goals and its methods?

Eternal truths never change, but our understanding of them is capable of constant growth. Of this our present council continues to furnish evidence of the type found in every dynamic generation.

Neither you nor I can anticipate in reliable manner the results of the re-study for which the Fathers have asked, but we can pray that it will be made, thoroughly and truthfully, under the guidance of the Holy Spirit.

●

Q. Please give me an idea or two as to how to handle people who come to the door with tracts from "The Watchtower" and other sects. In the light of the Ecumenical Council and the plea for understanding of the other Christian faiths, can we or should we just say no and turn them off?

Several have come to my door in the past few months. On a little questioning, two of them from a Slavic country in Europe and the other from this country, have told me they were Catholics who now "see the light" in "The Watchtower" doctrines, etc. If we quote Scripture, they just say it means something else and it seems useless.

Help, please.

A. It is a problem. These people are pests in their methods of propaganda, but probably very sincere and zealous in their intentions. Charity, patience, politeness and firmness are all required in handling them well. Offense should be avoided; it is contrary to charity. But yet we cannot let them intrude on our time and bore us to death. Their approach is definitely not that of the dialogue; they are not trying to reach understanding, but to sell you a bill of goods.

Arguing with them accomplishes nothing; but kindness towards them is an exercise of Christian love. Accept their tracts, if they insist; your waste basket will hold such trash handily. Simply tell them that you are a Catholic, peacefully convinced, and in no need of seeing the light they offer. Say a prayer with them, if they wish; and send them firmly but gently on their way.

I am pleased that they do not call at the rectory, because I might not follow my own advice.

OPINIONS

No backbone?

To the Editor:

As one of the persistent voices for a "negotiated peace" in Vietnam, you will share responsibility for the Munich which will surely follow if such "negotiations" take place.

In an editorial in your paper (2/26/65) you say, "Our objective is a limited one—a military balance." That may have been the original objective, but is it not adequately clear by now that the Communists do not intend to let us establish a military balance? They will be satisfied with nothing less than absolute dominion over all of Southeast Asia as a part of the Communist master plan for world rule by 1973.

I am not a "war hawk," as we who realize when it is time to fight and when to extend the olive branch are often called, but I am sick and tired of those who always find some excuse for giving the Reds "one more chance." There is no peace now, we are at war, a cruel war, in Vietnam, and now if ever is a time to fight to win. There never will be any peace until Communism has been totally eradicated, one way or another. That is the great lesson of the past 33 years. No wishful generalities by the Pope, your beloved Senator J. William Fulbright, or anybody else can change that.

Let us call things by their real names. The so-called "limited crisis" in Vietnam is, in fact, a real war and part of a very large war. The only way to win a war is to treat it like a disease. The only way to stop a disease entirely is to wipe out its source. In this case that means stopping the Viet Cong and Red China.

What has happened to this country anyhow? Have we lost our backbone? Where is the proud, flaming patriotism of Teddy Roosevelt? You take the moon shots, the Peace Corps, foreign aid, your precious "civil rights" programs, and all the la-di-da about foreign aid, Medicare, welfare statism, and the appeasement disguised as "negotiations." I'll settle for God, country, and honor.

Quentin D. Carmical
Indianapolis

Disagrees

To the Editor:

What worries me about Mr. Divita (Opinions column, 2/26/65), is that the program on Socialism and the Welfare State that he advocates is not similar to Catholic teachings (or at least I wasn't taught that they were).

No one can be at the same time a sincere Catholic and a true Socialist. Pope Leo XIII spoke out strongly against the abuses of Capitalism, but not against Capitalism.

Without a doubt the Catholic program of reform is badly needed. Can't we take it on together and start on the basis of what is right, not who is right?

A great Society won't be built by landscaping the country. I am bound to tell you that a great society is only created by great people. Big purses don't make a great society, big welfare schemes don't, laws, however important and they are important, don't make people great. What makes people great is greatness of character.

But as I understand it no policy of socialism which aims at destruction of all social inequalities can be tolerated by the Church. Social inequalities are essential to the general good of mankind. Some men being employed on necessary manual works, others on intellectual pursuits, whilst various grades of ability or genius required in the work done demand various grades of remuneration, and this of course means social inequality. God does not condemn the employment of man servants or maid servants.

In a free nation, the people accept the responsibility for their own welfare; in a slave nation they turn that responsibility over to the State and it, believe me, makes no difference whether it is the planned economy of socialism, the regimentation of communism or the autocratic rule of the dictator. In each case the people lose their freedom. This is the difference between conservatism and socialism. Our free enterprise system has brought more benefits to more people than the world has ever known. It was founded on fundamental Christian principle of individual freedom, the right of each ndividual to guide his own destiny and his own future. Such principles would quickly die under socialism.

Mr. Divita has read the Communist Manifesto, however, he is either knowingly or unwittingly himself using the socialist and communist trick of twisting the truth. For, obviously he is not well schooled in the history of our great country and how it became the strongest power in the world through Laissez-faire. For, should he desire to draw a parallel of the living standards of Americans to those of the Communist dominated, he will be forced to draw the conclusion that the greatness and high standard of living were achieved by "the freedom of choice".

The real cause of the wrath against the John Birch Society originated with a series of events in the Fall of 1960. The Birchers learned that the Communist Party was working for the passage of a certain bill which was to be introduced as soon as Congress convened in January, 1961. This bill was designed to take away the funds of the House Committee on Un-American Activities so that it could not investigate the Communist Party. For many years the destruction of this particular committee has been a major project of Communists in this country. But since they had always failed in the past they thought this compromise measure of taking most of the funds away from the committee would be a good stopgap measure. And for awhile it looked as though they might succeed.

Then the John Birch Society and other conservative groups began an all out campaign to work through both parties to kill this bill. Which they did! It was an overwhelming defeat for a favorite project of the Communist Party U.S.A.

Whether the John Birchers deserved all the credit for what happened is not so important, but the Communist Party gave them all the blame. THE JOHN BIRCHERS HAD TO GO!!!

I must agree with Cardinal McIntyre when he says that some of the finest people he knows belong to the J. B. S.

Mrs. Earl P. Reasoner, Jr.
Bedford, Ind.

Reader urges 'aid in reverse'

To the Editor:

Since 1945 we in America have given other nations upward of $120 billion in outright grants and so-called loans. Count in World War II and subsequent wars and the world-saving cost has been some 400,000 lives, millions sickened, wounded and psychically disabled, and actual monetary outlays of, let us say conservatively, some $400 billion. The lives and chances for happiness destroyed in the process assuredly are beyond monetary measurement.

And now we in America are told the country faces a desperate shortage of gold. We are told that drastic restrictions are in order upon our precious right to travel abroad as free men. First consideration must be given in my opinion, to the gold that is flowing outward to ingrate nations such as France. Meanwhile, though, we are forced to keep foreign aid at a high level.

The basic reason given for our participation in World War II, aside for the obvious need to strike back at attackers, was to "save democracy." The basic reason for our massive global aid programs and our participation in nearly every quarrel that arises among nations is to "extend liberty throughout the world."

I submit that democracy has not been saved in the past 24 years; it has been diminished. So, too, has liberty.

I am neither an isolationist nor a John Bircher. I continue to hold hopes for the United Nations and a world at peace through enlightened international cooperation. My position is simply that, when a policy goes bankrupt and commences to beggar its author, the policy ought to be abandoned.

I much admire our Peace Corps, but perhaps we ought to invite other nations to send counterparts of the Peace Corps to our shores in order that we may receive instructions in art of doing good without destroying ourselves in the process.

Roland M. Borg
Indianapolis

'Shallow'

To the Editor:

The other day I was reading in the paper, not yours but a daily, about a group called the Institute for American Strategy, which has been working with the American Legion and the National Education Association on a program of teaching about Communism in high schools.

An institute teacher was quoted as saying: "John F. Kennedy might still be alive today if Lee Harvey Oswald's introduction to communism had been of the type now being taught in thousands of American schools."

This is a rather shallow and misleading statement. I am all for teaching the facts about

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

"WE SAW A ROBIN TODAY, SISTER."

● *THE YARDSTICK*

Church involvement in social problems

By MSGR. GEORGE HIGGINS

Last year, when the Civil Rights bill was pending before the Congress, representatives of a large number of official church bodies not only supported it in committee hearings—which is standard procedure on legislative measures of this importance—but, with fewer misgivings than ever before and not at all apologetically, also lobbied very vigorously in favor of its enactment.

Though I was all in favor of what the church groups did on this particular issue and, needless to add, was very happy about the enactment of the Civil Rights bill, I have the uneasy feeling that the admitted success of their (our) lobbying efforts will prove to have been a mixed blessing if it comes to be regarded as an unqualified precedent. By that I mean that, in my judgment, the kind of all-out campaign which the church groups launched in support of the Civil Rights bill should be regarded as a legitimate exception to the rule— the rule being that, in the normal course of events, the churches should not, and should not be expected to, act as political lobbies.

I know from experience that when one expresses this opinion, he is likely to be misunderstood. Consequently I hasten to add immediately that I am not suggesting that the churches have no role to play in the field of social and economic reform. On the contrary, I think they have an indispensable role to play.

It is their duty to clarify the moral principles involved in specific controversial issues, to stand up fearlessly for these principles—not in a vacuum, but in terms of down-to-earth realities—and, finally, to motivate their constituents to act realistically and effectively, as enlightened and morally concerned citizens, in the exercise of their social and civic duties.

●

What I have said above about the role of the churches as such, I would also say about the role of the clergy in the temporal order. Again I realize that this is a debatable issue. In fact, as recently as Feb. 21, The New York Times published a front-page article by M. S. Handler reporting that "the American clergy — Protestant and Roman Catholic—is engaged today in bitter internal struggles over the question of clerical involvement in the public affairs of the nation. The current struggle was crystallized by the crisis in race relations. But it has come to embrace, in addition, the critical question of peace in the nuclear age.'

Occording to Mr. Handler, "the liberal clergymen believe that race and other problems are moral questions from which there is no escape and that it is their religious duty to be in the forefront of the struggle."

"Their opponents — conservatives as well as fundamentalists—" Mr. Handler continues, "are convinced that while men of good faith should favor equal rights and a just solution of all pending problems, the decision must be left to secular authorities."

In my judgment, Mr. Handler's distinction between the so-called "liberal" and "conservative" views on the role of the clergy in the field of social reform is drawn a little too sharply. Offhand I can think of a sizeable number of clergymen who would not want to be categorized so neatly—clergymen who know very well, of course, that social and economic problems are moral issues, but, while rejecting the oversimplified view that the solution to these problems must be left exclusively to secular authorities, nevertheless are not persuaded that they themselves must, in the case of every such problem, become personally involved in lobbying or other direct forms of political action.

●

These clergymen do not hesitate to take a vigorous stand, in their own name, on certain basic issues in the temporal order, but, while doing so, they tend at the same time to place a great deal of emphasis on two important distinctions which are made quite explicit in the chapter on the laity in the Vatican Council's recent Constitution on the Church: 1) that "while those in holy orders can at times be engaged in secular activities . . .," it is the laity who, "by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God;" and 2) that "because of the very economy of salvation the faithful should learn to distinguish carefully between those rights and duties which are theirs as members of the Church, and those which they have as members of human society . . ."

I would add, in conclusion, that very few of the clergymen to whom I am referring would want to see the distinction between the temporal and spiritual orders and the related distinction between the respective roles of the clergy and the laity drawn quite as sharply as Donald McDonald draws it in a recent syndicated column in the diocesan press.

Mr. McDonald thinks that the Church would be further ahead if all priests were to live "an exclusively priestly life." A good point. The trouble is, however, that his definition of "an exclusively priestly life" is much too narrow and restricted —or so it seems to me. But more about that in a subsequent column.

MARIAN LECTURERS—Robert E. Moran, (above left) faculty member on leave for doctoral studies from Marian College, will discuss the "20th Century Irish Theater" as part of the Marian Lecture series "Ireland and Her People" at 7 p.m. Tuesday, March 9. Father John Powell, S.J., of the Bellarmine School of Theology, N. Aurora, Ill., will speak on "Conservatism" at 8:15 p.m. Tuesday in the series "Forces and Drives in 20th Century Catholicism." Tickets for individual lectures in the series are available at the door.

FOR LENT: A NEW LOOK

LENT BEGAN WEDNESDAY. IT'S TIME FOR PRAYER, SELF-DENIAL, A NEW LOOK at ourselves Am I getting fat? Six hundred million children in the world are suffering from hunger, disease, lack of education, or all three. You see tiny tots sleeping on the streets like animals in Bombay, Calcutta, and other cities in India Children are the most frequent victims of leprosy Only one in twelve is being cared for, even though leprosy can be halted, sometimes cured, for pennies a day! The faces of children (covered with scabies, ringworm, ulcers) brought tears to the Holy Father's eyes in India. The children he saw there never get enough to eat The question to ask this Lent: Am I getting fat? Blessed as I am with more than I need to live, how keen is my Christian conscience? Do I really care about the poor? The Holy Father asks the world to sacrifice for the poor. Because the poor are Christ's—and we are, too —let's deny ourselves for them Do without what you do not need this Lent, and send what you save to us. We'll send it to the Holy Father. He'll use it for the poor, where it's needed most!

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Double Take

"I just wanted to try it on. The money for it is going to the missions."

U.S. women's group set Job Corps project

WASHINGTON — Four national women's organizations, including the National Council of Catholic Women, have pledged their memberships to work jointly in a nationwide group that will screen and prepare young women for job and family life training in residential centers as part of the nation's war on poverty.

The new organization will be known as Women in Community Service Inc. (WICS), and is composed of the National Council of Jewish Women, the National Council of Negro Women, the United Church Women and the NCCW.

At the group's first national meeting here, Mrs. William Cooper, WICS president, said screening centers for young women already had been established in New Orleans; Portland, Ore.; San Francisco; Nashville, Tenn.; Pittsburgh and in Essex County, N.J. She said WICS plans to have a screening center in every state by June 1.

THE SCREENING centers will be run by trained volunteer members of the four women's organizations which boast a total membership of 27 million women. They will recruit young women who are deficient in educational or vocational experience, and will send the young women to residential training centers licensed by the U.S. government's Office for Economic Opportunity.

WICS was established through an initial grant of $175,000 from the Office of Economic Opportunity. Miss Mary A. Hallaren of Washington, former director of the Women's Army Corps, will serve as WICS executive director.

DR. BENNETTA B. Washington, director of the women's training centers for the OEO, said residential centers have already been approved in St. Petersburg, Fla.; Cleveland, Ohio, and Los Angeles. Although no church-affiliated organizations have applied to the OEO to operate residential centers, said Dr. Washington, they would not be ruled out from consideration.

The OEO estimates there are 400,000 young women between the ages of 16 and 21 who would benefit by further educational and vocational training either to help them find jobs or to become more valuable members of society.

The young girls would live at the residential training centers for about one year. They will be provided with a basic education, job training, instruction in home and family life, and subjects designed to develop citizenship responsibility.

Plan airports

CARACAS, Venezuela—Venezuela's ministry of justice will build four airports for small planes at four missionary centers established by Capuchin missionaries in Zulia state.

Lord's Prayer

PARIS—French Catholic and Protestant theologians and liturgical experts are seeking a common version of the Lord's Prayer to be recommended to churches of both groups for use at religious services.

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● *WHAT OF THE DAY*

Young Mister Novak

By REV. JOHN DORAN

Some of the other Padres and I had dinner a few evenings ago with Michael Novak, and then attended the lecture he gave at the university under the auspices of the Newman Center. It was interesting to meet this young man who writes of the Vatican Council and the new generation from the viewpoint of that new generation. The one part of his writings we did not discuss were his thoughts on marriage and birth control, and I for one was glad, because I had not read them.

I would like to present a few thoughts on Mr. Novak. He is young, good looking, and rather gentle in manner. His rostrum presentation follows an ancient instruction to speakers: "Be suave in manner, strong in matter." He is referred to at times as an "angry young man," a reference which is not entirely correct. He is, rather, a perceptive young man, who speaks the things he sees or thinks and lets chips fall where they may.

●

Is there value in such a man? I think there is. I think that he is following in his own way that famous gesture of Pope John, opening the window a bit so that some fresh air can come in. It is a good thing to have open discussion of the Church, of her members both lay and clerical, of her customs and her attitudes. Pope Paul speaks of the Church as ever in need of reform. Reform is an impossibility without discussions, and discussions which include criticism.

Because of her very nature, her assured perdurance, the Church tends to grow old in her institutions and her answers. Groups, orders and organizations, which grew up to answer one particular need, last long after the need has vanished. Answers, which were valid at the time they were given, are used long after the validity to the times has fled. The crystalization, which can make metal brittle and easily broken, can effect great segments of the Church, and vitiate the vitality thereof.

●

We need in all ages the questioners, those who refuse to accept the accepted, those who do not see the famous "This is the way we have always done it" as the end to every argument. Just as teachers and parents can be kept vital by trying to answer honestly the questions thrown at them by their young ones, by trying to remember that the question may be valid and even penetrating; so, too, can the Church keep more current by listening with attention to her questioning children, and trying to see what real validity exists within their questions and their difficulties. We older ones need at times the eyes of the young to read well the very page before us.

The part of wisdom is to listen to a difficulty or even a criticism, and to look honestly for its validity. It is not the part of wisdom to take it for granted that every criticism is necessarily right and well-founded. This is the crux of the matter: if we refuse to hear the voices of those who growl, we are living in a dream world; if we follow every new notion, we would be living on a merry-go-round. The heavy effort of judgment is required.

Young men like Mr. Novak

(Continued on page 10)

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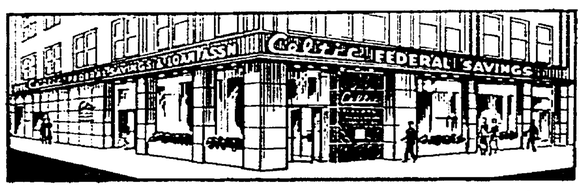

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Third sectional title annexed by Providence

By FRED W. FRIES

The Pioneers of Providence High School, Clarksville, became the first Catholic team in the state to win three sectional titles when they dropped New Albany, 7-65, last Saturday to grab the Jeffersonville crown.

Coach Pete Murphy's champions, who racked up back-to-back sectional triumphs in 1956 and 1957, must face Orleans, Bedford sectional winner, in their opening bid for regional honors tomorrow.

The Pioneers were the only Catholic team in the state to survive this year's sectional firing. Led by Dale Croft and Dale Harris, they scorched the nets on 55% of their shots to derail archrival New Albany in the finale.

Sidelined by the Pioneers on their path to the sectional crown were Georgetown, 67 to 66, and Silver Creek, 65 to 58.

THREE OTHER Catholic schools in the Archdiocese came within the proverbial whisker of winning sectional crowns—Schulte of Terre Haute, Shawe of Madison, and Cathedral of Indianapolis.

Schulte, a slight favorite in the highly competitive Terre Haute sectional, squeaked by Garfield, 59-58, in one of their typical, down-to-the-wire cardiac specials to move into the semi-final round.

The next game was just as hairy for Golden Bear fans with Schulte knocking off Wiley in a low-scoring overtime tingler, 37 to 34.

It was the end of the line for Schulte in the sectional finals, however, as a rangy State outfit shattered their title hopes for another year, 58-52.

CATHEDRAL had posted a poor 6 and 14 regular season record and were figured to be sitting ducks for the powerhouses in the strong Indianapolis sectional.

The comparative ease with which the Irish disposed of Warren Central, 65 to 55, in the opening tournament game should have been a tipoff on things to come.

Sports writers gave the Irish the inevitable "Cinderella" tag. When they knocked off Tech, 58 to 56, in the second game (a feat described as little short of miraculous), the "Cinderella" epithet seemed even more appropriate.

Then came a 72 to 71 victory over highly-touted North Centray in the blizzard-postponed semi-final at the Butler Fieldhouse Monday night . . . and the Irish found themselves in a sectional championship game for the first time since 1961.

The hopes of Bill Green's Fighting Irish were doused on Tuesday night, however, before 10,000 fans in the Butler Fieldhouse when they succumbed to a superior rebounding team, Ben Davis' Marion County champions. The final score was 66 to 57.

CHAMPIONS OF THE ARCHDIOCESE—After one unsuccessful effort in 1964, St. Thomas sent its Junior CYO basketball team back to the Archdiocesan Tournament this year and returned with the championship. The Northsiders won the title with a hard-fought victory over city rival Holy Trinity in the championship game, 61-56, climaxing a campaign that also produced a division crown in league play and a deanery tournament title. Shown with the boys after the championship game at Scecina on February 21 are Coach Hank Huber (right), Father William Munshower, priest moderator, (next to him) ,and Assistant Coach Tom Carr.

JUNIOR RUNNERS-UP—Holy Trinity's fine Junior CYO team, shown here, fell just five points short of winning the Archdiocesan basketball title for the parish, losing to St. Thomas' new champions in the finale at Scecina High School, 61-56. The Westsiders led at halftime by nine points, but lost their lead during a cold third quarter, then couldn't catch up in the final minutes. Still, the second-place finish put the cap on a highly successful season for Holy Trinity, a season which included a deanery tournament championship and a tie for division honors in regular season competition. Athletic Director Doney King is standing at the left in the back row. In the middle is Father Edward Kirch, priest moderator. At the right is Coach John Sabo.

Concert set

INDIANAPOLIS — Italian pianist Mario delli Ponti will perform at Marian College on Wednesday, March 17, at 8 p.m. in the college auditorium. The program will be sponsored by the college music department. Tickets are available in advance or on the night of the performance.

CYO Cadet tournament finals on tap

The final day of CYO basketball in the Archdiocese will be Sunday, March 7, when the Cadet Archdiocesan Basketball Tournament comes to a close.

The four semi-finalists will meet for two afternoon games with the finals scheduled at 7:45 p.m. and the consolation game for the afternoon losers at 6:30 p.m. All games will be played at Scecina High School, Indianapolis.

The 1 p.m. game will be between St. Paul, of Tell City, and St. Mary-Michael, of Madison. Both are former Archdiocesan champions. At 2:15 p.m., St. Gabriel, of Connersville, faces St. Mark, of Indianapolis with each team looking for their first Archdiocesan title.

The tournament is running a week behind schedule because of the snow-caused postponements. In first round action, St. Paul beat St. Joseph, of St. Joseph Hill, 38-36 and St. Gabriel ousted St. Michael, of Brookville, 35-28. Then, last Sunday, in the two games that had been postponed the previous week, St. Mary-Michael tromped over St. Joan of Arc, of Indianapolis, 50-45 and St. Mark defeated Terre Haute's St. Patrick, 37-20.

This Sunday's fans are reminded that the Scecina Cafeteria will be open during the afternoon for refreshments and between sessions for light meals. Admission prices for each session are 35 cents for adults and 15 cents for grade school pupils with pre-school children admitted free. Father John Elford will present trophies to the four participating teams after the championship game.

Pontiff lauds faith of U.S. Catholics

VATICAN CITY—Pope Paul VI, receiving Cardinal Lawrence Shehan and the pilgrims from his Archdiocese of Baltimore who had come to Rome for his elevation to the College of Cardinals, expressed "our hope that the Catholics of Baltimore and all the Catholics of America, will continue to maintain strong and firm the faith which they have received from their forebears."

The Pope noted that Baltimore was the first episcopal See founded in the United States.

"It was therefore a source of pleasure to name you, beloved son, the spiritual head of this See, to the Sacred College of Cardinals.

"We are mindful of the noble traditions of Catholicism which have come down through the years to motivate the Catholic life of your great archdiocese. We are not forgetful of the noble figure of Cardinal Gibbons who once guided the destinies of that historic See," he said.

The Pope expressed confidence that American Catholics "will seek in every possible way to be witnesses to the message of the Gospel in their lives, undertaking always to practice Christian principles, for their own sanctification and the edification of those who came in contact with them."

430 grade schools

NEW YORK—With the Feb. 1 opening of two parish schools, the number of Catholic elementary schools in the New York archdiocese was raised to 430, Msgr. Raymond P. Rigney, archdiocesan superintendent of schools, announced.

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High school bands to give concert

INDIANAPOLIS—An 87-piece combined band from four diocesan high schools will present a concert at Chatard High School on Sunday, March 14, at 3 p.m.

Composed of musicians from Chatard, Chartrand, Sacred Heart Central and Scecina Memorial High Schools, the concert band will be directed by the four respective music directors: Father Randolph Marshall, Chatard; Bernard Weimer, Chartrand; Fred Dean, Scecina Memorial; and Stan Schumacher, Sacred Heart Central.

A special feature of the concert will be the appearance of a dance band, also composed of students from the four schools. Vocalist will be Barbara Bates, of Chartrand.

Dates announced for Play Contest

The Junior CYO One-Act-Play Contest will start Sunday, March 21, at 12 sites in Indianapolis and two sites outside the Indianapolis Deaneries for the Comedy Division. The Serious play division will open March 28 in Indianapolis, Connersville and Madison. The High Comedy Division, new this year, will start competition April 4 in Richmond and Indianapolis.

All finals will be held Saturday, April 10, at Chartrand High School, Indianapolis. There are 40 comedies, 19 serious and eight clasic comedy plays entered in the contest.

For farmers

VALLETTA, Malta — The Catholic Church in Malta, which owns about 6% of all Maltese land holdings, has drafted a program to distribute land to tenant farmers. Tenants now on Church lands will be encouraged to adopt modern farm methods, and farmers will be enabled to become owners of land on easy terms.

Cy Cipher

Coaches and priests from parishes participating in the CYO summer baseball program are reminded of a meeting Tuesday, March 9, at 7:30 p.m. at CYO office. Coaches of teams in last year's summer leagues also are invited to the meeting.

All parishes who might plan to have summer baseball teams are urged to send representatives to the meeting. Bill Kuntz, CYO athletic director, said the meeting is for the summer leagues, A, B and C, and are operated in conjunction with the Indianapolis Park Department's junior baseball program.

•

Entry blanks still are out for the Instrumental Music Contest with the deadline set for Friday, March 19. The Wrestling Tournament deadline is Tuesday, March 23. Blanks still are out for the Junior spring kickball, Cadet spring kickball and Cadet spring boys' track and field school meet league.

Table tennis tournament ends Sunday

Semi-final and final action in the 1965 Junior CYO Table Tennis Tournament is scheduled for Little Flower gym Sunday, March 7, with competition beginning at 1 p.m. All survivors in the 10 individual events are asked to report by 1 p.m.

Trophies for the winners and runners-up in each of the 10 events and the team winners and runners-up in all divisions will be presented at the conclusion of the afternoon's play.

Singles eliminations were held last Sunday. The Freshman-Sophomore doubles were to have been played Wednesday of this week and the Junior-Senior doubles Thursday. Weather permitting, the tournament will be finished this Sunday, the CYO office said.

With Latin School holding a slight lead in team standing after only two rounds of singles and no doubles included in the total points, the title is still up for grabs.

St. Simon's wins '67' tournament

St. Simon took home all the honors by winning the championship of the 1965 CYO-Holy Cross "67" Invitational Basketball Tournament and by having one of their players, Jeff Craver, win the coveted sportsmanship plaque.

Victory was doubly sweet for the Eastside team because they defeated their neighborhood rival, Holy Spirit, 34-30 in the championship game.

The semi-finals and finals of the Holy Cross tournament were switched from Holy Cross gym to Scecina High School because of snow in the parking lot of Holy Cross.

St. Lawrence took third place in the tournament with a 41-38 victor yover Holy Trinity. In semi-final play, St. Simon beat Holy Trinity 33-26, avenging a double overtime league playoff loss and Holy Spirit narrowly beat St. Lawrence in double overtime, 33-31.

Bill Sylvester, of the CYO staff, presented the trophies at the conclusion of the tournament.

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● *FAMILY CLINIC*

Young wife's parents wreak havoc in home

By JOHN J. KANE, Ph.D.

I am twenty, married with two children. My husband and I live with my parents. I have nothing but sleepless nights and troubled days because my parents have replaced us with our children. We are no longer called mother and dad by the children. My parents are. If my husband corrects a child, World War III breaks out with my mother. Last night she slapped my husband across the face for correcting the older child. I simply cannot take it.

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Your letter, Helen, is a pathetic but no unusual one. You are experiencing one of the most common difficulties stemming from teen-age marriage—parental, or, in the case of your husband, in-law interference.

One of the major problems in teen-age marriages is that the parents of one or both of the newly-weds feel that they are still children. They may help them financially, but almost inevitably, when they do, they expect the right to dominate.

But the type of experience you are undergoing is not limited to teen-age marriages. It often happens when a couple lives with the parents of one spouse, or even when a parent or parents of one spouse live with the young marrieds.

Grandparents usually do love their grandchildren, perhaps not so wisely as so well. For some of them it provides the vicarious experience of again being parents of small children. But they also enjoy an escape hatch. When the going gets too rough, they can always get out.

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It is sad to report it, but grandparents, particularly grandmothers, sometimes steal the affection of children from their own parents. They may not intend to do so, and might, indeed, be amazed if such a charge were made. But it can be documented only too well.

Grandparents tend to be both overindulgent and overprotective. Not infrequently they are in a position to provide more of the material things for children than their own parents can. And sometimes they provide things the parents simply do not want children to have. Sweets are a good example.

Most youngsters have a sweet tooth, but there are limits to which it may be indulged without dental problems, even stomach problems. Parents may make rigid rules about the time when and the amount of candy that children may have. Grandma may delight in flaunting the rule. Surreptitiously, sweets are given children, and since they know they are not to have them, there is the added joy of forbidden fruit.

When the misdemeanor is discovered, and it usually is, mothers are apt to be wrathful They may first reprimand the grandparent, but they are also likely to correct the children. Now Grandma can really move in as the protector of the child in a situation which she created.

Children only require a few experiences of this nature to learn how to thwart a parent's will. It may begin with sweets but it can and inevitably will be extended to other matters.

In other words, parental attempts at discipline are futile while indulgent — and I might add "butting in" grandparents —are in the wings. Obviously, this situation can become quite serious when grandparents reside permanently in the home.

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This does not apply to all grandparents. Some are quite sensible about the necessity for discipline. Some do treat their children as adults and allow them to rear their own offspring. But there are others, and it is of these I write.

There is only one ultimate solution to your problem, Helen. Somehow or other, as soon as possible, you must move into your own home, whether it be a very modest home or small apartment. It will be yours. You will be alone and you can once again become the actual parent as well as the natural parent of your children.

While you have not mentioned it in your letter, I presume you reside with your parents for economic reasons. If so, the price you are paying is far too high, no matter how low the rent.

In fact, it is amazing that to date your only problem is the one cited in the letter. I predict in the wake of what is occurring another difficulty that could wreck your marriage.

How does a husband and father react when slapped in the face by his mother-in-law for correcting his child? More important, how did you react? How long can this type of thing go on without quarrels between you and your husband? You will be torn apart psychologically.

You must stand beside your husband in his role as a father. Yet, in doing so, you will antagonize your mother, so you are caught between two of the people whom you probably love most deeply.

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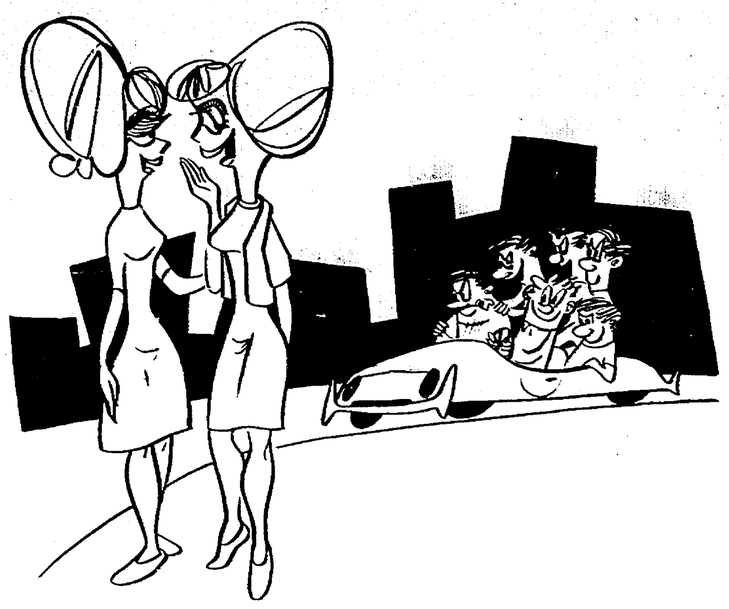
Until the time comes when you can move, and I hope it is very soon, some ground rules must be established. Begin by insisting that your children address you as Mother and Dad. Teach them to address your parents as Grandmom and Grandpop, or whatever other terms suit their fancy—but not Mother and Father.

Perhaps a quiet talk with your father may gain you an ally. If so, you will be fortunate. Make it clear that you intend to rear your own children. If feasible, take them out each day alone. Discourage your mother from accompanying you. If your mother is feeding the children, changing diapers, and such, take this task over yourself.

It may be that you have allowed your mother to act as a surrogate mother to the children. If so, you have invited the situation in which you now find yourself. It will not be easy to change it. You will have to

(Continued on page 10)



You wonder what the father of a family might think of his daughter if he'd catch her act away from home sometime . . .

● *WORKING TO BEAT HELL*

'Delinquent' parents

By JOSEPH T. McGLOIN, S.J.

There's an old cliché that there are no delinquent children, just delinquent adults, and like all clichés, there is much truth to it and also much falsehood.

While it is certainly true that the folly of a parent can produce a situation harmful to a child, there are other facts to consider, too. There have, for instance, been many people who have grown up under "delinquent parents" and still risen over their environment.

On the other hand, many a delinquent youngster has been such, apparently, despite the efforts of a darn good set of parents. Besides, no matter how good or bad a parent, he can't take away his children's free will.

But the fact is, too, that a parent can allow or even set up situations where it would require heroic virtue (something not given to the majority of teen-agers) to stay out of trouble.

Undoubtedly, everyone has read about the parents who were arraigned for serving drinks to minors, and who expressed such pious surprise that anyone would consider this harmful. The kids, they said, would just get the stuff somewhere else if they did not get it at home, which is about as smart as saying that a kid who likes to play with fire is going to burn up some house or other so he might just as well make it the old homestead.

And, of course, these unthinking substitutions for parents denied any responsibility for the accidents, sometimes serious, the bad example and scandal, and the countless hidden offenses against God and human nature which resulted from their stupidity.

Fortunately, not many parents achieve this degree of stupidity. But there are other more subtle bloopers done under the same phoney illusions, that parents are supposed to be "pals" and that teens are adults anyhow. Early dating is one of these, the out-of-proportion use of a car, and a general overpermissiveness.

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Recently I traveled a good portion of the country giving retreats—by every sort of conveyance except dog-sled. One night found me on a real owl bus from Amarillo, Texas to Roswell, New Mexico, getting to my destination at something like 5:30 a.m. At one stop, a little New Mexican town, I woke up, largely because the town street light was shining in my eyes.

It was about two-thirty or three a.m., but there was one thing which made you think the clocks and the sun have all been wrong.

Every teen-ager in town must have been on the streets. They were in and out of the bus depot. Some sort of snack bar down about half a block was jammed to the windows with a constant flow of traffic in and out. Teen-agers in cars and on motorcycles and on foot were everywhere.

Nor did it seem like any particularly special occasion, since they seemed to know too well what they were doing—nothing really, just wasting time at three in the morning.

As I watched through sleepy eyes, a couple of young girls, maybe 14 or 15, in incredibly tight slacks, swung arm-in-arm into the bus depot, then out on the landing where they treated everyone to their command of the shorter words in the English language for a few minutes. Then they went to the dim front of the bus-depot, where a car with about four hood-like shapes inside opened. After a minute or two, and much giggling, the girls got in. Ten minutes later when our bus pulled out, the car was still there in the semi-darkness.

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That town is going to live in my memory for some time—and with it the question "Where were their parents?" It is incredible that parents could allow their kids to roam the streets like this and not expect some sort of trouble.

What could have been the "reasoning" of the fathers of those two young girls, so young and yet painted and dressed so much older, and, in general, giving a good imitation of amatuer street-walkers. It seems incredible, but had their fathers been in my place on the bus, he would probably either have gone back to sleep, or else would have been highly indignant to see his daughter acting this way—even though Pop must have known she was out, and must have seen how she looked when she left.

This attitude is pretty hard to explain. You'll hear a mother decrying the stupidity of a neighboring parent who allows her daughter to date too early, while the critical mother allows her eighth-grade daughter to do the same. So maybe it's shortsightedness.

Sometimes there is a seeming despair in parents, as they hear of so much juvenile delinquency of one variety or other that probably is a defense mechanism, instead of training their children, they allow them too much too soon. Back in their mind is their prepared answer: "I don't know how this could have happened — we've always given her everything she wanted." This, by the way, is an almost exact quotation from a mother some years back right after her daughter had shot her father in the head and killed him as he brought her and her fifteen year old boy friend home from a motel.

Sometimes parents fall for the old bromide "Everybody else is doing it," whether expressed or not, and so try to get rid of their own individual responsibility for their children, on the inept plea that so many are doing it that it must be all right.

But most parental mistakes today probably come from a false idea of the maturity of their children and the consequent ability to handle responsibility, or to come out on top of situations which require adult maturity. Teens are maturing, not fully matured, and their character is still being formed one way or the other. Consider them adults and they may well never make it at all. The ironical fact is that the kids, far from resenting being treated according to their age, and trained and disciplined accordingly, resent the lack of discipline deeply, since they know, if their parents don't always, that love is shown more in discipline than in over-permissivness

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Parents have a responsibility to see that their children grow up with a good crack at saving their souls, just as they also have a responsibility to see that they grow up at all. And children have the responsibility of following the reasonable directions of their parents to this end. Not only that, but this is a mutual vocation, so that, if parents are to get to heaven partly by the way they raise their children, so children are to get to God partly by the way

(Continued on page 10)

THIS IS CATHOLICISM

THE SABBATH

By REV. JOHN WALSH, S.J.

Q. What obligation was imposed on the Israelites by the Third Commandment of God?

The Jews were obliged to devote the Sabbath, the seventh day of the week, to rest and religious observance.

Q. Does this Commandment still remain in force?

Yes, it remains as operative today as it was in the time of the Israelites: one day of each week must be set aside as sacred to God. But the Catholic Church transferred the observance from the seventh to the first day of the week.

Q. Why was that change made?

Since the two most joyful events in the history of mankind occurred on Sunday (the resurrection of Jesus from death and the descent of the Holy Ghost on the apostles) the Catholic Church deemed it more fitting to appoint this day, rather than Saturday, the festival day of Christians. Furthermore, by making the change the Church provided dramatic witness to the fact that the Old Law of Moses had been superseded by the New Law of Christ, that the old Israel had been supplanted by a new Israel, the Church herself.

Q. Did the Church change anything besides the day?

Yes. In addition to designating Sunday as the day of worship, the Church from the very beginning specified further that this worship must be of the loftiest possible type: it must be sacrificial worship—nothing less would suffice. Hence all Catholics who have attained the use of reason and who are not legitimate excused (because of illness, for example) are obliged to gather every Sunday for the offering of the sacrifice of the Mass to God.

Q. How weighty is this obligation?

A Catholic who without adequate reason purposefully misses Mass or even a notable part of the Mass on a day prescribed by the Church commits a mortal sin.

Q. Realizing what a mortal sin means in Catholic belief, should not one consider this penalty unreasonably severe?

God did not hesitate to place the obligation of weekly worship among His Ten Commandments. Clearly, then, He meant this obligation to be taken seriously. The Catholic Church has done so.

Q. If God intended the Third Commandment to be taken with such seriousness, how could the Catholic Church venture to change the day which God had designated?

Jesus Christ, the Son of God, conferred on His Church not only the commission to teach His religious message and the power to sanctify men through the sacraments but also the warrant to rule their religious and moral activities. For Christ did not intend His Church to be a loosely knit, haphazardly assorted group. Rather, He launched upon the world a tightly structured, consciously organized religious society possessed of its own hierarchy—Peter and the apostles—and its own powers to establish laws and to impose sanctions should those laws be disobeyed. Hence, in decreeing that Sunday, not Saturday, would henceforth be the Lord's Day, the Church acted not despite God's will but in agreement with it. For Christ vested the Church with authority to make such decisions.

Q. Who possesses the authority to govern the Church?

Only the lawful successors of the apostles—namely, the pope and the bishops—possess the executive, legislative, and judicial power to rule the Catholic Church.

Q. Conceded that the pope and the bishops possess this authority, how can it be argued that they can pass laws which oblige under pain of sin?

Christ not only conferred on the apostles the power to pass laws but He assured them also that whatever moral obligations they imposed on earth would be imposed also in heaven (Mt. 16:19; 18:15-18). By employing this formula, ". . . whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven." (Mt. 18: 18), Christ signified that the commands of the Church would bind in the sight of God as if God Himself had made them. Anyone who disobeyed them, therefore, would be offending God; he would, in brief, be committing sin.

Q. How many Church laws are there?

As one might expect of an international organization numbering nearly half a billion members, the laws of the Catholic Church are very numerous. The Code (or systematic compilation) of Canon Law contains roughly two thousand separate regulations governing almost every phase of the Church's life. To this must be added the almost innumerable directives, called rubrics, which order the public ceremonies of the Church, the administration of the sacraments, the celebration of Mass, and the recitation of the psalms which every priest must daily offer in praise of God. Furthermore, a steady flow of new regulations, or modifications and revisions of old ones, constantly emanates from the various departments and agencies of the Holy See, the Sacred Congregations and tribunals through which the pope conducts the day-to-day administration of the universal Church. Finally, besides the general laws which originate in Rome, every bishop has power to enact particular legislation to meet the needs of his diocese.

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

Cardinal Bea due in U.S. in April

PHILADELPHIA — Cardinal Augustin Bea will cme here by plane to accept the National Fellowship Commission Award at a dinner on April 29.

Dean Jefferson B. Fordham, commission president, said the 84-year-old cardinal, who heads the Vatican Secretariat for Promoting Christian Unity, is being honored for his "enormous contributions as an inspirer and leader" of the Second Vatican Council which is "the most significant interreligious development of the 20th century."

The dinner here is being sponsored by the Philadelphia Fellowship Commission. The award is made annually to an individual, organization or institution which has made an outstanding contribution to the human rights cause.

THRU GOD-COLORED GLASSES

ECUMENISM

By GILBERT ROXBURGH, O.P.

We have been talking for the past few weeks about the relationships among the Christian and Jewish religions, particularly by stating the relation of each to Catholicism. The stress was on the bonds that unite, rather than the chasms which divide. Both, however, must be seriously considered.

Protestants, Anglicans, and Orthodox have many problems with each other and with the Catholic Church. We could, I suppose, itemize the doctrines of Catholics which each of these deems unsound, or cite the observances and customs which they consider intolerable.

Some of their allegations are of course simply untrue, such as Catholic "worship" of Mary. Other issues are real sources of irritation, and cannot be dismissed so lightly: the nature of sin and redemption, the effects of the Mass, the late definition of Marian doctrines, the late statements on papal infallibility.

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All of the difficulties boil down to this: What is the nature of the Christian Church? Answers of course still vary, and will for many years. But at least we are all asking the same question. For instance, non-Catholic Christians are not so intent on downgrading Mary, as they are on finding out how such non-Scriptural dogmas as the Immaculate Conception and the Assumption can creep from "nowhere" into the Christian faith.

What this is, basically, is the resurrection of the old Scripture-tradition controversy about the relation of the written word and the unwritten word in God's revelation.

I don't know if we Catholics can yet be very clear in our own minds what we mean by divine tradition, but we do know that it has something to do with the community living out in practice God's revelation in the midst of the Christian community itself. Parts of this community conviction come to be explicated in Scripture, which as we know more and more certainly comes into being gradually after the key events and teachings have "happened." This role of the community praying and believing, grasping and interpreting revelation is at root a question of "the Church."

●

Or take papal infallibility. How did it come on the scene so late? And on what grounds can any figure within the Christian community claim for his office such power? Again—the question of the Church.

And so with matters like the number of the sacraments, the presence of Christ in the Eucharist, the problem of sin and justification.

It is providential that this is the only major area of Catholic doctrine never fully investigated until our time. If it had happened at the Council of Trent in the sixteenth century, the dogmatic statement probably would have been expressed in polemical anti-Protestant terms, and the emphasis would have been on the external and juridical, instead of the more Scriptural expression of Vatican II.

As it is, the Vatican Council looks at the question in an era of friendliness, and instead of this doctrine being one further barrier to Christian unity, it might well be another bond, as we see all Christian religious groups looking more and more within themselves for renewal.

THE WEEK IN LITURGY

By REV. PASCHAL BOLAND, O.S.B., S.T.D.
(St. Meinrad Archabbey)

March 7 FIRST SUNDAY IN LENT. Prodded by the liturgical cycle of Lent, every Christian is committed to participation in renewed efforts to fulfill our baptismal promises. Not only are ascetical practices to be taken up with special vigor during the Lenten retreat of the Mystical Body of Christ, but also that which will enlarge the heart in acts and attitudes of love toward God and one's fellowmen.

The various temptations that we face in our daily living can mislead us as Adam and Eve were misled. In the second reading of the Word (Gospel) Christ demonstrates categories of temptations by which we are enticed to abandon our baptismal promises and our commitment to Christ.

We are tempted to choose between earthly breads that will fill our stomachs or the heavenly bread of the Word of God that will nourish our spiritual faculties (the sensual vs. the spiritual); between seeking a paradise on earth which, even if we attain it, will last but a short time, or the kingdom of God that will endure forever (the temporal vs. the eternal); the pursuing of our own egoistic desires or the commandments of God (self-will vs. God's will).

March 8 MONDAY OF 1st WEEK IN LENT. St. Paul's spiritual directive that if a man continually reminds himself that he must die that he will not sin, is emphasized in the Gospel which describes the norms Christ uses in judging us—the corporal works of mercy.

When a Christian feeds the hungry, clothes the poor, welcomes strangers, visits the sick, this he does to Christ. These are also ways to expand our hearts.

March 9 TUESDAY OF 1st WEEK IN LENT. How terrified must have been the merchants in the temple who experienced the divine anger of Christ because they had desecrated a holy place dedicated to prayer and the worship of God, and which they had made the center of their dishonesty. (Gospel).

How terrified will those Christians be who have defiled their souls, temples consecrated to the Holy Spirit by the sacrament of Baptism, when Christ will come to judge them? Lent is a time to remove all defilement of sin through the sacrament of Penance, by good works, and by love.

March 10 EMBER WEDNESDAY, 1st WEEK IN LENT. Moses (first lesson), Elia (second lesson), and the citizens of Ninive (Gospel) are inspirations for Lenten ascetical practices. Moses fasted 40 days as did Elia. Both won the favor of God. When Jona warned the Ninivites of God's displeasure, they too won his favor by doing penance.

The statement of Christ in the Gospel encourages us to seek God's designs for us: "Whoever does the will of my heavenly Father, that person is brother and sister and mother to me."

March 11 THURSDAY OF 1st WEEK IN LENT. Today we would call Christ's action ecumenical. He at first seems to rebuff the woman of Canaan who asked His help, saying that He was sent to the lost sheep of the house of Israel (Gospel). Seeing her faith and her goodwill He grants her request.

Christ has come to bring salvation to all. None is excluded. As a Lenten good work, as the occasion arises, we should show love and understanding to our separated brothers.

March 12 EMBER FRIDAY, 1st WEEK IN LENT. Christ cured a man who had been ill for 38 years in Jerusalem at the Sheep Pool. Meeting him later Christ reminded him that he was well and also that he should not sin again (Gospel). At various times Christ uses the metaphor of sheep for us. We were immersed in the sheep pool by the waters of Baptism and cleansed of sin; also, in the sheep pool of Penance we have been made well again.

Lent can continue this purifying process so that busy with good deeds in a desert of asceticism, we will not have time to even think of wandering into pastures where temptations are lush.

March 13 EMBER SATURDAY, 1st WEEK IN LENT. As there is a rhythm of life and death and life again, so the pain of restriction and the joy of freedom have a pattern in the life of a Christian born again in Baptism, suffering spiritual reverses and pains, as he matures in Christ.

Peter, James and John are encouraged by seeing Moses, Elia, and Christ in glory, a glory that Christ has promised all who reach their full maturity as Christians, and which will make all the feeble efforts of Lent seem as nothing (Gospel).

Prelate's surgery 'success'

BOSTON—Cardinal Richard Cushing is expected to remain in St. Elizabeth's Hospital until early March following major surgery (Feb. 20) which his doctors described as successful.

The 69-year-old archbishop of Boston underwent a three-hour operation to remove a portion of the bowel because of "multiple polyps" on the inside of the intestine. Polyps were described as "tree-like growths."

Asked by newsmen how long he expected to remain in the hospital, the cardinal joked: "They'll have a hard time keeping me in here for any length of time." He added with a smile: "I've walked out on them before."

First Sunday of Lent

● *VIEWING WITH ARNOLD*

'Seance on a Wet Afternoon' is an artful suspense film

By JAMES W. ARNOLD

"Seance on a Wet Afternoon" is a gloomy thriller whose externals border on the ludicrous: a half-mad spiritualist and her asthmatic, henpecked husband, who live alone in a bizarre Victorian mansion apparently designed by Charles Addams, plan and execute the kidnaping of an industrialist's daughter.

Practically everything about it begs to be unbelieved, starting with the purpose of the crime. The aim is not to collect ransom, but to make the lady's reputation as a seer when she leads police to the victim and buried loot. Now I ask you, could anything in the films of the last 30 years encourage an audience to believe that Scotland Yard would fall for that?

Yet the skills of writer-director Bryan Forbes and stars Kim Stanley and Richard Atten have turned the incredible into art. For thriller fans, there is moody suspense, if not the terror implied in the title. But there is much more, e.g., that deep psychological probing into character one usually expects only in good novels. The film also makes the intriguing moral point that, even under maximum motivation, the average decent man finds his nature incompatible with evil.

This is the third picture in a row in which young film-maker Forbes has dealt poetically with very realistic material, and discovered fresh insights into the relation between man, his conscience, and the meaning of charity. (The earlier films: "Whistle Down the Wind," "The L-Shaped Room"). The point of "Seance" goes against the grain of much modern drama, which emphasizes that the ordinary man, given the proper encouragement and opportunity, will embrace evil as readily as anyone.

●

The female-ridden hero of "Seance" (stunningly acted by Attenborough in a performance ignored by the geniuses who make Oscar nominations) is no simple little man. He is submissive out of love. He understands his wife thoroughly, her neurotic needs to feel superior to him, to be recognized for her "gift," to believe in her otherworldly contact with a dead son.

Many people doubtless cater to a spouse's weakness, out of love or pity or simply to avoid a fight. But this man does the ultimate: he accepts humiliation. He refuses to let her know, in those countless nasty little ways available to the married, that the strength really lies with him.

In his way, the fellow is also supremely brave. He takes on all the crime's dirty jobs: the actual kidnap, the contacts with the family, the collection of the ransom. He does them even while he is both conscience-stricken and scared stiff. Thus he is a man (like Scobie in Graham Greene's "Heart of the Matter") who commits evil for the sake of love; yet it is a limited evil, for the plan is that no one will be harmed.

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The crux of the drama is Attenborough's gradual realization that his wife's good-from-evil concept is madness. Regardless of intentions, evil inevitably causes pain: the terror in the little girl's eyes, the heartbreak in her father's voice on the telephone. Small evils eventually lead to big ones, and our man must decide the true goal of the compassion that dominates his nature.

The movie's trick—the thing that really makes it go—is the incongruity of a gentle, likeable man playing the vilest of criminal roles. But unlike the early Alec Guiness films, the mood is realism and pathos rather than comedy. Forbes' cameras constantly underline the point visually: e.g., the startling ransom payment sequence, in which the anxieties of two men, father and kidnaper, are juxtaposed and played against each other like the motifs of a symphony.

So the film is Attenborough's, although most publicity has gone to Miss Stanley, a first-rate Method actress who takes to the part of the nagging, trauma-haunted medium with the ease of Willie Mays hitting batting practice home runs. The role is tailored to her fussy erratic, how - can - I - bear - this - any - longer style, and she is ecstatic in the final scene, which requires a Freudian breakdown during a seance. (While the film implies that she may have limited ESP powers, her career as a medium clearly stems from her need to make valid the corrupting influence of her mother —"It has to be true or what's it all been for?")

●

Forbes unpacks a bag of familiar thriller tricks. The crime is periled by unplanned interruptions (boys come looking for a lost ball while Attenborough is trying to lure the child from a locked car); the police pay an unexpected call, and while everyone is holding their breath, the girl begins to cry in an upstairs bedroom. But one forgets the clichés amid the abundance of intelligence and style.

Among the better touches: the kidnap scene, in which we see the disturbed girl, in the rear of a glassed-in limousine, crying, but hear only off-key music; tensely realistic subway and street scenes surrounding the ransom meeting; Attenborough carrying the child through a Bergmanesque forest, full of mist and filtered sunlight and the twittering of birds. Add also the couple's middle-class bickering over the wording of the ransom note (should it be "lock," "piece." or "some" hair?) and over the strict or permissive approach to the rearing of children.

Parents may easily question the child-raising experience of everyone concerned when the couple manage without trouble to keep a healthy child in bed for days, or treat a fever by piling on blankets (Dr. Spock would blanch) or without even thinking of Mother's All-Purpose Remedy (aspirin).

The set, equipped with stuffed furniture, potted plants and a phonograph with a trumpet speaker, is almost too monstrous, and there is at least one unintentionally hilarious line. When Attenborough complains of a loud scratchy record of what sounds like the score of an Old Boris Karloff movie, Miss Stanley replies testily: "You never did have taste in music."

(Legion of Decency: A-2—morally unobjectionable for adults and adolescents.)

● *VARIETY IN BOOKS*

Council day-by-day

"Council Daybook," edited by Floyd Anderson, N.C.W.C., Washington, D.C. 368 pp. $5. Index, illustrated, 8½x11.

From the chronological table of contents to the complete and exacting index, Council Daybook is an exciting, objective and accurate account of the proceedings of Vatican II, Session 3. The very nature of the council's work in this session, with its discussions, declarations and decreos on such matters as the "Constitution on the Church," "Ecumenism," "Eastern Churches," "Marriage," "Laity," "Religious Liberty," "Jews," "Atomic Warfare," "Poverty," etc., makes this Council Daybook a valuable and immediate source or reference work.

For those who attended the third session, the Council Daybook serves as a perfect and handy reminder of what they witnessed and accomplished for the Church and the world in 1964. For others, it is an impressive and important publication which, in succinct and easy-reading form, presents a portion of the inspired activity of the Church in this modern world. The very history of the world and more practically, every-day living, will be essentially influenced by the deliberations, declarations and decrees found in this publication.

The Council Daybook is a journal of the day by day news reports of the meetings at the third sssion. Essentially it is written by the members of the Rome Bureau of the NCWC News Service whose names and background are given in the preface. It also contains complete texts of: "Constitution on the Church," decree on "Ecumenism" and the decree on the "Eastern Churches." In writing the history of this monumental undertaking (Vatican Council II), it will be many years, perhaps, before the work and accomplishments of the council are accurately evaluated and recorded. In the meantime, the facts, figures and personalities of the third session as they are known today are presented in splendid form in Council Daybook.

One cannot help but be most favorably impressed with this expert account of the Church's internal workings and affairs. It is truly a reference work, but one that has the dramatic quality of an inspired, true-life story. The intelligence, time, work, experience and content placed in Council Daybook is made even more delightful by the token-price requested.

(Reviewed by Bishop Albert R. Zuroweste of Belleville, Ill., who helped to organize the U.S. Bishops' Press Panel at Vatican II for the dissemination of responsible, accurate information on the council to newsmen of America and through them to the people of America.)

●

"The Layman and the Council," edited by Michael Greene. Templegate Publishers, Springfield, Ill. 128 pp. $3.95.

This small book is a collection of "conversations" between John Cogley, Daniel Callahan, Donald Thorman and Martin Work which appeared initially in several Catholic papers including this one, prior to the third session of the Vatican council. Events move so quickly these days—and moved especially quickly during the third session—that already some of the hopes and fears expressed in the book have been realized.

This book is not, as the title might suggest, a commentary on the layman's role in the council; Cogley says the layman has no real role there. It was and is a strong cry meant to be heard by bishops on the home front. It reflects that peculiar anguish felt by laymen who desire to be fully Christian, yet who shrink from the outward lay trappings associated with being "Catholic" in the traditional sense. Cogley, for instance, chastises himself for being a "professional layman," and is joined in his wailing by Callahan.

All the writers are equally troubled by the apathy they find among most of the laity. Work is concerned by the fact that laymen will never be fully aware of what is happening in the Church without organization and formation.

This is really a book about alienation — the alienation of the Catholic intellectual who feels he is given too little spiritual leadership by the clergy and finds too small a following among the laity. Because of that, it is a most healthy book to read.

(Reviewed by Donald Brophy of the NCWC News Service, Washington, D.C.)

LENTEN FORUM SPEAKER —Father Charles Frazee, Ph.D. Cand., of Marian College, will be the first speaker on the annual Lenten Forum sponsored by the Northside parishes of Marion County next Wednesday evening at Chatard High School. His topic is "Do Catholics Mix Fact and Fiction?" The Forum will begin at 8:15 p.m. in the Chatard cafeteria.

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)

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 Christpohers .....WTHI
7:30 a.m.—Hour of the Cruicified ..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 ....WEOA
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

Lenten series

NEW YORK — Father Joseph E. Manton, C.SS.R., will give a three-part series of Lenten talks, March 7, 14 and 21, on the Catholic Hour on radio, produced by the National Council of Catholic Men in cooperation with NBC. Father Manton, of the Basilica of Our Lady of Perpetual Help in Roxbury, Mass., is widely known as a preacher and author.

Louisville college to honor actress

LOUISVILLE, Ky. — Actress Irene Dunne will be honored by Bellarmine College here May 13 at a dinner when she will be presented with the Bellarmine Medal. She is the first woman named for the award, which was established in 1955 to honor a person "on the national or international scene" who exemplifies "in a noble manner the virtues of justice, charity and temperateness."

The stage, screen, TV and radio star, who received the University of Notre Dame's Laetare Medal in 1949, served as a U.S. delegate to the United Nations in 1957 and has been active in a number of national and international organizations.

80th birthday

MUNICH, Germany — Msgr. Romano Guardini, world-renowned theologian and liturgy expert, was honored by the bishops of Germany on his 80th birthday with the presentation of a 700-page collection of works dedicated to him by leading theologians and philosophers.

Sr. Gertrude Marie dies at the Woods

ST. MARY-OF-THE-WOODS, Ind. — A Funeral Mass was offered here for Sister Gertrude Marie Howell, who died on February 27 after an extended illness.

A native of Lafayette, Ind., she entered the Sisters of Providence in 1897. Teaching assignments in the Archdiocese included Holy Cross and St. Joseph's, Indianapolis; and St. Ann's and St. Joseph's, Terre Haute. She was retired in 1959 because of failing health.

Surviving is one sister, Miss Mayme Howell, Rome City, Ind.; two nephews, Richard and Robert Howell of Lafayette, Ind., and a niece, Mrs. Elizabeth Sokolowski of Willowich, Ohio.

Layman named

ST. CLOUD, Minn.—Bishop Peter Bartholome of St. Cloud has appointed a layman, Gerhardt Track, chairman of the newly formed diocesan liturgical music commission. Thack, director of the men's chorus at St. John's University, Collegeville, is one of two laymen on the commission, which also includes three priests and two nuns.

Confers biretta

MADRID — Generalissimo Francisco Franco conferred the red biretta of the Cardinalate on Cardinal Angel Terrera y Oria (March 1) a week after the 78-year-old Bishop of Malaga was formally named to the College of Cardinals by Pope Paul VI. The ceremony followed a longstanding tradition that the Spanish chief of state, not the Pope, presents the red biretta to newly named Spanish cardinals.

PLAN CATHEDRAL MOTHERS' BREAKFAST—Msgr. Joseph D. Brokhage, rector of the Latin School of Indianapolis and pastor of Holy Rosary parish, will be principal speaker at the Communion Breakfast for mothers of Cathedral High School students following a 10 a.m. Mass in the Cathedral gymnasium on Sunday, March 7. The breakfast will follow in the high school cafeteria. Mrs. J. Frank Ittenbach, seated at right, is breakfast chairman. Mrs. Woodrow Lane is president of the Cathedral Mothers' Club. Moderator of the Mothers' Club is Brother Edgar Plas, C.S.C. (Staff photo)

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Tic Tacker

More than 3,000 pupils in 37 Archdiocesan grade schools are holding science fairs as a preliminary to the Archdiocesan Science Fair to be held at **Scecina Memorial High School** on Sunday, March 14. "Learning and Doing for the Love of God" is the theme of this year's projects.

According to **J. Earl Owens**, coordinator of the program, the idea of the science fairs is to provide self-help learning without burdening the classroom teachers. "There are many values to be gained by the youngsters," he said. "Among them are the opportunity to study applied science outside the classroom and the knowledge gained from working with other youngsters.

Personal counselling has been offered by Mr. Owens and his committee to guide the young scientists in their ideas for development and securing resource material.

PRE-LENTEN MARDI GRAS—The Benedictines and Jesuits in the Indianapolis area combined their efforts and talents this past Tuesday evening to give a "Mardi Gras" party for 19 inmates of the Women's Prison. Providing the entertainment were three Jesuits from **Brebeuf Preparatory School—Father John F. Kramer**, and scholastics **Eugene Ullrick** and **John Coakley**—who sang folk songs and ballads with the group. The program was arranged by **Sister Evelyn** and **Sister Winifred, of Our Lady of Grace Convent**, Beech Grove, who visit the inmates weekly for religious instruction. Other guests included **Sister M. Constance** and **Sister M. Sophia**, both of **Assumption** parish school, and **Sister Rosemary**, of Our Lady of Grace Academy. Between song sessions eight pizzas and two cases of soft drinks were consumed. At the evening's close it was difficult to judge which group was more gratified at the experience—the inmates or the visitors.

DOWNTOWN LENTEN SERVICES—Many readers have asked us to list daily religious services at the downtown parish churches, especially during the season of Lent. **St. John's** has Mass, confessions and Holy Communion daily (Monday to Friday) at 11:50. **St. Mary's** has a daily noon Mass and also daily Mass at 5:25 p.m. **Holy Rosary** also has Mass at 11:15 a.m. and 5:30 p.m. daily. **SS. Peter and Paul Cathedral** has Mass at 11:15 a.m. daily and 5:30 p.m. on Wednesdays during Lent. Confessions are heard and Communion distributed there daily from 5:45 to 9 a.m.

SCHOLARSHIP WINNERS AT LADYWOOD—**Sister Dorothy Mary, S.P.**, principal of **Ladywood School**, Indianapolis, has announced the names of three scholarship winners this week. Named to receive full-tuition grants, renewable annually for four years, were: **Kathleen Adams, of St. Joan of Arc School; Jean Flagin, of St. Simon School;** and **Karen Robinson, of St. Lawrence School.** The total value of the scholarships is $4,200.

AROUND AND ABOUT—Last week's paralyzing snowstorm in Indiana caused inconvenience to many persons. Among those plowing through 13 inches of snow (and massive drifts) last Thursday afternoon and evening were **Archbishop Schulte** and other clergy who had completed a retreat that day at **Alverna Retreat House**. . . . Despite the handicaps of the weather, a skeleton crew of faithful Criterion staffers managed to complete the make-up last Thursday morning on schedule. . . . Over in Richmond, 40 eighth graders of **Holy Family School** trudged through the snow last Thursday to tour the Wayne County Courthouse, where they learned about the organization of their county's government. Judge John H. Brubaker, of the Superior Court, allowed his youthful visitors to occupy jury seats and other positions in his courtroom temporarily. . . . The **Cathedral High School** gold medal musician listed here last week should have read: **Donald Stewart, of Holy Name parish**, Beech Grove. . . . **Miss Maria Martella, a St. Agnes Academy** graduate, was named to Phi Beta Kappa at Miami University, Oxford, O., where she is a senior. She is the daughter of **Dr. and Mrs. Joseph Martella, of St. Michael's parish**, Indianapolis. . . . Conducting retreats this past week at **St. Meinrad Seminary** were **Msgr. Joseph D. Brokhage**, rector of the **Latin School**, for theology students, and **Father Albert Ajamie**, pastor of **Holy Angels parish**, Indianapolis, for college seminarians. . . . **Msgr. Victor L. Goossens**, Archdiocesan Director of the Mission-Aid Societies and pastor of **St. Mary's parish**, Indianapolis, reports that he has a number of large statues which have been given him by pastors of various parishes. If someone would like to build an outdoor shrine, with suitable overhead weather protection, they may have their choice of the statuary.

Aid needy, Pope urges youngsters

NEW YORK—Pope Paul VI appealed to this nation's five million youngsters in Catholic schools to help him "in caring for the needy brothers and sisters of the whole human family."

"Your little sacrifices during this Lenten season can accomplish much spiritual good for you, and at the same time they will assure bodily good to our needy children in other lands. Therefore make these sacrifices generously," the Pope counseled the children.

The occasion was the annual Ash Wednesday (March 3) address by the Pope to the U.S. Catholic school children, touching off the youngsters' Lenten campaign for the Bishops' Relief Fund appeal. The address was carried by the major radio networks — ABC, CBS, NBC and Mutual — into classrooms and homes.

IN RECENT years the Lenten sacrifices of American school children have totaled $1 million annually. Coupled with the yearly $5 million Laetare Sunday (March 28) collection taken up in parish churches throughout the country, the proceeds constitute the major support for Catholic Relief Services — National Catholic Welfare Conference, agency maintained by U.S. Catholics for relief of the needy overseas. As a result of last year's successful campaign, CRS-NCWC was enabled to aid more than 40 million needy persons in 73 countries of the world.

PREVIEW OF STYLE SHOW—Mrs. George Schnieders (seated, left) and Mrs. Eugene Witchger (right) admire the suit modeled by Mrs. Edward Steinmetz (mirrored) during a rehearsal for the Immaculate Heart of Mary, Indianapolis, Women's Club style show and dessert coffee to be presented Thursday, March 11, at 12:45 p.m. in the school auditorium. Mrs. Steinmetz and Mrs. Schnieders are two of the organization's members who will model fashions from a Northside dress shop. Mrs. Edward L. Claypool is chairman of the models; Mrs. Thomas F. Kibler is general chairman of the show, and Mrs. Ralph Hill is ticket chairman. Mrs. Witchger is president of the Women's Club. (Staff photo)

Liturgy

(Continued from page 1)

to stress this summary of the eucharistic prayer. The celebrant will lift the Chalice and Host for the "little elevation" throughout this final section, omitting the signs of the cross formerly made over them five times. And he will wait to genuflect until after the people's "Amen."

All these are general norms. Other changes will be made, but not in the Mass texts. The manner of celebrating Mass will vary from one diocese to another, and frequently from parish to parish.

It is within the Liturgy of the Word—from the Introit or entrance hymn to the Offertory—that there is the greatest leeway for variation. Ordinarily, at Masses where there is a congregation, the priest will finish the abbreviated prayers at the foot of the altar, then go to his seat after kissing the altar.

But an alternative is allowed. The new rubric established by the Holy See on Jan. 27 states: "In sung Masses and in low Masses celebrated with the people, after kissing the altar or after incensing the altar, the celebrant goes to his seat—unless, according to the arrangement of the individual church, it appears to be more convenient for him to remain at the altar up to the Collect, inclusively."

The overall rule for the Liturgy of the Word, however, is that, while the celebrant presides, the people have a definite, active role to play. The Gloria and Creed are primarily theirs to say or sing, even though the priest begins them and may continue along with the people. And if the people or choir recite or sing the Introit, for instance, then the priest does not repeat it.

WHILE LAST fall's "instruction" from Rome requires that the lessons, Epistle and Gospel "be read or chanted facing the people," it allows the place of recitation to be determined by the construction of the church building and the needs of the congregation.

If it is the celebrant who reads or chants them, he may do so "either at the altar or at the ambo (lectern or pulpit) or at the edge of the sanctuary area, as may be more convenient." If they are read or chanted by a deacon or lay lector, they are to be given "at the ambo or at the edge of the sanctuary area."

In order to show the clear distinction between the Liturgy of the Word and the Liturgy of the Eucharist, the general rule is for the priest to remain at the bench throughout the former, going to the lectern or pulpit if he reads the Sriptural lessons and for the homily. Since the Nov. 29 introduction of English, it has been usual in many dioceses for the priest to be seated while the Epistle is read by a lector and while the chants such as the Gradual are recited. In many places this will now be extended to the first part of the Mass, immediately following the preparatory prayers.

Solemn rites mark

(Continued from page 1)

file of new cardinals entered St. Peter's through the main door and walked in silence down the long nave, past tiers of seats which are used by the world's bishops during the ecumenical council. The seats were filled with national delegations that came to Rome to honor their cardinals.

The cardinals bowed before the tomb of St. Peter and then circled behind it and took places facing the altar in the apse. Thirty-five of the veteran cardinals preceded Pope Paul, who was carried into the church on a portable throne. The old cardinals took places on carpet-covered benches flanking the approach to the Pope's throne at the rear of the apse.

Waves of applause shattered the silence as the Pope passed various portions of the crowds. In the apse he descended from the throne and knelt at a special kneeler, with the new cardinals forming a semi-circle around the enlarged papal altar which faced the people.

Completing a short prayer, Pope Paul went to his throne and received the homage of the old cardinals who advanced one by one with their great trains flowing behind them.

In the meantime, the new cardinals had vested for Mass. The Eastern-rite cardinals wore their distinctive vestments while the others wore Latin-rite vestments of white with a broad gold panel down the back and front. All 26 joined the Pope as he came to the foot of the altar and recited the opening prayers of the Mass. All the Latin-rite cardinals knelt. But the patriarchs and Cardinal Slipyj remained standing and bowed, according to their custom.

AS THE Sistine Choir intoned the simple Gregorian chant of the Kyrie, alternate refrains were sung by the whole congregation. This was also done for the Gloria. The Epistle was read in Latin and Greek.

After a series of Prayers of the Faithful, Pope Paul began the public ceremony of the creation of cardinals. Designating the new cardinals gathered at the base of the steps as his co-operators and advisors, the Pope asked each of them to renew their act of faith, which they did by reciting the Apostles Creed.

Then, one by one, the new cardinals ascended to the Pope's throne. The Eastern-rite cardinals did not kneel as did the others, but remained standing as they placed their hands in the Pope's and responded affirmatively to the question:

"Do you promise Blessed Peter the Apostle, to whom God gave the power of binding and loosing, to us and to other Roman pontiffs, successors in the primacy of that same Peter, faith, fidelity (in the case of the Eastern-rite prelates), submission (in the case of the others), and collaboration?"

After each pronounced the Latin word meaning "I promise," the Pope then proclaimed them cardinals.

At the end of this ceremony, Cardinal Saigh, as the first of the new cardinals, read a brief speech of homage to the Pope.

At this point Pope Paul read a brief homily on the significance of the ceremonies of the day. He began in Latin, then spoke in Italian, French, English, German and Portuguese.

The Pope said the raising of these men to the cardinalate associated them "with our authority, with our right and duty of guiding the entire Church. Authority is the first and authentic characteristic of the gesture we have made."

Lastly, the Pope said the ceremony is characterized by responsibility. "There does not exist in the Church an authority that is not service. No service exists that does not entail responsibility. Well do we know it; we are responsible before God and Christ, hence come the mandate and the power of our mandate."

At the conclusion of the speeches, Mass was continued with all the new cardinals and the Pope gathered around the altar under Bernini's soaring bronze canopy. The Pope held up a paten as large as a dinner plate bearing a large host that was to be used for the concelebrants' Communion. Next he lifted a short gold chalice.

AT COMMUNION time Pope Paul was the first to receive. Then, with Cardinal Saigh leading off, each of the new cardinals advanced with a paten on which the Pope deposited a triangular piece of the larger Host. Then they came forward again with a spoon which they dipped into the chalice, lifted it out over a paten held in the left hand and consumed the Sacred Species.

Before the Ite, Missa Est was intoned, Pope Paul returned to his throne for the ceremony of the presentation of the rings and birettas.

Pope asks Congo peace

ROME—"Congo, listen to our voice," Pope Paul VI cried out here in an impassioned but forgiving protest against the recent slaughter of missioners and hostages in that African country.

The Pope spoke during a Mass he offered in the basilica of St. Paul's Outside the Walls for everyone, but particularly missionaries, who have been victims of political unrest.

In addition to baptizing, confirming and giving first Holy Communion to 12 Congolese converts at the Mass, the Pope delivered a sermon on the injustice and brutality which has taken the lives of more than 100 missioners and thousands of others in the Congo.

The Pope said he spoke in the "voice of a father, on whose lips are only words of pardon and peace, the voice of a friend who is inspired by no personal interest . . . whose only concern is for the true good of each nation and of the whole great human family."

The Pope particularly condemned the fact that not only were Religious persecuted for their faith but that hostages were killed without trial. He called this a "brutal violation of the right to life which obliges us to recall solemnly the great commandment . . . You shall not kill."

Pope counsels clergy on the new liturgy

VATICAN CITY — Pope Paul VI has recommended to Lenten preachers and pastors of Rome that they give special attention to explaining and carrying out the new liturgical norms.

Speaking to hundreds of Roman preachers and pastors gathered in the Sistine Chapel (March 1) the Pope acknowledged that application of the new liturgical changes "is not easy." He said it requires their "personal, patient, loving and truly pastoral assistance."

NOTING THAT it is a matter of changing many old habits of prayers which are both respectable and dear to many of the faithful, he added that it means "disturbing pious and good faithful persons by proposing to them new forms of prayer which they will not understand immediately."

But the Pope added it is a necessary maiter, "a matter of duty, providential and a task of renewal which we also hope will be consoling for you."

At the same time the Pope made it clear that preachers themselves must "be persuaded that it is a question of a great event and that highest ideals are at stake and that divine truth, even divine realities, come into play" in the new liturgical renewal.

IT WILL TAKE us years but it is necessary to begin, to rebegin and to preserve if we wish to succeed in giving again to the assembly of the people of God the liturgy's serious, unanimous, sweet and sublime voice," he said.

The Pope also urged pastors to be faithful to their priestly vocation and ministry. He encouraged them to be open to the spiritual renewal going on within the Church but to be aware of the demands of obedience.

Calendar

FRIDAY, MARCH 5

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

SATURDAY, MARCH 6

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

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

SUNDAY, MARCH 7

The Monthly Card Party sponsored by St. Catherine Altar Society, in the school hall, 1115 E. Tabor, at 2 p.m.

WEDNESDAY, MARCH 10

The Card Party in St. Philip Neri parish hall, 550 N. Rural St., begins at 8 p.m.

THURSDAY, MARCH 11

The Catholic Interracial Council will meet at 8:15 p.m. in St. Thomas parish hall, 46th and Illinois.

Greenwood slates Lenten fish fries

GREENWOOD, Ind.—A series of fish fries will be held every Friday during Lent at Our Lady of the Greenwood school cafeteria, beginning Friday, March 5.

Fish, salads and desserts will be served a la carte from 5 to 7 p.m. The proceeds will be used toward the purchase of a new school bus.

Rare occurence

BERLIN—Construction of new churches in communist-ruled East Germany is so rare that since the end of the last war only one church, St. Hedwig's Catholic cathedral, was built in the Soviet sector of Berlin.

Opinions

(Continued from page 4)

Communism, but not to the point of making such extravagant claims for such courses. Children usually are taught the difference between right and wrong—then grow up to go wrong. Furthermore, all the evidence seems to point to Oswald having been a loner with a twisted psyché rather than having committed his horrid crime out of loyalty to any political ideology.

The statement appears to me to be one of the many which claim that only a chosen few know what Communism is all about.

V. M. Schirach
Indianapolis

Parental rights to be discussed

INDIANAPOLIS — The primary rights of parents in education will be discussed at Marian College at 7 p.m. Wednesday, March 10, by Father Jerome A. Petz, S.J., of Bellarmine School of Theology, N. Aurora, Ill.

His appearance, originally scheduled last week, is being sponsored by the campus chapter of the Student Education Association. There will be no admission charged for the talk, to be given in the college auditorium.

David Goldstein to address CIC

INDIANAPOLIS—David Goldstein, executive director of the Jewish Community Relations Commission, will be one of the featured speakers at the Catholic Interracial Council meeting on Thursday, March 11, in St. Thomas parish hall, 46th and Illinois, at 8:15 p.m.

Other speakers include Herman Walker, of the AFL-CIO Local No. 117 and Mrs. Doris Parker, of Alpha Kappa Alpha sorority. The speakers will discuss the organization participation in programs relating to President Johnson's War on Poverty. The public is cordially invited to attend.

New date

BEECH GROVE, Ind.—The Spaghetti Social and Bazaar, sponsored by Our Lady of Grace Academy, will be held from noon to 6 p.m. Sunday, March 7. It was originally scheduled for last Sunday.

Careers Program set at Scecina

INDIANAPOLIS—A Business Careers Program will be held at Scecina Memorial High School for the school's sophomores, juniors and seniors and their parents at 7:30 p.m. Tuesday, March 9.

Speakers will include representatives from the National Secretaries Association, the Accounting Careers Council, the Personnel Department of Eli Lilly Co., and an Indianapolis business college. Sister Marie Kathleen, O.S.F., dean of studies at Scecina, will outline the school's business education program.

Alumnae to meet

INDIANAPOLIS—The March dinner meeting of the Indianapolis Alumnae of St. Mary's College, Notre Dame, will be held in the home of Mrs. Robert Dinnin, 4120 Guilford Avenue, March 8, 7 p.m. Co-hostesses are: Ann McNulty, Patty Bates, Jody Weisenberger and Joan Crawford.

Decatur will host KC cage tourney

The annual Indiana State Knights of Columbus basketball tournament will take place Saturday and Sunday, March 27 and 28 with Decatur, Msgr. J. J. Seimetz Council as host.

Tourney games will take place in the Decatur high school gym, and all other related activities will center around the host council's clubrooms in downtown Decatur.

Deadline for the return of entry blanks to the Decatur council is Wednesday, March 10.

The tournament is under the supervision of the State K of C Basketball tournament committee.

DCCM announces fund campaign

INDIANAPOLIS — Joseph B. Sackenheim, president of the Indianapolis District Council of Catholic Men, this week announced a campaign to seek support for the NCCM Associates Program.

Quota for the DCCM's participation is $3,000, which will aid the radio and television and other major program activities of the national office. Gold Cross contributions of $100 each and $5 regular patrons are being sought.

Districts in the Archdiocese which have already achieved their goals include: New Albany, Bedford and Tell City.

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AROUND THE ARCHDIOCESE

Annual retreat dinner is slated at Louisville

NEW ALBANY, Ind. — The eleventh annual Laymen's Retreat Dinner will be held at 6:45 p.m. Sunday, March 14, at Bellarmine College, Louisville, Ky. The annual dinner is sponsored jointly by the retreat leagues of Our Lady of Bethsemani Abbey, Mount St. Francis Seminary, and St. Meinrad Archabbey.

Leonard F. Zaller, president of Electronic Products Corporation, Cleveland, Ohio, will be the guest speaker.

Melvin Weber, 1303 Culbertson Ave., New Albany, (WH 4-4405) is the reservations chairman for Indiana men. All retreatants and prospective retreatants are invited to attend.

RICHMOND

The card party, sponsored by the St. Andrew Parent-Teacher Organization, will be held Sunday, March 7, beginning at 7:30 p.m.

A First Friday fish supper will be served in Holy Family school cafeteria from 5 to 8 p.m. Friday, March 5. Proceeds will be used for the 8th grade class trip to Washington, D.C. Mass and Lenten devotions will follow the supper at 8 p.m.

The Richmond Chapter of the Daughters of the American Revolution presented awards to winners of the essay contest "Historic Trailways," here reecntly. Linda Miller, a student at St. Mary's parochial school, took top honors in the seventh grade competition for her essay, "From Trail to Highway," Sherry Rheinhardt, also of St. Mary's school, earned an honorable mention for her essay, "The Oregon Trail."

TERRE HAUTE

Plans were advanced this week for the Centennial celebration for St. Benedict parish. The celebration will be observed with week-long activities during the week of May 23-29.

General Chairman Fred Priester said the schedule of events is nearly complete, and that committee assignments have been divided among the members of four St. Benedict parish organizations.

Nomination and election of officers for 1965-66 will highlight the next meeting of the Notre Dame Club of Terre Haute, to be held March 10th at the offices of Stran Steel Corporation. The meeting will start at 7:30 p.m.

The new officers will take office on April 26, which will mark the Terre Haute club's observance of Universal Notre Dame night, and will coincide with the tenth anniversary of the Notre Dame Club of Terre Haute.

Fred Christman of Terre Haute is chairman of the nominating committee for new officers. Club president is James Boyer, also of Terre Haute.

The Terre Haute District Council of Catholic Men has assigned parishes in the district to be in charge of the organization's 1965 schedule of events.

According to president Fred Christman, Jr., Sacred Heart and St. Ann's parishes of Terre Haute will handle arrangements for the April 4 Day of Recollection; St. Margaret Mary and Annunciation parish (Brazil) will be in charge of the Corpus Christi Procession on June 13; St. Joseph and St. Benedict parishes will arrange for the Labor Day Mass September 6; and the Men's Retreat at Alverna, the date to be announced later, will be under the auspices of St. Patrick parish.

Name of the speaker for the Day of Recollection, to be held April 4th at Schulte High School, will be announced at the next meeting of the DCCM on March 21 at Schulte High School.

The annual St. Patrick parish Dads' and Daughters' Dinner will be held on Sunday, March 21, starting at 5:30 p.m. in the school cafeteria. Besides the dinner there will be St. Patrick song and dance acts and other entertainment. The Holy Name Society is the sponsor of the affair. Proceeds will go toward the purchase of a marble statue of St. Patrick, to be placed outside the front of the church.

The Single Catholic Adults Club of Terre Haute and surrounding area will attend Lenten services each Friday during Lent at St. Benedict's Church, beginning Friday, March 5, at 7:30 p.m.

Batesville sets parish mission

BATESVILLE, Ind. — Two Franciscan priests will conduct a parish mission at St. Louis Church here from March 14 to 26.

Conducting the services will be Father Curt Lanzrath, O.F.M., and Father Wallace Prybylski, O.F.M., both members of the missionary band of the Franciscan Fathers' Cincinnati Province.

Evening services will be conducted nightly during the mission at 7:30 p.m. Fundamental facts of Christianity and the spiritual life will be reviewed. Also included will be a Scripture Service, Way of the Cross, hymns and Benediction.

Non-Catholics are welcomed to attend the mission services.

Father Curt Father Wallace

MEDICAL SCHOOL STUDENT WINS AWARD—Miss Patricia L. Hughes, daughter of Mr. and Mrs. Joseph Hughes, of Christ the King parish, Indianapolis, is the recipient of the Pitman-Moore Award presented annually to the outstanding student enrolled at the Indiana University School of Medicine who "has shown the most promise in applying pharmacologic principles in medicine." Dr. Francis Hughes (right) professor of pharmacology, presented Miss Hughes with a check for $100, while Dr. Lamar Kerley, of the Pitman-Moore Co. looks on. Miss Hughes is a graduate of St. Agnes Academy and won a four-year scholarship to St. Mary-of-the-Woods College where she was graduated magna cum laude with a B.A. degree in zoology. She is one of eight women enrolled in the Medical School sophomore class which totals 181.

PLAN SCECINA IRISH FAIR—The annual Irish Fair, sponsored by the students of Scecina Memorial High School, Indianapolis, will be held Friday, March 12, from 5 to 10:30 p.m. Proceeds of the event will benefit the missions, especially the New Guinea mission of the Sisters of St. Francis, Oldenburg. Shown above with some of the many booth prizes are Gail Rowe, left, and Debby Baldwin.

Catechist course will open tonight at Clarksville

CLARKSVILLE, Ind. — Msgr. James P. Galvin, Archdiocesan Director of the Confraternity of Christian Doctrine, will inaugurate the CCD-sponsored training course for lay catechists in the New Albany Deanery tonight (Friday) at Our Lady of Providence High School here.

Classes will be offered on ten consecutive Friday evenings from 7 to 10 p.m., giving doctrine and methods instructions to prospective religion teachers and others interested in "updating" their knowledge of religious education.

Program co-ordinator and methods instructor will be Sister Evelyn, O.S.B., a supervisor for the Archdiocesan School Office.

The dogma portion of the classes will be presented by the Passionist Fathers, of Louisville. Father Barry Rankin, C.P., dean of the Passionists' school of theology, will direct the dogma instruction.

McGloin

(Continued from page 7)

the cooperate with and treat their parents.

And if parents make mistakes, so can teen-agers. The teen who is constantly badgering his parents to give him some permission or other—until, out of sheer fatigue and boredom the tired parent says yes—still has the responsibility for his actions and for the over-pressuring which got him into the situation in the first place.

It is probably true, of course, that most parents do a good job with their teens. And it is probably true also that most teens are tops. But we want to keep them that way, and we want to remind the others that they're not fooling anyone but themselves.

Catholic nurses slate program

LOUISVILLE, Ky. — Catholic nurses in the New Albany Deanery are invited to participate in a program sponsored by the Louisville Archdiocesan Council of Catholic Nurses on March 11.

David L. White, Negro civic leader from Jeffersonville, will discuss "The Nurse's Responsibility in Human Relations" at 7:30 p.m. Thursday, March 11, in Lourdes Hall of St. Joseph's Infirmary. Mr. White is project manager and assistant relocation director of Jeffersonville's Department of Redevelopment and Housing Authority.

Doran

(Continued from page 5)

are inclined to be simplistic in their presentation. They see problems and come up with possible solutions. These solutions, however, are usually untried, and only possible. They are not, of necessity, the solution. The danger to the audience, and all speakers present some danger to their audience, is that many people may take the possible for the proven. This danger, and it is a real one, is what causes older heads to wag at the temerity of youth in broadcasting the seed of unfamiliar trees. It is required of an audience, if it is to be a wise one, to listen well to the presentation which a man makes, to test his facts against one's own experience, to test his theories against one's own thought. I am not sure that all who listen to these questioning young men will do so.

But, for my part, I would say: "Let them speak, and God bless them." If, as the Scriptures say, "The young men shall see visions," we older ones should be glad that they share those visions with us, lending younger eyes to pour light in to serve our older judgments.

Kane

(Continued from page 7)

work harder at being a full time mother. But there really is no choice.

While I hate to make your problem even more difficult than it is, there is another dimension. If your in-laws live in the same city, it is almost inevitable that they will sympathize with him, and I fear you may come in for some criticism. This is how some marriages are ruined.

You and your husband will have to take heart and, even though the economic problem of setting up your own home may seem insuperable at the moment, you will have to do so. This is, you will have to do it, if you want a home, a happy life and your children as your own.

Status quo

FRIBOURG, Switzerland — Msgr. Charles Journet, theology professor at the diocesan seminary of Fribourg who will be made a cardinal on February 22, will continue to conduct his classes here. His request to do so was approved by Pope Paul VI, Msgr. Journet announced.

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.

EDWARD H. ROUCK, Jr., New Albany
LULA EHRINGER, Sellersburg

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Meeting will map Shamrock Drive

INDIANAPOLIS — Final arrangements for the annual Shamrock Drive will be made by the Ladies of Charity at 1:30 p.m. Wednesday, March 10, at 2510 N. Capitol Ave.

Mrs. Paul Reece and Miss Marie Lawhorn will serve as drive chairmen, assisted by the members of the group.

The drive will begin Sunday, March 14, and continue through St. Patrick's Day, March 17. Members will sell shamrocks in downtown banks, department stores and city buildings. Proceeds will benefit needy families.

†

Remember them in your prayers

INDIANAPOLIS

† **MARY H. REYNOLDS,** 53, St. Michael's Church, March 1. Holy Cross Cemetery. Wife of Cleon W. Reynolds, Marian College athletic director; mother of Miss Cleaane Reynolds, Suellen J. Correll, Nancy K. Eichholtz and Mark J. Reynolds; daughter of Margaret Murray; sister of Harold, Frank and John Murray and Mildred Strange.

† **LORETTA K. ALEXANDER,** Holy Name Church, March 1. Holy Cross Cemetery. Mother of Martha Thomas, Dorothy Crawford, Edith Skillman; sister of Margaret Lohrman and Edna Spitzbaden.

† **DAVID A. SCHEIBELHUT,** 66, Our Lady of Lourdes Church, March 1. St. Joseph Cemetery. Husband of Ruth E.; father of Mary Griffin and Leo Scheibelhut; brother of Helene Price, Clara Bill, Mrs. Clarence Myers, George and Francis Scheibelhut.

† **GEORGE F. CHEEZUM,** 71, St. Catherine's Church, Feb. 27. Holy Cross Cemetery. Brother of James Cheezum.

† **FREDERICK R. RICHARDS,** 51, Holy Cross Church, Feb. 27. Holy Cross Cemetery. Husband of Cecil H.; father of Shirley Sauer, Nancy Sylvester; brother of Betty Lemons and Andrew J. Richards.

† **MILES L. FEENEY,** 72, St. Joseph Church, March 1. Holy Cross Cemetery. Husband of Virginia; father of Genevieve, Miles J. and John E. Feeney; brother of Delia Peters.

† **BERYL ANN BARKER,** 2, Our Lady of Mt. Carmel, March 1. Holy Cross Cemetery. Daughter of Mr. and Mrs. Paul C. Barker, Sr.; sister of Gerald V. and Paul C. Jr., Robine Marie and Moira Susan Barker; granddaughter of Mr. and Mrs. Sherill T. Shepard and Mrs. Louella Barker.

† **JOHN E. FILCER,** 80, St. Patrick's Church, March 2. Holy Cross Cemetery. Husband of Dorothy; father of Dorothy Johantgen, Helen Sauter and Frances Filcer; brother of Kathleen Moldthan.

† **CHRIS H. KNIEPER,** 84, St. Roch's Church, March 2. Calvary Cemetery.

† **FRANCIS J. MOORE,** 63, St. Luke's Church, March 2. Calvary Cemetery. Husband of Audrey M.; father of Barbara Bradley; brother of Josephine Rennegarbe and Sister Jeanne Frances, S.P.

† **LENORA R. VanMETER,** 70, Little Flower Church, March 3. Calvary Cemetery. Mother of Richard and Paul D. VanMeter. Stepmother of Robert VanMeter.

† **NELLIE F. HALL,** 78, Our Lady of Lourdes Church, March 3. Holy Cross Cemetery. Mother of Mary C. Hall.

† **EDWARD H. CUNNINGHAM,** 18, St. Catherine's Church, March 2. Holy Cross Cemetery. Son of Bridget Cunningham; brother of Michael E., John J., Patrick J., Francis C., Daniel T., James J., and Mary M. Cunningham and Mrs. Thomas Mullin.

† **EMMA J. BRAUN,** 76, St. Joan of Arc Church, March 3. St. Joseph Cemetery.

† **HARRY COTTRELL,** 56, St. Francis de Sales Church, March 3. Holy Cross Cemetery. Husband of Louise; brother of Mrs. Cleo Shumway, Mrs. Osie McGlocklin, Thelma Tyree and Ronzell Cottrell.

RICHMOND

† **ROBERT J. MITCHELL,** 77, St. Andrew's Church, Feb. 26. Church Cemetery. Father of Kathryn Mitchell, of Richmond, with whom he made his home.

† **VINCENT QUINTER,** 71, St. Andrew's Church, March 1. Church Cemetery. Husband of Marguerite; father of Mrs. Richard Barth, of Richmond; James Quinter, of Anaheim, Calif.; brother of Mrs. Leonard Baumer, of Richmond; Peter Quinter, of Greenville, Ohio; and Benedict Quinter, of Stayton, Ore.

JEFFERSONVILLE

† **ANNA BARBARA SORG,** 74, St. Augustine Church, Feb. 25. St. Anthony Cemetery. Mother of Joseph A. and Michael Sorg, both of Jeffersonville; John Lee Sorg, of New Albany; Charles Sorg, of Elkhart; Norman Sorg, of Henryville; Mrs. Russell Hall and Mrs. Katherine Blair, of Jeffersonville; Mrs. John Volmer, of Phoenix, Ariz.; Mrs. Dorothy Baily, of Knoxville, Tenn.; Mrs. Lillian Morris, of Clarksville; and Mrs. Thomas Tierney, of Birmingham, Mich.

FREICHTOWN

† **MARY A. YOUNGER,** 74, St. Bernard Church, Feb. 24. Stepmother of Mrs. Hazel Suel and Mrs. Laura Speckman, both of Louisville.

NEW ALBANY

† **GAR LaPAILLE,** 85, Holy Family Church, March 1. Calvary Cemetery. Louisville.

† **CLARA M. CONNELL,** 91, Holy Trinity Church, Feb. 25. Church Cemetery. Aunt of Misses Irma and Margaret Skelly, of New Albany, with whom she made her home.

† **CONRAD H. BROECKER,** 90, St. Mary Church, March 2. St. Mary Cemetery. Father of Mrs. Paul McCormick and Miss Ruth V. Broecker, both of New Albany; Sister Rita Clare, O.S.F., of Indianapolis.

† **MAGDALEN BALL,** 82, St. Joseph Church, March 1. St. Joseph Cemetery. Mother of Mrs. Dorothy Kleehammer, of Bennettsville; Arthur Ball, of Sellersburg; William Ball, of Memphis.

Hospital play set March 5, 6

INDIANAPOLIS—"Moon Over Mulberry Street," a comedy presentation by the Drama Club of St. Vincent's Hospital, will be given in the School of Nursing auditorium Friday and Saturday, March 5 and 6, at 8:30 p.m.

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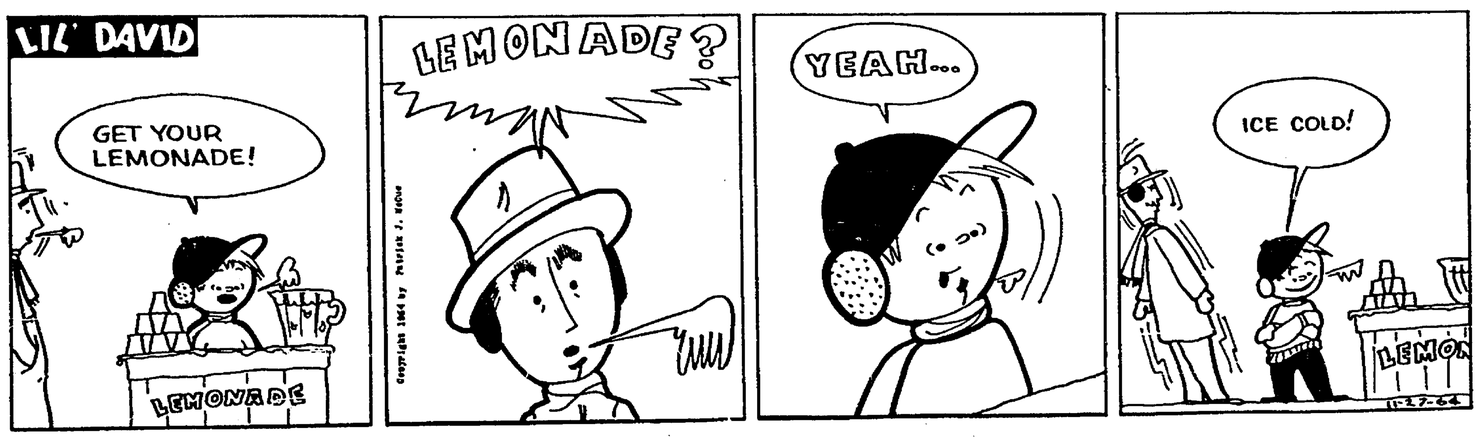

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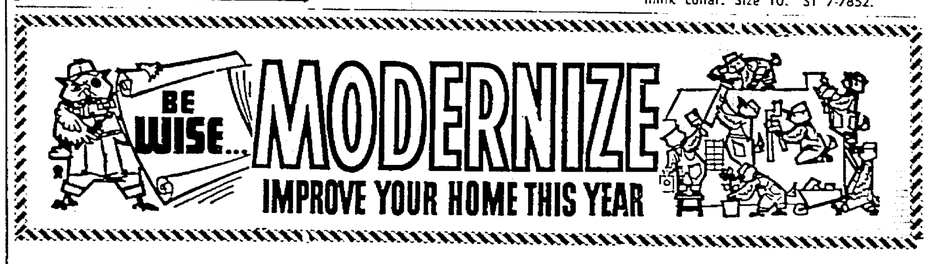

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BOLD DEPARTURES

New church designs urged by architects

CLEVELAND — Planning the interiors of churches for present day worship may require bold new departures from traditional designs, a number of speakers declared here at a national meeting on church architecture.

Two participants at the three-day conference suggested that correct attitudes toward worship may be impeded by placing the tabernacle on the main altar.

One said the chair used by the celebrant during Mass must be located so it is apparent to the congregation he is presiding at the service.

The meeting, sponsored by the National Liturgical Conference, was attended by about 450 priests and lay persons. It was held to explore new ways in which church design can best serve as a visible expression of the renewed liturgy.

FATHER Bernard Cooke, S.J., head of the theology department at Marquette University in Milwaukee, said liturgists and architects must find a way to overcome that feeling in many people that Christ is somehow present only in the tabernacle, that He is encountered nowhere else in man's life.

The church is sacred, said Father Cooke, not only because Christ is in the tabernacle, but because He is present in the people who come there to worship the Father.

Father Godfrey Diekmann, O.S.B., editor of Worship magazine, said the placement of the tabernacle is the most difficult problem in church design. He noted that the liturgical instruction of last September allows that the tabernacle may be placed on a side altar or in some "other noble and properly adorned part of the Church."

Father Diekmann offered two reasons for placing the tabernacle somewhere else than on the main altar. First, he said, it obstructs the view of the congregation when the priest offers Mass facing them.

Secondly, "there is a certain conflict of mysteries during the Mass—between Christ present and Christ brought down, between adoration of Christ in the tabernacle and worship of the Father through Christ's action in the Mass."

REGARDING the chair used by the celebrant, Father Diekmann said it is no longer a place where the priest waits while someone else is doing something. It should not be a throne, he added, but it should be placed so the faithful will realize the celebrant is presiding over the entire community.

Father Frederick R. McManus, president of the Liturgical Conference and director of the new secretariat of the U.S. Bishops' Commission on the Liturgical Apostolate, reminded the participants at the meeting that the Church is not committed to any particular style or period of architecture.

Father McManus said church buildings must serve as centers for a worshiping community. This theme was elaborated upon by Father Gerard Sloyan, director of the department of religious education at the Catholic University of America.

The crucial fact of church design, he said, is that "the Christian meets God in Jesus Christ primarily in a social situation," and that it centers around a meal. "Our recovery of the true and complete notion of the Eucharistic meal in both the Catholic and Protestant communions means that we must explore that setting which befits the meal-behavior best."

Father Sloyan said the Mass celebrant, as much as possible, should be in the midst of the people, "for what he does, they do, and what they do, he does . . ."

'Trials' of the papacy stressed by Pope Paul

VATICAN CITY—Pope Paul VI said one of his "deepest trials" stems from unfaithful Catholics who are "forgetful of the nobility and gravity of the duties that bind them as Christians and members of the Church."

During his midweek general audience in St. Peter's Basilica he spoke in unusually frank terms of the burdens and obligations of the papal office, and his own particular need for spiritual comfort.

He said the infidelity of some Catholics was "something that developments of modern life are accentuating in a grievous manner, as much in regards to matters of doctrine as in daily living and in practical conduct."

"HOW MUCH weakness there is!" he said. "How much opportunism! How many follow a 'situation morality'! There is much cowardice. How can we not suffer from the abandonment of those sons of ours, educated in the school of Christ and so much loved by Him, so needed by the Church and by civil society."

The Pope delivered his talk in Italian, but then proceeded to repeat his words in French, English, German and Spanish for the benefit of his visitors, who represented many nations.

He said another of his griefs came from seeing "the Church's thought misunderstood and her charity repulsed."

"The inefficiency of apostolic works and, at times, the mischievous interpretations of the Church's intentions, as well as the refusal of the aid it offers, are thorns which daily enter deep into the heart of the pastors of the Church as they do for us," he said.

"It is painful for us to say this to you, but we thank you for the filial consolation you bring us by your presence here. We beg you to maintain your affection for us, your understanding and your prayers, which we reciprocate with our heart."

POPE PAUL began his discourse by telling the pilgrims that he had need of the spiritual comfort derived from his many visitors, because of the discomforts that arose from his "human insufficiency" every moment as he was obliged to "face and struggle with the endless and enormous tasks, responsibilities and duties" confronting him.

"This, at times," he said, "approaches a real agony. Then there are the troubles derived from the very fact and exercise of our ministry. The lot of any who wish to follow Christ is to carry His cross with Him and for Him. This is all the more so for those who are incorporated in Christ by way of the priesthood and the supreme pastoral office."

Pontiff praises U.S. servicemen

VATICAN CITY—Pope Paul VI has expressed his admiration for American servicemen's "mission-mindedness" and his gratitude for their gift of a Volkswagen and a check for $1,000 for the missions.

His remarks were made in English during an audience the Pope granted to 117 Catholic servicemen of the 24th Infantry Division and their families stationed in Augsburg, Germany. They were accompanied by their chaplain, Father (Maj.) Reinard W. Beaver of Spokane, Wash., who had suggested the gift program.

Referring to the automobile, the Pope turned to a group of missionaries seated nearby and said: "You know what that means for the missions."

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NEW HOSPITAL ADMINISTRATOR — Sister M. Alfreda, O.S.F., recently took over her duties as administrator of St. Francis Hospital, Beech Grove. She succeeded Sister M. Vincentiana, O.S.F., who was reassigned to St. Margaret's Hospital, Hammond.

Altar boy project is announced by Indiana K of C

Knights of Columbus councils throughout Indiana are embarking on a project to honor boys who serve as altar boys in their local parishes, according to Alvin B. Holland, state deputy.

The state council is encouraging local councils in the project, and will furnish attractive certificates to be given the boys. Local council youth chairmen, in cooperation with pastors, are in charge of honoring the boys and presenting the certificates.

Rules for the selection of altar boys to be honored are left to the discretion of pastors and local youth chairmen. State Deputy Holland pointed out that councils wishing to order the certificates should contact their district deputies.

Million pilgrims

FATIMA, Portugal — More than a million pilgrims visited Fatima during 1964. The largest total was recorded during May when Cardinal Augustin Bea, S.J., of the Vatican's Secretariat for Promoting Christian Unity led groups from 22 countries here.

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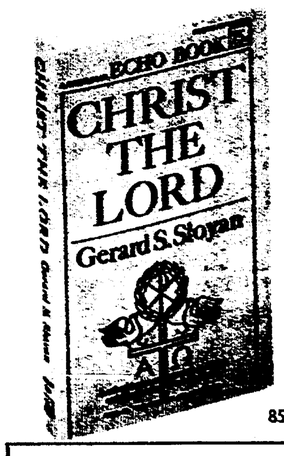

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Notes lack of mission seminaries

VATICAN CITY — There are still missionary dioceses without major or minor seminaries, the world's bishops were reminded in a letter written by Pope Paul VI to mark the 75th anniversary of the foundation of the Society of St. Peter the Apostle for Native Clergy.

He also made an appeal for a new movement to interest young people in supporting missionary seminaries.

The letter, which is entitled "Benignissimus Deus" and dated February 22, was not made public until March 2. It notes: "The world is progressing at great speed and the needs of the Gospel and of its workers are multiplying with the advance of progress everywhere. In fact, not all territories subject to the Congregation for the Propagation of the Faith have at least one major seminary and not all ecclesiastical jurisdictions have their own minor seminary."

Besides these lacks there is also a need to improve existing institutions, the Pope said, as well as "to foresee with intelligence and timeliness new situations arising from the providential expansion of the Church in those regions."

Pope Paul recalled how much help has been given by elementary school children to this movement through the Pontifical Association of the Holy Childhood and asked for a new program among secondary students. He added:

"We decide and instruct that the Pontifical Society of St. Peter the Apostle for Native Clergy be made known and be spread, particularly among students of the secondary schools throughout the whole Catholic world. We trust that the young, the living hope of the Church, who following the example of Christ . . . as well as Catholic associations of the young will know how to understand better the holy ideals of the youth called to the priesthood and will willingly pledge themselves to aid their contemporaries."

AUFS man will lecture at Marian

An American Universities Field Staff representative will spend four days at Marian College lecturing to student groups, conducting faculty seminars and public forums.

Dr. E. A. Bayne, a student of economic and social development in Africa, Asia and Europe, will discuss Israel and Iran from Thursday, March 11, to Tuesday, March 16.

United States and Israeli Relations will be treated at 10:30 a.m. Thursday during an all-school assembly in the college auditorium. At 7 p.m. Thursday, he will discuss Contemporary Problems of Israel as part of the continuing Marian Lecture series "The Countries of the East Mediterranean."

Friday and Monday afternoons, at 3:30 p.m., Dr. Bayne will speak on Social Revolution in Iran. "Problems of Democratic Development: Israel and Iran" will be discussed at 8 p.m. Tuesday, March 16. All sesions are open to the public without charge.

DR. E. A. BAYNE

Chicago to host Bible symposium on June 11 and 12

CHICAGO — Internationally known scholars will take part in a symposium on the Bible here June 11 and 12 under the chairmanship of Bishop John J. Wright of Pittsburgh.

The symposium will be sponsored by the Thomas More Association and the library science department of Rosary College, and will be held at the college. Its theme will be "The Word Endures Forever."

Speakers will include Father Barnabas M. Ahern, C.P., ecumenical council peritus and co-editor of "The Bible Today"; Father Roland de Vaux, O.P., director of the Ecole Biblique in Jerusalem and current occupant of the Stillman chair of Catholic studies at Harvard University; Philip Scharper, editor of the Sheed and Ward publishing company and president of the Religious Education Association; Father John L. McKenzie, S.J., professor of Biblical history at Loyola University, Chicago, and author of several books on Scripture; and Dr. Martin Marty, associate editor of the Christian Century magazine and professor of church history at the University of Chicago.

ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

FIRST FRIDAY NOCTURNAL ADORATION
Blessed Sacrament Chapel
SS. Peter & Paul Cathedral

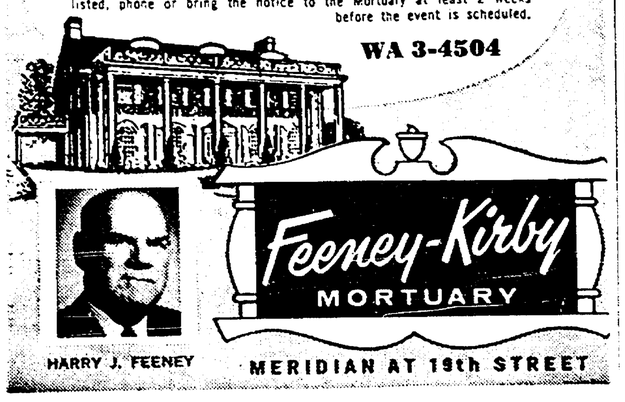
TURTLE, FISH, SHRIMP DINNERS
Every Friday During Lent
Scecina Cafetorium — 5:30 P.M. - 7:30 P.M.

COMMUNION and BREAKFAST
Mothers of Cathedral High School Students
Sunday, March 7
Mass — Cathedral Auditorium, 10 A.M.
Breakfast at the High School

STYLE SHOW and DESSERT - COFFEE
Women's Club of Immaculate Heart of Mary
Thursday, March 11 — 12:45 P.M.
School Auditorium — Ticket Res.: CL 1-5730

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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