

# Pope John gives world a blueprint for peace

Editorial, Page 4

VATICAN CITY—Peace is a problem of morals, not of power. His Holiness Pope John XXIII said in his newest encyclical, urging "all men of good will" to strive for a peace based on love rather than on fear.

Peace in Terms is the first encyclical addressed not only to Catholics but also to all men of good will.

The closely reasoned 11,000-word papal letter calls for elimination of racism, encouragement of ethnic minorities and voluntary establishment of a world authority capable of dealing with problems of the universal common good on a worldwide scale.

The encyclical also declared that justice, reason and humanity "urgently demand that the arms race should cease," that stockpiles of arms should be reduced, that nuclear weapons should be banned and that "agreement should eventually be reached about progressive disarmament and an effective method of control."

Pope John warned against confusing "error and the person who errs" and of identifying "false philosophical teachings regarding the nature, origin and destiny of the universe and man" with "historical movements which have economic, social, cultural or political ends," since the teachings remain rigid but the evolution of history can change movements.

Dated April 11, Holy Thursday, but issued on April 16, Pope John's eighth encyclical analyzes the nature of peace, the means of attaining it and practical suggestions for insuring it.

**THE OPENING** sentence sets the tone of the document: "Peace on earth, which men of every era have most eagerly yearned for, can be firmly established only if the order laid down by God be dutifully observed."

The encyclical's five main parts deal with order between men, relations between individuals and public authorities in a single state, relations among states, relations of human beings and of political communities with the world community, and pastoral exhortations.

The encyclical's preamble contrasts the marvelous order of the universe with the disorder existing among men.

This, the Pope noted, points up the error made by many who think "that relationships between men and states can be governed by the same laws as those governing the forces and irrational elements of the universe."

"On the contrary," the Pope said, the laws governing men are quite different from those governing brute nature and are to be found where the Father of all things wrote them; that is, in the nature of man. Since the problem of peace is rooted in man's nature, it is

fitting that his words should be addressed to all men and not to Catholics alone, the Pope said.

**THE BASIC** principle of the encyclical, as outlined in the first part, is that every human being is a person with rights and duties. Society can be considered to be founded on truth when the rights and duties of each subject to each other subject are sincerely recognized, it states. Justice rules that society when it provides for effectual respect of those rights and loyal fulfillment of the corresponding duties.

Charity must enter to complete and vivify society and to insure mutual cooperation based on the essential social nature of human beings, the encyclical states. Moreover, this society must be based on freedom which respects the dignity of man when he takes on responsibility for his own actions.

**These qualities—truth, justice, charity and freedom—pertain to the moral order, the Pope said, and therefore such an order has as its objective foundation the one true God.**

The Pope said three characteristics of modern society give him hope for a society permeated by these principles. He listed these as the progress made by the working classes, the participation of women in public life and the widely held conviction of the equal natural dignity of all men.

These characteristics make him hopeful, the Pope said, because "if a man becomes conscious of his rights, he must become equally aware of his duties." This brings man into the sphere of spiritual values, he added. "They are brought to a better knowledge of the true God who is personal and transcendent, and thus they make the ties that bind them to God, the solid foundations and supreme criterion of their lives."

**TURNING TO** relations between men and the civil state, the Pope said that the purpose of public authorities is to promote the common good. This consists concretely in assuring the respect, acknowledgment, coordination, effectiveness and protection of the rights of the human person as well as in promoting them, the Pontiff said.

But he stated that a careful balance must be observed to avoid a situation where "certain individuals or social groups derive special advantage from the fact that their rights have received preferential protection" or that "governments, in seeking to protect these rights, become obstacles to their full expression and free use."

All this, the Pope says, makes it necessary that those entrusted with public authority be persons of high moral conscience and that "in keeping with their dignity as persons, human beings should take an active part in government."

Applying the moral law to relations between states, the Pope said that such relations must be harmonized in truth and justice, in working solidarity and freedom.

Truth requires, in relations between states, the elimination "of every trace of racism." This recognizes the "principle that all political communities are equal in natural dignity."

**NOTING** that human beings are essentially equal despite differences in knowledge, virtue, riches or genius, the Pope said: "Political communities can differ among themselves in their level of culture, civilization or economic development."

"But this can never justify the fact that some states should make their superiority prevail unfairly over others. It can constitute instead a reason for them to feel more committed to the task of general improvement."

"There are no human beings who by nature are superior or inferior, but all human beings are equal in their natural dignity. Consequently, neither are there political communities which by nature are superior or political communities which by nature are inferior. All political communities are equal in their natural dignity since they are bodies whose limbs are formed by human beings themselves."

Touching on justice in relations between states, the Pope said that, although desirable, it is not always possible that the geographical frontiers of a nation coincide with ethnic frontiers. But he added:

"It must be stated most explicitly that an action directed toward constraining or suffocating the vital flow of minorities is a grave violation of justice and it is all the more so when it is performed with the aim of eliminating them."

Rather, the Pope said, justice requires nations to promote the "human development of minorities through effective means which favor their language, their culture, their customs and their economic resources and undertakings."

**AT THE SAME** time, the Pope warned ethnic groups not to place too high a value on their state "to the extent of placing it above human values."

Active solidarity among nations requires each state to respect and foster the good of its own community as a component part of the common good of the whole human family. This means that they should favor international exchange in every field, the Pontiff said.

Freedom requires that no state impose itself on another or interfere unduly in the internal affairs of another, the Pope declared. This applies particularly to countries in the process of development he said and cited his words in Mater et Magistra which stress that development of these countries is primarily their responsibility.

Applying his remarks to the immediate present, the Pope noted that while fear still reigns among nations "there is reason to hope that, by moving and negotiating, men may come to discover better the bonds that unite them, deriving from the human nature which they have in common."

Such an authority should be established only by common agreement, the Pope noted, and should be based on the principle of subsidiarity. This principle holds that public power should be exercised at the lowest possible level and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficaciously by smaller and lower bodies.

Such an authority on the world scale "is not to limit the sphere of action of public power, but to mark the individual political communities and still less to replace them," the encyclical states.

"Its objective instead is to contribute toward the erection on a world level of an environment in which the public powers of the single political communities, the respective citizens and the intermediate bodies can carry out their tasks, fulfill their duties and exercise their rights with greater security."

In line with this idea, the Pope cited the existence of a United Nations and particularly its approval of the Declaration of Human Rights.

Referring to the declaration, he noted that there are certain objections and justified reservations about various points of the document. Yet "there is no doubt, however, that the document marks an important step on the road toward the juridical political organization of the world community," he said.

The Pope said he hopes that "the organization of the United Nations in its structure and possibilities may conform ever more to its tasks; and that the day may come when individuals" (Continued on page 9)



VOL. III, NO. 27 INDIANAPOLIS, INDIANA, APRIL 17, 1963

## Allegation Says freedom is vital in Time hit by Cardinal

WASHINGTON—Cardinal Augustin Bea, S.J., described as "a mere invention" a magazine's report that he had come to the U.S. "with a private diplomatic mission from Pope John."

The President of the Secretariat for Promoting Christian Unity had a special statement in the April 15 issue of Time magazine.

The statement was given to the press at the Washington National Airport shortly before the Jesuit Cardinal explained for New York en route to Rome. That morning he had received an honorary degree from the Catholic University of America.

**THE STATEMENT** issued on behalf of the Cardinal said: "Regarding the news published by Time magazine in the April 5 issue about a supposed 'private diplomatic mission from Pope John,' Cardinal Augustin Bea, S.J., following a conversation at the Catholic University today, stated that 'the mission attributed to him is a mere invention.'"

"In fact the Cardinal mission what was no diplomatic mission whatsoever and moreover he never made the statement to 'a friend' in Rome before his trip also mentioned in the Time article."

**THE TIME** magazine article had stated that "through unofficial intermediaries (Cardinal) Bea will let the White House know the reasoning behind Pope John's surprising new willingness to negotiate with communists, perhaps explain what further diplomatic moves are afoot."

The magazine then quoted the Cardinal as making this remark to a friend in Rome before his U.S. trip: "The U.S. is angry now. I'm afraid they will soon be angrier."

Cardinal Bea has flatly denied these assertions.

## Way of the Cross slated in Plaza

The 27th annual Outdoor Way of the Cross will be held in the War Memorial Plaza in downtown Indianapolis beginning at 2 p.m. today, Good Friday. The observance is being sponsored by the St. Pius X Council, Knights of Columbus.

The Catholic Information Bureau is sponsoring a special broadcast of the Way of the Cross at 7 p.m. on 3 p.m. over Radio Station WHEP (1420), Indianapolis. It is presented particularly for the sick and shut-ins who are unable to attend religious services.

## \$7,500 gift

A \$7,500 gift from Major Downey Council 3660, Knights of Columbus, has launched the newly-organized Latin School Foundation in its drive to raise funds for the erection of student residence facilities at the Latin School of Indianapolis.

The Foundation, a project of the Indianapolis District Council of Catholic Men, hopes to have the first residential unit in operation by September to serve about 24 high school boys from outside Indianapolis. S. M. LaRosa is president of the Foundation's board of directors.

when it is internal he can find refuge only in his free conscience.

**RECALLING** that Joan of Arc, Galileo and other scientists and philosophers had experienced conflicts in the area of freedom, he added: "It is sad that they had to flee the Church (and follow their own conscience) to seek freedom."

Father Kiene warned, however, that true freedom is not to be confused with unbridled exercise of the will.

"True freedom is not an illusion, nor is it the doing of anything your will commands," he stated. "This is absolutism. It means servitude and tyranny. It means no freedom."

"Freedom is not the willfulness of the individual, but the individual must find freedom in order."

**THIS FREEDOM** in order must be sustained by the Church "in the spirit of love," he continued. "The order exists when there is true freedom, and true freedom exists when there is true order."

"The Church has provided man with a place where he can work out his freedom, under God, through the Church's teachings, leadership and authority. That means through the form of the Church."

"The Church," Father Kiene said, "is a community of those who believe in freedom, who love Christ and work in freedom for service to their neighbor for God's sake."



## HITS ASPHYXIATION THEORY

# Disputes the cause of Christ's death

NEW ORLEANS—A surgeon contended here that Christ died of "heart failure and shock," disputing the claims of others that the death resulted from tetanic asphyxiation.

In this city, who is a certified specialist of the American Board of Obstetrics and Gynecological Surgery, spoke following the showing of a film strip of the Shroud of Turin, which is preserved in the cathedral in Turin, Italy, and is believed to be the burial cloth in which Christ's body was wrapped.

The physiological cause of Christ's death, Dr. McCune contended, began with the Agony in the Garden.

**THE SURGEON** said Dr. Pierre Barbet in his book, "A Doctor at Calvary," was not com-

pletely accurate in stating that Christ's death resulted from tetanic asphyxiation only. In conjunction with the Agony in the Garden, Dr. McCune said sodium chloride is lost in such a condition and an excess of potassium builds up on the body that makes muscles irritable.

In this condition, the surgeon said, the blood stagnates in the lower extremities and there is an accumulation of blood in tissues under the skin. The effect, he added, is a diminished volume of circulating blood and hence loss of effective oxygenation.

Dr. McCune said Christ could possibly have died of tetanic asphyxiation as Dr. Barbet claims. But had this happened, he said, His whole body would have been so rigid there could have been no speech at the end and His arms probably could not have been folded over as they are pictured in the Shroud.

He longed with no support for His body muscles and the blood was not pumped back up to His heart by the normal action of the leg muscles.

When he was crucified, Dr. McCune said, nails were driven through the wrists. This action, he added, partially or completely destroyed the median nerve and brought about excruciating pain.

The man cause of Christ's death on the Cross, Dr. McCune

# Spencer parishioners, pastor hold paschal supper



**PREPARE FOR PASCHAL SUPPER**—Many of the 103 parishioners of St. Jude's parish, Spencer, joined with their pastor, Father Charles Frazee, for a Paschal Supper held last night to commemorate the Last Supper on Holy Thursday. Shown above preparing a portion of the meal are, from left: Mrs. James R. McCann, Mrs. John T. Coyne and Mrs. Bill Barlow.



**MOTHER LIGHTS CANDLE**—The Paschal Supper celebration includes a brief ceremony where the mother in the family lights a candle. Mrs. John Stuckey, above, represents her family as her husband and children look on. From left, are: John, Anita, Bobby, Debbie and Mr. Stuckey, holding David. The supper will be held in the church foyer.



**PASTOR BREAKS BREAD**—Father Charles Frazee, administrator of St. Jude's, begins the meal with the breaking of bread. This is the second such occasion for the parish, which hopes to continue the event annually. Shown from left are: Pat Skok, Mrs. M. Robinson, Mrs. Everett Bucy and Mrs. J. FAKER. (Photos by Paul G. Fox)

## PAPAL CONCERT

VATICAN CITY—His Holiness Pope John XXIII will be the guest of honor at a concert in the Vatican City's Hall of Benedictions on April 20. The concert, an annual event, will be played by the symphony orchestra of the Italian radio and television network.







**NEW SOUTH DEANERY CCW OFFICERS**—The break of the old Indianapolis Deanery into two separate units was recognized by the women recently at the old Deanery Council of Catholic Women split into North and South divisions. Heading the South DCW will be Mrs. Fred W. Klemm, seated right. Other officers include, from left, seated: Mrs. Edward W. Arnsman, treasurer; and Mrs. Francis E. Toner, recording secretary. Standing, from left, are: Mrs. Harold G. Kirch, auditor; Mrs. Julius Armbruster, delegate-at-large; Mrs. Donald L. Marlett, 3rd vice president; and Mrs. John R. Stevens, 2nd vice president. Not present for the photo was Mrs. Charles Trotter, 1st vice president. (Staff photo)



**NEW NORTH DEANERY CCW OFFICERS**—The new officers of the Indianapolis North Deanery Council of Catholic Women are, seated, left to right: Mrs. Joseph P. Zimmer, first vice-president; Mrs. Justin L. Albers, president. Standing, left to right: Mrs. Harlan D. Williams, recording secretary; Mrs. Wilfred Cody, third vice-president; Mrs. Herman Tierney, treasurer; Mrs. Jesse Higgins, second vice-president; and Mrs. John T. McQuaide, director-at-large. (Staff photo)

# THE CHURCH AND THE WORLD

## Papal greeting—Beatification date set— Liberal arts

### The Vatican

◆ Pope John XXIII was greeted by waving olive branches as he went to a suburban parish south of Rome on Palm Sunday to wind up his weekly letters visits to the people of his diocese. The country's political parties by mutual agreement removed election posters from around the church so that there would be no possibility for the Bishop of Rome with any political backdrop. The national elections were only three weeks away.

◆ Purpose of the new cardinals' commission to revise canon law will be to adapt revisions to the new conditions of modern society, L'Osservatore Romano said here. An editorial said that the commission, named (March 28) by Pope John, "must interpret in the laws the principles, new guidelines and objectives resulting from the ecumenical council."

◆ The Pope and the chief Buddhist monk of Ceylon met in St. Peter's basilica and exchanged greetings and best wishes for their efforts for peace. The encounter took place during a general audience held in the large church in order to accommodate more than 10,000 members of an Italian farmers' federation. The Pope told the Buddhist monk he appreciates what is good in all religions. He said also that men of good will cooperate in working for the good of mankind. Also in the general audience were Giuseppe and Zaverio Roncalli, brothers of the Pope.

### At home

◆ WASHINGTON — Pope John has praised highly the generosity of the American people toward the needy of the world. Undersecretary of Interior James H. Carr disclosed here. Carr recently returned from attending meetings with the Food and Agricultural Organization, a specialized agency of the United Nations, in Rome. While there he had an audience with the Holy Father.

◆ BUFFALO, N.Y.—The task of the liberal arts college today is "to keep a balance between missions and morals, between the atom and the arts," U.S. Secretary of Health, Education and Welfare Anthony J. Celebrezze said here. Celebrezze said liberal arts education is necessary "if our notable success in breaking the sound barrier and penetrating outer space is to be matched with equal success in breaking the barriers to human understanding and penetrating the inner space of human relationships to man man to man in mutual understanding and respect."

◆ ST. LOUIS—Complete separation of Church and State would be as undesirable as complete union of Church and State, the dean of St. Louis University's graduate school said here in a lecture which lauded the U.S. Supreme Court. "Such a union means the end of all plurality," Father Robert J. Heule, S.J., declared. "It is a persecuting situation, one which deprives persons of liberty, one which deprives churches of liberty if the churches are not the one-identified with the particular government." He said complete "separation" would mean that the church could not exist.

◆ PHILADELPHIA—The date for the beatification of Bishop John Neumann Neumann, C.S.B., has been set definitely for Sunday, June 23. This was announced by Archbishop John Krol of Philadelphia after receipt of the formal document from the Sacred Congregation of Rites in Rome. Bishop Neumann, a 19th century Redemptorist, was a missionary in western New York who became Bishop of Philadelphia in 1852.

◆ SPRINGFIELD, Ill. — The State Senate has voted almost unanimously to limit sharply the new program of tax-supported birth control among public relief recipients. The House is scheduled to act after the Easter recess on the proposal. The program will be stopped at least until then by a Chicago judge.

### Abroad

◆ MUNICH, Germany—Cardinal Franziskus Konig, Archbishop of Vienna who plans to visit Red Bull, Hungary and meet with Cardinal Josef Mindszenty, that nation's Primate, also intends to accept an invitation to go to communist Czechoslovakia in the fall. The Austrian Cardinal added that his trip to Hungary is being made with the consent of the Holy See, but not at its direction.

◆ COLOGNE — The German Episcopate as a body has adopted as its own an earlier statement by a group of bishops condemning a play defaming the memory of Pope Pius XII. The bishops' joint statement lauded "especially shameful" the drama entitled "Der Stellvertreter" (The Vicar), by playwright Rolf Hochhuth. The play, produced in Berlin, depicts Pius XII as a selfish and cowardly politician who remained silent about the fate of the six million Jews Nazi Germany set out to exterminate,

### and thus shares responsibility for their death.

◆ The Catholic Church must determine the effects of the new approach toward it being taken by the communist leadership, according to a prominent theologian. Father Johann Hirschmann, S.J., said in a radio interview here that "the Church thinks it important for her religious and pastoral responsibility to be brought into view, particularly in the field of ecumenism."

◆ MEXICO CITY — Mexico's Bishops have issued a joint pastoral letter announcing the creation of a Mexican National College in Rome. The Bishops lauded the work of the Montezuma Seminary in New Mexico, set up by the U.S. Bishops in 1936 to train priests for Mexico at a time when the Church in that country was suffering persecution, and the Latin American College in Rome. They pointed out that the latter is too small to care for

### seminarians from all Latin American nations.

◆ BERLIN—The Polish parliament heard praise for the forward-looking attitude of Pope John shortly before adjourning its winter session. It was learned here, Jerzy Zawieyski, a deputy who is both a member of the Znak Catholic clergy in parliament and of the national Council of State, told the legislators of Pope John's constant search for peace. Zawieyski was in Rome during the first session of the ecumenical council and had a private audience with the Pope.

◆ GEORGETOWN, British Guiana—The top Christian leaders of British Guiana issued a

joint statement appealing for a "workable agreement" with the government to meet the "rightening picture facing education" here. The Christian Social Council said that the government and the denominational schools must

agree about teacher-appointments if the school problem is to be solved.

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**Reservations chairmen for ACCW parley listed**

Deanery reservations chairmen for the 25th annual convention of the Archdiocesan Council of Catholic Women were announced this week. The parley will be held at the Sheraton-Lincoln Hotel and the Indiana Roof in downtown Indianapolis April 28 and 29.

Following are the names and addresses of the respective chairmen: Bedford Deanery, Miss Esther Downey, Bedford; Terre Haute Deanery, Mrs. Charles F. Gharst, 209 Robinson Dr., Terre Haute; New Albany Deanery, Mrs. Henry A. Mmta, 226 Carter Ave., Clarksville.

**Lawrenceburg Deanery, Mrs. Theodore Schantz, R.R., Guilford, Ind.; Tell City Deanery, Mrs. William Dauby, 1034 12th St., Tell City; North Vernon Deanery, Mrs. Theodore Bierre, 104 Mouser St., Madison.**

**Richmond Deanery, Mrs. Gordon Ralph, 1230 Audubon Rd., New Castle; Indianapolis Deanery, Mrs. Albert J. Long, 3199 Knollton Road, Indianapolis.**

**PROSPECTIVE delegates are asked to place their reservations with their Deanery Reservations chairman as soon as possible. Deadline for reservations is Monday, April 22. Overnight reservations are to be made direct with the Sheraton-Lincoln Hotel.**

The principal speaker at the convention will be Cardinal Joseph E. Ritter, of St. Louis, under whose guidance the Indianapolis Archdiocesan Council of Catholic Women was founded in 1938. The Cardinal will address the luncheon session on Monday at the Indiana Roof.

**ANOTHER NOTED speaker will be Father John J. Considine, M.M., who will address a meeting on Missions at 11:30 a.m. on Monday. Father Leo A. Pignet, director of the Purdue University Newman Center, will be the guest speaker at a 10:30 session on Libraries and Literature.**

Sunday convention activities will include the annual Archdiocesan Board Meeting at 3 p.m. and the Archdiocesan Board Dinner at 6:30 p.m., both in the Sheraton-Lincoln. Our Lady of Vocations Guild will meet at 7:45 p.m. A general reception, hosted by the Indianapolis Deanery, is scheduled for 8:30 p.m.

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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.



**Follow the Pope**

You have to get up early in the morning to keep Pope John in sight. He's away out in front again with his new encyclical on peace.

It's not possible yet, without a complete text, to get the full import of the Holy Father's plan for saving the world from a nuclear holocaust, but it is apparent that he is advocating a stronger and more effective United Nations; he puts his hopes in more and more negotiations between nations and gradual elimination of nuclear weapons; he would seem to want a world court to which all nations would be subject, for he seeks a juridical and political organization of the world community.

Where this is going to leave the ultra-conservative Catholics who still damn the United Nations as the work of the evil and denounce negotiations and disarmament suggestions as Communist plots is something we don't like to think about.

It must be pretty hard to be a defender of the status quo with Pope John refusing to stay put.

**'Shirt' tale**

E. B. White once wrote something to the effect that Americans are always receptive to stories of personal patriotism, but seldom receptive to stories about a country "giving her shirt" for the world.

As one surveys all the commentary concerning the recently-released Clay report on U.S. foreign aid programs of the last two decades, it is obvious that there is, indeed, grumbling.

But Uncle Sam has still managed to retain his shirt, despite \$18 years of soaring expenditures and a figure approaching \$100 billion — distributed from Afghanistan to Zanzibar.

The findings of former General Lucius Clay and his committee are arresting. From the rehabilitation objectives of the summer of 1945 to the Cold War commitments of 1963, America has advanced to the point of playing a significant (if not decisive) role in the military-economic destiny of almost every country on earth. At the present time, we are concentrating 78 cents out of every aid dollar in countries on the edge of the Sino-Soviet. For the freedom and security of the free world (and perhaps of that part of the world in some form of bondage) the Yankee dollar had better continue to come to the rescue.

The specific recommendations and comments of the Clay report are easily available—and worth a look. For our part, we wondered as we turned away from all the statistical graphs just how much recognition the stop-foreign-aid-completely pamphleters deserve.

Foreign aid is expensive but necessary; "one-world" perspective is a reality. The political alignments and power balancing of our time make "Fortress America" an obsolete concept, since sealing off in this century would ultimately mean a disastrous sealing up, too.

Next, we couldn't help being skeptical of the value-given-value-received realism stressed by the Clay committee (composed, in half, of businessmen).

Applying simple standards to the complex affairs of men and nations is often as unwise as it is unprofitable. For example, we may have our doubts about aid to Tito. But in opposing such aid, might we not be overlooking the undeniable advantages to the West of keeping alive the tension between Belgrade and Moscow?

Again, we are somewhat skeptical of the wisdom of the Clay committee's implied suggestion that England and France continue to accept the prime responsibility for helping Africa. The Africans are obviously not happy with what the French are doing, and England seems to have her imperial hands full trying to avoid national bankruptcy. It looks as though the U.S. had better represent the West in Africa before the emerging nations turn elsewhere for aid and solace.

We are fully aware of the difficulties—translated into taxes—which Americans must face in meeting today's and tomorrow's foreign aid obligations. On the other hand, there are goals to be achieved which transcend monetary considerations . . . and diplomacy and politics and arms.

It seems to us that we Americans can't gracefully plead inability to meet our foreign aid obligations as long as we can throw money around for color television, elaborately hi-fi's and backyard swimming pools. Then there's that \$40 million for Cleopatra!

**Easter Greetings . . .**

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

**Feast of joy**

The buoyancy and joy which pervade the Easter liturgy come welling up from the deepest sources of our faith. The Paschal mysteries which we celebrate Holy Saturday night and Easter Sunday morning express the overflowing joy of the Church that Christ our Pasch is immolated and Jesus, going before us, has given us our own pledge of eternal life.

● **QUESTION BOX**

**Did Jesus ever laugh or smile?**

By MSGR. J. D. CONWAY  
Q. Is it true that our Lord never was known to smile or laugh white on earth?

A. The Gospels do not mention any smiles or laughs, but they make little note of any other emotional reactions which we celebrate Holy Saturday night and Easter Sunday morning express the overflowing joy of the Church that Christ our Pasch is immolated and Jesus, going before us, has given us our own pledge of eternal life.

Presumably Jesus suffered agonies of pain, loneliness and misery during His Passion; but no Evangelist mentions it. They merely tell the facts. Even His words, "I thirst" are narrated casually. Our only explicit hint of pain is that He "cried out with a loud voice" as He was dying. Of course, His own desperate words tell us much: "My God, My God, why hast thou forsaken me?"

The only exception is in the story of the agony in Gethsemane. Here the Evangelists note that Jesus was "agitated and exceedingly troubled" (Matthew), "began to feel dread and to be exceedingly troubled" (Mark). But St. Luke draws no conclusions, he simply narrates the fact that "His sweat became as drops of blood running down upon the ground."

On one occasion prior to the Passion, St. John mentions that Jesus "groaned in spirit and was troubled." It was when Mary and her friends came to Him weeping about the death of Lazarus: "And Jesus wept." (John 11, 33-35).

Since the Evangelists are so calmly factual, we can only surmise His sense of humor, His smiles and His laughter. The human nature of Jesus was complete and perfect; and surely a sense of humor is indispensable to human perfection.

Jesus would hardly have been a normal baby if He had not smiled and laughed, for His mother and St. Joseph, often; when old Simon took Him in his arms in the temple, and when the Magi brought Him their gifts.

I would suspect a certain inward smile when He saw the devil working so hard at the frustrating task of tempting Him.

He must have had a smile of pleasure for the contrition who expressed great faith, and for Peter's momentary when she got up from her bed of sickness and began to walk on Him.

I can readily imagine a smile of amusement at the terror of His disciples during the storm on the lake; and He could hardly have kept from laughing when Peter started sinking while walking on the water.

Can you imagine His failure to smile at the little girl-by-daughter of a ruler of the synagogue—whom He took by the hand and brought back to life?

In the desert, when He multiplied the loaves and fishes that all might eat and be satisfied, He must have had a smile of friendliness for them.

Surely He was not frowning when He praised the Chanaanite woman for her great faith, and healed her daughter.

What sort of expression do you suppose He turned on all those dumb, blind, lame and maimed He cured when they were placed at His feet?

He must have given some sign of pleasure when Peter expressed his great faith at Caesarea Philippi.

There was surely no grimace at the moment of Transfiguration.

He must have been amused when He sent Simon off to the sea to catch a fish and extract the coin of tribute from its mouth.

Did He have no smile for the little children who came to Him that He might lay hands on them and pray for them?

I suspect a smile of tolerance for that mother of the sons of Zebedee who asked favored places for her sons in the Kingdom.

Surely He would have smiled at the crowds which greeted Him with palms on His triumphal entry into Jerusalem.

Do you think He frowned at the sinful woman who anointed His feet in the home of Simon the Pharisee, or at Mary the sister of Lazarus who performed similar service for Him at Bethany?

There must have been some amusement when He told the Samaritan woman—five times divorced—that she should go and fetch her husband.

And His sweet smile must have been hearty when He looked up at little Zaccheus perched on the limb of a tree.

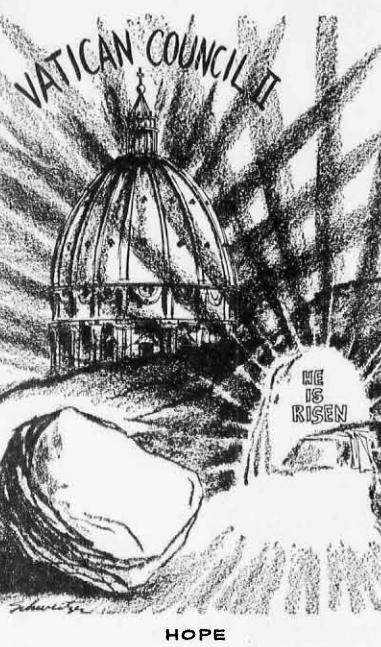
There may have been a smile of living resignation for His mother when she paid no attention to His protests at Cana, but simply told the waiters to "do whatever He tells you." And there may even have been a smile of sad affection as He gave her to John's care on Calvary.

He must have had a smile for that sick old man at the pool of Bethesda, as He watched him walking away carrying his pallet on the Sabbath, while the Pharisees.

And what do you suppose was His reaction to the strange and happy sight of Lazarus coming out of his tomb, trailing clouds?

Q. Please print this soon. Can old people fast 65 eat meat more than once a day during Lent?  
A. Yes, and even young people of 59 may enjoy the same privilege.

Easter is the feast of Christian optimism. Just as the staid Latin liturgy pulls out the stops on this Sunday and acts a little more like her exuberant Oriental sisters, so the Christian who really lives the life of the Church will rejoice that he lives in a world which has been redeemed. Despite the failure to halt the nuclear arms race, despite poverty that is even inhuman, despite malice and deceit, we live in a world consecrated by the blood of Jesus and marked by the footsteps of His glorified, risen body.



**HOPE SOCIAL REFORM**

**Dialogue as it should be 'spoke'**

By WILLIAM J. SMITH, S.J.  
The Place: Anywhere in America.  
The Cast: Two characters—Phoogy and Zooney.  
Type of Character: Adult or adolescent—it's immaterial.  
Male or female—irrelevant.  
High-brow or low-brow: Makes no difference.

Phoogy: "Boy, what a beautiful day! I hope it's like this again tomorrow."  
Zooney: "What are you, a liberal or something?"  
Phoogy: "What 'ya means?"  
Zooney: "Ain't one nice day at a time good enough for you? Do you have to talk about two nice days?"  
Phoogy: "That makes me a liberal?"  
Zooney: "Sure it does. You want more nice days than I do, don't ye? That's what a liberal is. Always wants more than what I want."  
Phoogy: "You're nuts. A liberal is a guy who always wants to change what you have. If it's raining, he wants the sun to shine. If the sun is shining, he wants it to rain."  
Zooney: "I'd rather be a conservative. He doesn't care what kind of weather you have, just as long as you have weather."  
Phoogy: "You mean that a conservative is a fellow who just wants everything 'to stay put' regardless?"  
Zooney: "Between you and me, I don't know what either of those words—liberal or conservative—really mean."  
Phoogy: "What the words mean has nothing to do with it. They are just labels to slap on another guy when you get into an argument with him. Each word means what you want it to mean."  
Zooney: "I don't get that, either."  
Phoogy: "Well, like for instance, you're a Catholic and you like the way things are and you don't want to have anything changed. You don't want to be disturbed, and then some other fellow comes along and says 'they oughta have the Mass in English or at least parts of it so we can know what it's all about.' You just boiler at the fellow. 'What are you, a liberal?' 'That's supposed to stop it.'"  
Zooney: "Does that make a fellow liberal just because somebody calls him one?"  
Phoogy: "All I know is what I read in the newspapers and in the Letters to the Editor. Most of the arguments about this kind of thing don't seem to make any more sense than that."

Phoogy: "Who, me?"  
Zooney: "Yeah, but if Catholics are going to get into arguments like that, why don't they just quote the Pope? Then you can be sure you're on the right side."  
Phoogy: "Like for instance?"  
Zooney: "Like what I was reading in a Catholic paper a couple of Sundays ago. One fellow wrote something about taking a broader interpretation of some come back fact! 'It's Liberalism! It's Liberalism!' he argued. Boy, you could almost hear the thing shouting right out from the printed page at you. And he slapped him down right away with a quotation from Pope Pius XI. Here's what the clipping says. 'It's the duty of our pastoral office to warn these men of the grave danger which threatens. We should bear in mind that the parent of this cultural Socialism was Liberalism and its offspring will be Bolshevism.'"  
Phoogy: "Did you fall for that?"  
Zooney: "Fall for it? Didn't the Pope say it? I don't know what it's all about—but you can see he snacks Liberalism around."  
Phoogy: "So what?"  
Zooney: "So—if you want to floor a fellow who disagrees with you, you shout 'Liberalism!' and then say that's what the Pope says and you got him."  
Phoogy: "You're pretty dumb, Zooney, but you know what I think. You taught me something."  
Zooney: "Maybe it would be a good idea if they took those two words right out of the dictionary and nobody ever used them again."  
Phoogy: "I think I agree with you, Zooney. So that means, I guess, that maybe I'm not a liberal."  
Zooney: "All I know is that 'baloney' is 'baloney' no matter how thin you slice it."  
Phoogy: "What do you mean by the word 'baloney'?"  
Zooney: "Aw, let's get a beer and call it a day."

Easter gives us a lec. to form our thinking in a truly Christian way. It not only reminds us that we are destined for eternal life, but it reminds us of the meaning of Christ for this earth which will pass away. It does not lead us to ignore the mundane and material, but to consecrate it, as Christ consecrated the flesh by His resurrection. It leads us to have a tremendous awe for human life and the human body, which Jesus made respectful on Easter morning. It leads us to strive against all obstacles, and our own apathy, to champion human dignity.

● **CONTROVERSY**  
**NCWC editor raps columnist**

Editor's Note—This space in last week's Criterion carried a column by Gerard Sherry, editor of the Georgia Bulletin, in which he was criticized by the NCWC News Service for his handling of publicity on the recent Catholic University ban on four prospective speakers for a student lecture series. The following letter, which was addressed to Mr. Sherry by an NC editor in reply to charges made by Mr. Sherry in his column.

Mr. Gerard E. Sherry, Mar. Editor The GEORGIA BULLETIN P.O. Box 11667, Northside Station Atlanta 5, Georgia  
Dear Mr. Sherry:  
My attention has been called to your "Reapings at Random" column which deals with the N.C.W.C. News Service handling of the Catholic University controversy.

I find no fault with an editor commenting forthrightly on various topics, including the N.C.W.C. News Service. But I should hope that the comments would show a respect for truth and accuracy.

I object to your gross distortion of telephone remarks attributed to me in your column. There is the possibility that because it was a long-distance call you had difficulty understanding me. But I cannot see how even a bad telephone connection could get my remarks so horribly twisted.

Your column says: "The NC editor said he did not know what they could do, seeing as the public relations girl at Catholic U. was on vacation."  
I said no such thing.

My remarks were these: I said I had assigned a man to check into the report that four priests were "banned" from speaking at the Catholic University. I said I did not know, at the moment, what he would come up with because he had not completed his investigations.

I most definitely did not say that the absence of the Catholic University public relations official prevented us from handling the story. In fact, we provided a release on the controversy in her absence.

For the record, there is also a serious wrenching of the truth in your assertion that "the N.C.W.C. News Service remained silent" on the Catholic University affair.

You say the "banning" by the Catholic University of the four theologians "broke into the public forum" on January 15 when the student newspaper printed a story dealing with it.

However, this development was not brought to the attention of NC until Friday, February 15, a day for which the NC can hardly be blamed. We do not have a program of combing through the student publications of the hundreds of colleges and universities in this country because we judge this would be time-consuming, highly expensive and generally unproductive of any leads.

We depend for tips on college and university news of national interest principally on the college public relations officials, the local press, both Catholic and non-Catholic, our local representative, and interested parties. In this particular case, none of these traditional sources alerted us.

We first found out about the "ban" on Friday, February 15, when we saw a story on the front page of the February 14 issue of the Daventon diocesan paper. We went to work making investigations on the story immediately and had put together a release for the Catholic papers by late afternoon of the same day.

Since we close our service at 3:00 p.m., the release was too late to be issued that afternoon. However, it was included in our service of the following day, Saturday, February 16.

It should be pointed out, in addition, that no news agency or daily paper printed anything on the Catholic University affair before the N.C.W.C. News Service. Apparently the "public forum" your column mentions was so restricted that none of these agencies or papers were aware of it before the NC News Service issued a release.

In view of these circumstances, your charge that the NC News Service "remained silent" betrays itself as an ugly distortion, either purposeful or due to an ignorance of the facts. If based on ignorance, research that should precede responsible commentary in a syndicated column.

Sincerely,  
Elmer von Feldt,  
News Editor  
N.C.W.C. News Service  
Washington, D.C.

(Question Box Continued)

Q. A Protestant friend told me that a Catholic had had a vision of the letters IHS on the priest's vestments means "I have suffered." I think this information is wrong.  
A. You are right. These letters were originally Greek. I is Iota, which the Greeks used for J as well as I. H is eta, the long E of Greek. And S is sigma, the same as the English S. Put them all together and you have IHS—an abbreviation of the name of Jesus.

Q. Some days I start my rosary and get only a decade or two said. On the following day should I finish the rosary or start anew?  
A. Start anew.





THE YARDSTICK

Unconscious Marxists?

By MSGR. GEORGE HIGGINS

Professor Russell Kirk, a regular columnist for the National Review and the author of several books and articles on the philosophy of "Conservatism," is deeply concerned about the allegedly widespread "innocence" of both Protestant and Catholic clergy in matters of political and economic life.



recent social encyclicals. In the encyclical "Quadragesimo Anno" we find Pope Pius XI saying—almost 32 years ago—that "All those who are candidates for the Church's ministry must be prepared . . . by an intense study of the social question."

essence of charity lies in its voluntary character" and that "justice consists in giving each man the things that are his due."

What Kirk is really saying here is that too many clergymen—in his opinion—are committed to the philosophy of "collective charity" and to a class-conscious and confiscatory concept of progressive taxation.

"Collective charity, through the agency of the state—and especially through the agency of a remote centralized state," he maintains, "is both less kind and less virtuous than personal giving. And if this collective charity degenerates into mere taxation of the prosperous for the benefit of the less wealthy, through the votes of the benefiting crowd—why it ceases to be charity and becomes first cousin to theft."

In rounding out his indictment of those anonymous "clergymen whose notion of justice cannot be distinguished from that of Marx," Professor Kirk asks how many of them have ever read any serious works that relate Christian doctrine to our present discontents.

This question cannot be answered statistically. But these clergymen who have a nodding acquaintance with the social encyclicals will not have to be told that Kirk's social philosophy is at odds with Catholic social theory on the role of the state in economic life.

On the particular point under discussion, Catholic social theory has called "collective charity" in the form of social welfare legislation financed by progressive taxation is not only legitimate but may be absolutely necessary as the only realistic means of solving the problem of poverty.

Many pertinent texts could be cited in support of this conclusion, but a single quotation from "Mater et Magistra" will suffice: "The social security and welfare insurance can help appreciably in distributing national income among the citizens according to justice and equity, these systems can be regarded as means whereby imbalances among various classes of citizens are reduced."

If I understand Professor Kirk's philosophy of government correctly, he would logically be compelled to conclude that those clergymen who go along with "Mater et Magistra's" forthright defense of collective charity are "unconscious Marxists."

It is not hard to suggest that Kirk may live to rue the day that he challenged American seminaries to get on the ball and start teaching a regular course on "Poverty, Charity, and Justice."

At least in Catholic seminaries the graduates of such a course could be counted upon, I would hope, to support any number of economic reforms which would not do the Professor's liking.

Racial relations group appointed

WASHINGTON—A 21-member committee of clergy and laity was set up for improvement of racial relations in the Washington diocese has been appointed by Washington's Archbishop Patrick A. Healey.

The Archbishop also scheduled a series of seminars on racial relations to be held during May for the parish clergy of the archdiocese.

Catholic-Jewish 'dialogue' urged

ROME—Cardinal Eugenio Tisserant, dean of the Sacred College of Cardinals, expressed hope here that the Second Vatican Council will demonstrate the Church's "brotherly affection" for Jews.



PLAN EASTER CARD PARTY—The annual Easter Card Party of St. Philip Neri parish Council of Catholic Women will be held in the parish hall on Wednesday, April 17, at 1:30 and 8 p.m. Luncheon will be served between sessions. All games will be played and attendance prizes will be awarded. Mrs. Harold Breton, secretary, is at the top left, Mrs. Robert Walker, president, is at the top right, Mrs. Eugene Sonderman, ticket chairman, is at the bottom left, and Mrs. Edna Walker, secretary, is at the bottom right.

'Religion in action' urged to fight bias

MIAMI, Fla.—A leader in interracial justice work called here for religious attitudes to be transformed into action against racial discrimination.

Father John F. Cronin, S.S., assistant director of the Social Action Department, National Catholic Welfare Conference, said that good wishes are not enough to combat the evils resulting from segregation.

"We MUST NOT merely wish good to be," he stated. "We must be prepared to act in a concrete and effective manner to remedy evils caused by racial segregation."

Lay board to aid bishop

HAARLEM, The Netherlands—Bishop Jan van Dudenward of Haarlem has appointed a council of six laymen and one priest to assist him in all matters of diocesan government.

It is believed here to be the first such council in Europe, but similar bodies exist in the U.S. and Canada.

The Bishop said the council will be part of his diocesan secretariat and will have its headquarters in his office to facilitate direct contact between him and its members.

Members are experts in various fields such as government, business, sociology and economics. His president is W. J. L. Merckx, a member of the governing body of North Holland province.

Bishop van Dudenward said the council's job is to advise him on general matters concerning diocesan government. It is free to give advice even when not asked for it.

LOURDES VISITORS

LOURDES—Some 2,611,000 pilgrims visited this shrine of the Blessed Virgin during 1962, it has been officially announced here.

TURN to ST. JUDE

St. Jude Solemn Novena APRIL 20 to 28, 1963

A GIFT WILL BE SENT TO THOSE TAKING PART IN THE SOLEMN NOVENA

MARK PETITIONS, FILL IN, CLIP AND MAIL

WHAT OF THE DAY

Educational revolution

By REV. JOHN DORAN

Since reformations always have a better chance of success when they begin from within, one takes a particular interest in internal revolutions. One of these is in the field of education.

hand, have a strong following from the many who have longed to see teachers given a greater opportunity to enlarge the scope of their learning during their years of undergraduate college, and to open many doors for themselves toward being highly educated persons.

should be, one would think, a person whose own love of learning would make them want to be as well-educated a person as their opportunities will allow.



HATS, HATS, HATS—The Christian Mothers of Christ the King parish, Indianapolis, will sponsor a Style Show and Brunch at 10 a.m., Wednesday, April 17, in the Pius X Council, Knights of Columbus, hall, 71st and Keystone Ave. Members of the parish will model the fashions, which will include a bridal finale. Displaying a few hats above are, from left: Mrs. Robert S. Emminger, Mrs. James D. Keckley and Mrs. Joseph J. Cannon.

2313 W. WASH. ST. ME. 2-9352 USHER Funeral Home, Inc. Anna C. Usher Wm. A. Usher Frank E. Johns

A HAPPY EASTER TO YOU!

Easter—the "where our Lord Jesus" comes from, meaning "Season of the Rising Sun." This Feast of New Life, celebrated in pre-Christian times, to us signifies the new life of the Risen Christ.

But the villagers of REMAYE in the Marouite diocese of THIPOLIS, Lebanon, don't even have a church in which to celebrate Easter. 400 hard-working farmers a few years ago began to build one, but only have only been able to raise the walls of ST. SIMON'S, \$2,000 worth of this building, which lacks roof, floor, inside plastering and furniture. Won't you help?

Austrian country folk used to have a lovely custom. Any stranger might enter their home on Easter Day, receive a royal welcome, partake of the Easter Feast. You can welcome a STRANGER to your table by sending a \$10 FOOD PACK-AGE to a Palestine Refugee family, enough to help them a month.

Sole blessing of special food was always observed in Eastern Europe. Sometimes the festive dishes were piled on huge tables outside the church and blessed with great solemnity by the priests after the Easter Liturgy.

By educating a seminarian or training a sister-to you can bring a great blessing to those in missionary lands. SEBASTIAN, a young man, and NATIUS THALAKOTTOOR are two students for the priesthood in Mangalore, India. They need \$100 a year for six years each. Or you could help to pay the expenses of a novice, either SISTER MARIE AMINA or SISTER MARIE SARA of the Daughters of Mary Immaculate in IRAQI. \$150 a year for two years is needed for each novice.

The Lamb, symbol of Christ, is always connected with Easter. The Italians bake wonderful lamb-shaped cakes, white-frosted, as a table centerpiece. Christ, the Lamb of God, is offered up daily by our 15,000 missionary priests. Your MASS OFFERINGS are often their only support.

Eggs for Easter go back many years. The egg, symbol of life, also represents the lamb from which Christ rose. Slavic people make beautiful designs on them with wax and colored paints, masterpieces requiring hours of painstaking work. We will send a lovely EASTER GIFT CARD to someone in whose name you wish to make a gift. STRIKINGLY ELEGANT use to help where help is most needed.

Rhitha were believed by our ancestors to have unusual powers. They were supposed never to close their eyes or sleep, day or night. Later the Easter Bunny became the legendary producer of colored eggs for children.

In some part of the 18 countries in the Near and Far East, it is always day and our priests, brothers and sisters are awake to serve the poor, the lepers, the orphans, old folks, and to administer the sacraments. You can participate in their work and grace by joining our association.

Single membership: \$1 a year. Family membership: \$5 a year. Single life membership: \$20. Family life membership: \$100. Dear Monsignor: Enclosed find \_\_\_\_\_ for \_\_\_\_\_ Name \_\_\_\_\_ Street \_\_\_\_\_ Zone \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

Near East Missions FRANCIS CARDINAL SPELLMAN, President Magr. Joseph T. Ryan, Mar'i Sec'y. CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. of 46th St. New York 17, N. Y.

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EAT and ENJOY IT!

Guaranteed Anti-Acid Throck's R-6000 Formula

Guaranteed Anti-Acid Throck's R-6000 Formula

EASTER

wouldn't be EASTER without the joyous note of FLOWERS from the Church of your East-Easter Party.

NAMED TO MISSIONS COLOGNE, Germany—Cardinal Joseph Frings, Archbishop of Cologne, has sent 16 craftsmen and engineers for a three-year stint into less developed countries.

YOUR HOLY WEEK SERVICES DOWNTOWN AT ST. MARY'S

GOOD FRIDAY, APRIL 12—Way of the Cross and Liturgical Services from 12 noon to 3 p.m. Confessions from 12 noon to 4 p.m.; 5 to 6 p.m.; 8 to 9 p.m. Way of the Cross at 5:30 p.m. Holy Communion during Liturgical Service only (at about 2:30 p.m.).

HOLY SATURDAY, APRIL 13—Confessions—2 to 6 p.m.; 7:15 to 9:15 p.m. NO SERVICES TILL 10:30 P.M., THE EASTER VIGIL SERVICES. Holy Communion during the 10:30 p.m. Mass ONLY.

RESURRECTION DAY, APRIL 14—Masses at 6, 8, 9:30, and 11 a.m. Confessions before and during the Masses at 8, 9:30, and 11. All-Afternoon Adoration. Easter Devotions at 5:30 p.m.



Edited by the Cleric Seminarians of West Baden College

Blendship

By GENE D. PHILLIPS, S.J.
"Friendship! Friendship! What a perfect blendship!
When other friendships have been forgot..."

If someone really likes another, it is a pleasure to be in his company, to be of one mind with him, to do the things that he likes to do...

Announce winners of CYO Play Contest

St. Patrick's, Indianapolis, took top honors in the Comedy Division of the annual Junior CYO One-Act Play Contest...
St. Patrick's secured their triumph with both Thornton's "The Ghost Story" and Michael Kessler, who played the lead role...

Marian College lists scholarship recipients

Forty-seven full and partial scholarships have been awarded to high school seniors by Marian College. The list includes 18 honor scholarships, valued at \$2,200 for four years...
Blazie, parish: Judith Brand, Ann Greenwell, Carole Flays, endowed; Barbara Roth, parish: Ann Willminger, honor.

Parish scouts set benefit fish fry

INDIANAPOLIS—The fish and tenderloin will be featured at the first fish fry sponsored by the Boy Scout Troop No. 402 and Cub Pack No. 402 in Assumption school hall, 1105 S. Blaine Ave., on Friday, April 19. Serving is from 4 p.m. to 9 p.m. Also on the menu will be french fries, baked beans, slaw and home baked cakes and pies...

NEW BREBEUF COACH—John M. Mate Jr., was recently named head basketball coach, assistant football coach and baseball coach at Brebeuf Preparatory School, Indianapolis. In addition he will teach physical education and English. He is presently on the coaching staff at Sacred Heart Central High School.

Final plans listed for CYO parley

A record attendance of more than 700 is expected at the annual Archdiocesan Junior CYO Convention, set for April 19, 20 and 21 at Secunia Memorial High School, Indianapolis.
Principal speakers will include Charles H. Keating, of Cincinnati, National Chairman for the Chicago for Decent Literature, who will give the keynote address on Friday evening, and Father John LaBauve, S.V.D., missionary now working in the Archdiocese, who will speak at the Sunday Communion Breakfast.

PANEL discussions on Saturday and Sunday will cover such diverse subjects as "The Teen-Ager and Boredom," "The Dating Pattern," "How Your Dough Should Go," "To Love or Not to Love," and "The High School Drinking Problem." Priest moderators and student panels from several parish units will lead the discussions.

The election of officers will be held Sunday afternoon prior to the closing banquet slated for 4:30 p.m. The presentation of the Roster Graham Awards to the outstanding boy and girl CYO'er in the Archdiocese will be a feature of the banquet.

DEADLINE for the receipt of reservations as well as housing requisitions is Monday noon, April 15, CYO officials have indicated. The \$5.50 advance registration fee covers refreshments at the mixer and dance and three meals during the convention, including the closing banquet. Late registrants will be charged \$8.50.

Plan 'sing-a-long' for CYO Songfest

A sing-a-long session, in which the audience will be asked to participate, will be a feature of this year's annual CYO Songfest, slated for 3 p.m., Sunday, April 28, at the Butler Fieldhouse, Indianapolis.

Such all-time favorites as "Back Home Again in Indiana" and "Don't Fence Me In" will be features of the sing-a-long, which will be led by the 6,500-voice Children's Chorus.

For the first time this year, four Junior CYO Girls' Glee Clubs will join with the St. Cecilia Women's Choir of St. Joan of Arc parish in the adult choral presentations. The Glee Clubs are from St. Catherine's, Holy Name, Little Flower and St. Mark's parish.

Edward J. Dowd is again serving as Songfest general chairman. Assistant chairman is John Gerlach.



TOURNEY ALL-STARS—Although the basketball season is over, here are a group of lads who deserve recognition. The five shown above, plus Charles Kahrer of Holy Cross, were named "all-stars" at the Little Flower "87" invitational Tourney held at the season's end. From left are: Jim Conroy, St. Philip Nerz; Joe Daeger, St. Mark; Jim Armour, Holy Spirit; Mike Husar and Mike Dunn, both of Little Flower. The tourney was won by the host school. (Staff photo)

We're sorry

The names of two youngsters were omitted from the cutlines carried in last week's issue identifying the medalists in the recent CYO Piano Contest at Cathedral High School. They are the two Class C winners: Karen Clouser, of St. Andrew's, and Mark McCormick, of St. Thomas Aquinas. We regret the unintentional omission.

Cy Cipher

JUNIOR CYO KICKBALL—The Indianapolis Deany Spring Junior CYO Kickball League opens its season on April 17, with 30 teams competing in three divisions. The nine-game season extends through May 19th.

CADET CYO KICKBALL—A meeting of coaches for the Indianapolis Deany Spring Cadet CYO Kickball League will be held at 7:30 p.m. on Wednesday, April 17, in the CYO Office. The league opens on April 22. Coaches are especially urged to attend for a discussion of rule changes. Junior Kickball coaches are welcome to attend.

Basketball dinner

COACH LLOYD (Barney) Scott of the Seymour High School Owls will be the guest speaker at the annual Basketball Dinner for the St. Ambrose grade school teams on Tuesday evening, April 16, at the Colony Club Restaurant. Ted Slatters coached the teams, which were sponsored by the Knights of Columbus.

Senior CYO Dance

INDIANAPOLIS—The Eastside Senior CYO will present a "Spring Blast Off" dance on Friday, April 19, at Little Flower Hall, 4720 E. 12th St. Dancing will be from 8 to 12 midnight. Members of the 1963 high school senior class are invited to attend. There is no admission charge.



IN CHATARD BIOLOGY LAB—Ed Daugherty, left, sophomore at Chatard High School, Indianapolis, explains the intricacies of the human ear to his brother Joe, who plans to enroll in the freshman class next fall. The model of the ear is one of several visual aids used in the well-equipped biology lab. (Staff photo)

St. Simon's wins bowling trophy

St. Simon's parish won the team trophy in the Indianapolis Holy Name Bowling Tournament with a score of 2108 pins with handicap. Se. Mark's finished second, only seven pins behind the winners.

Ralph Yates, St. Mark's, was the singles leader with a handicap score of 891. The doubles crown went to Fred Kheggen and Charles Coltron, of St. James, with a handicap total of 1308.

John Mercurio had 646 to lead the singles actual category. Paul Fangman and George Faenzi, St. Simon's, topped 1197 pins to lead in the doubles actual department.

Vacation religion classes scheduled

BERCH GROVE, Ind.—Vacation religious instruction courses for public school pupils in seven Archdiocesan parishes have been announced here by Mother Mary Robert, O.S.B., of Our Lady of Grace Convent.
Twenty-one Benedictine Sisters will conduct classes during the first two weeks of June for about 500 youngsters in the following parishes: St. Augustine, Leopold; Holy Cross, St. Croix; St. Mary,

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IN THE WHOLE CHRIST

# THE INCARNATION

For in him dwelleth all the fullness of the Godhead corporeally. And you are filled in him, who is the head of all principality and power. (Col. II 9)

By ABP. EMILE GUERRY

### He is the Son of God

Who, then, is this infant who is born in a miserable stable in Bethlehem, His parents being two of the unknown poor who have been turned away from the inns of the town? In face of such complete destitution, is it not desirable to meditate on the greatness of this Child and to regard Him as the Head of humanity? How is the Mystery of the Incarnation in itself a foundation of the universal sovereignty of Christ?

But, from another viewpoint, the Incarnation is the mystery of the magnificence of Christ—the magnificence that is His in the hypostatic union.

As God, Christ is the Son of the Father, the Divine Word equal to the Father, possessing the same Divine Nature which the Father communicates to Him entirely from all eternity. Christ has the same perfect nature as the Father, the same power, and therefore the same Creator's authority over all creatures.

Furthermore, as Man, Christ is the true Son of God, the Only Son of the Father, in His human nature; since filiation is predicated of the person and not of the nature. While He is truly Man, Christ is no other than the very Person of the Word subsisting in human nature, and He is the Son of God, through the hypostatic union. Herein is His true glory, coming to Him from His Divine Generation in the bosom of the Father.

Jesus, therefore, while truly Man, has the right to receive all that is due to Him as Son of God and that is not incompatible with His human nature. Consequently, Jesus, as Man—but because He is also the Son of God—has the right to be adored with that adoration which is reserved to God alone. He has also the right to possess sovereign authority over all creatures.

This is, however, in no way incompatible with his human nature, but, on the contrary, is in perfect harmony with it. For the Sacred Humanity of Christ has been raised to the unique splendor of being the Humanity of the Son and of being assumed by no less a Person than the Son of the Father. This Sacred Humanity possesses, therefore, the fullness of grace, of holiness, of beauty, and of many other titles to our admiration and our loving obedience; and therefore this Sacred Humanity has the right to possess a total sovereignty over all creatures.

### Christ sums up all humanity in Himself

Is the Incarnation merely the coming among men of one who is another man, but who is a Man-God, destined to live a very short life in an obscure part of the world? This man, since He is the Son of God, will undoubtedly live an exemplary life; He will be the model of His brethren. Then, by His actions, His sufferings and His sacrifices, He will be the Savior. But all this comes within the pattern of redemption.

Apart from all the meritorious efficacy of His human actions, the Word, in taking flesh, Himself assumed the essence of human nature in its depths and in its universality.

Christ is indeed a man, similar to other men, truly and fully man. He has assumed human nature in its totality, in its truth, in its soul which is truly His; a consciousness, intelligence and will, that are truly His.

And yet, this man is not as all the others. Since, as Man-God, He contains and sums up all humanity in Himself, He cannot be bracketed with other men. The unity of the whole human race is henceforth realized in Him, in a transcendent plane.

Adam, our first, founded the natural unity of the human race, since this unity derives from the first man. It is precisely because man already formed one whole by the unity of nature, that Christ could incorporate them in a Body which He would animate with His Holy Spirit, a Body, of which He would be the Head. Christ is the second Adam, who contains the new, regenerated humanity.

But how is this so?

People live side by side, and communicate among themselves through knowledge and love. Each, however, has his own personality, which sets him apart from the others even while incorporating him in them. Each person has his own particular traits and limitations. Human nature is individualized by the human personality in each of us—this "I," this "ego," which distinguishes each of us from all the others.

In Christ, these limits, these particular traits, these oppositions, do not exist; because in Him human nature is not individualized by a human person. With Him, human nature has not its own special personality; but, from the first instant of conception, it has the Personality of the Word. When Jesus says: "I—that 'I' refers to the Divine Word Himself, since Jesus has a Divine Personality. And (Continued on page 8)

## WORKING TO BEAT HELL

# Intolerance at Ole Miss

By JOSEPH McGINN, S.J.

It's fairly easy to predict the kind of mail which invariably follows a certain type of article. Sometimes it's someone agreeing with the article and often enough a letter will come from someone who has encountered some sad exception to what you say and who therefore figures that you are universally wrong.

It's almost certain, then, that last week's column on the honesty and fairness of our youth, with its tone have brought some letters pointing out instances where teen-aged boys were dishonest, and downright gangsterish.

Undoubtedly, too, there will be the letter telling me that Christ is talking only about chronological age or using some frothy figure of speech when He said, "What you did to one of these, the least of my brethren, you did to Me." The conclusion would be that teen-agers who oppose segregation are not, in any sense, and contrary to Christian teaching, are simply not bright enough to understand the situation, the full depth of meaning in "our way of life," for instance.

Above all, I expect a letter or two pointing out that if young people are so evil, innately, fair, they haven't been showing it, well at a campus affectionately known as Ole Miss.

And unfortunately, such letters as the latter will have a grain of truth in them. No one can deny that the tactics of the Ole Miss students who delighted in such boyish shows of red-blooded Americanism as mass heckling of one defenseless little man, such as the Ole Miss football yell along with their heckling to show their school spirit; the jeers and catcalls and insults in and out of the cafeteria where Mr. Meredith once tried to live as any other human being; the very funny humor and the liberal use of the word "Nigger," showing all the raw courage of any senseless mob man; He has assumed human nature in its totality, in its truth, in its soul which is truly His; a consciousness, intelligence and will, that are truly His.

Yes, you wonder all right why you read this column. Well, you wonder where all this vaunted fairness of youth was hiding, and where were all the recent, brave, honest, fair young people?

Briefly, there are a few good answers to these good questions: (1) We still have no idea of the feelings of the majority of Ole Miss students, though, as usual, we have excellent evidence of the feelings of the loudmouths. (2) Students on Ole Miss campus and organizations of young people give us a more genuine picture of youth's feelings than we could get from Ole Miss students, for the people concerned here are not teenagers. In fact, many of the agitators were not even college students. And all you really need to treat a parrot is loudness and repetition. The example of the adults



around Ole Miss is appalling, beginning with a sanctimonious Governor, piously stirring up hatred and then protesting (much like the villain-of-the-week in the wrestling arena) that he doesn't use violence. Then there were the intellectual giants who floated in from other villages to see that violence was stirred up, but we didn't hear much of them.

It may be that the majority of University authorities and faculty wanted to take some positive step to see that right prevailed, but we didn't hear much of them. Nor did we see any denial of the press statement of Mr. John D. Williams, Chancellor of the University, that the University had lived up to both the letter and the spirit of the court order requiring Mr. Meredith's attendance at Ole Miss. In this case, the court order must have demanded, in letter and spirit, that one of its students be heckled and tormented and even threatened to the point of requiring federal marshals at his side at every moment.

It's true that you can't blame adults, "except in a very limited degree," because young people did have intellect and free will of their own, and the fact is that some of them did follow the lead of the mouths and the little men trying to forget their own inferiority, or building their political future on

hatred. But one mitigating fact is that youth is still young and can be expected to follow example, good or bad, especially when it is so loud and persistent that it seems universal.

Note the contrast at a neighboring University, Clemson. Note the difference at New Orleans' Loyola which has been integrated for years, and at Tulane, universities where there were no infantile howls of anguish at this long overdue recognition of the rights of another human being.

These universities give a far more accurate picture of youth than do the vocal few at Ole Miss. Of course, the latter could claim that they are simply brighter than these peace-loving inventors.

But so far they haven't proven it.

Undoubtedly, the vast majority of students and faculty at Ole Miss must be commonly exempted from the University, and perhaps of their own passivity.

Not too long ago, in fact, a gentleman whose job is recruiting students to teach in Africa, was telling me that most of the people coming from the south, "because the kids are trying to make some reputation for the obvious injustice to do. They feel helpless to do anything about the situation at home because of the

adults' loud and irrational, often hysterical, example."

No, the public example of Ole Miss doesn't show the mind of the majority of youth, much less of teen-agers. All we have here is the ugly picture of the loudest segment of the State and of the University. The real youth of Mississippi is still to be heard from.

It's true that most of you young people tend to go your own quiet way, living according to your principles and staying out of trouble. And yet, in this matter, there are times when this isn't enough. Someone has to show his principles. Someone has to lead, because with no leader all the followers only remain covering in the background.

The badge of "Nigger-Lover" should be worn as proudly, especially when it is an epithet only an ignorant loudmouth would make use of anyhow, and any seeming insult coming from that type is a compliment.

Above all, you have to look on people as the images of God. And this is much more a matter of faith than of what they look. You have to take Christ's words literally. "What you did to one of

(Continued on page 8)

### FAMILY CLINIC

## Asks for clarification of Biblical quotation

By JOHN L. THOMAS, S.J.

In one of your recent columns you used the words of Sacred Scripture which I must confess I have not understood. It runs, "He who hates his life, loses it; and he who hates his life in this world, keeps it unto life everlasting." I was troubled by the word "not life"—not life. Since it is sometimes stated that the natural life contains the basic law of Christian love, I would like to know how it applies to married love.

He must participate in both, and both make his demands upon him, yet since the life of grace is more important—for it is already the beginning of eternal life through union with God—its demands must be given precedence over the natural life. One must "hate his life in this world," that is give it second place or secondary value.

Hence, the contrast is between love in this world and love everlasting; both are good, but because fallen human nature is prone to become too much attached to the present and immediate, the Christian must learn to "hate" (detachment) if he would keep his loves properly ordered and gain eternal life.

Yet there is more to our Lord's saying than the contrast between love in this world and love everlasting. He is stating the basic law of love and His nor necessarily applies to married love. For married love must follow the law of all loving; indeed, it must be seen as an explicit love-contradiction. If we understand the law in its fullness, we will see that the central evil our Lord was exposing is selfishness—the grain of dust which our Lord found only if it dies to itself; one who loves his life, is the selfish person, not the one who really lives, either in the present life or in eternity.

In this connection, we must recall that man is made of love. The essence of the Gospel message is the command to love "God and neighbor"—two precepts but one love, as a great Church Father reminds us.

The selfish person, "who loves his life," rejects this law of love, being, and in doing so, Our Lord is here pointing out that a Christian shares in the life of two worlds—the natural and the supernatural.

It is precisely because men and women are mutually complementary and stand in need of each other for completion that they have so much to give to each other in marriage.

Contrary to some adolescent modern views, marriage is not a partnership in which two individuals use each other to complete with each other for happiness. Rather, it is an association in which, through the mutual giving but which each possesses, each receives a mutual complement of self. Hence in a happy marriage, each partner does not ask, "What do I get out of this?" but, "What can I give?"

Moreover, since life implies development and growth, marriage partners not only give themselves to each other as they are, but love prompts them to bring out in each other all that they can be.

As Pius XI pointed out, "This mutual inward moulding of husband and wife, the determined effort to perfect each other, can in a very real sense be said to constitute a permanent purpose of marriage," provided we consider it from the viewpoint of its wider meaning as a life-partnership.

This form of mutual "giving," consisting in the earnest endeavor to promote the fullest growth and development of the partner, is the true touchstone of mature love; since whatever else love may mean, as expressed in selfishness, it always desires the good of the loved one.

Viewed in this perspective, marriage appears as a permanently unfinished task-to-be-completed, in which each partner seeks the continued development of the other. He who loves his life is prepared to love no one but himself, so that even in marriage he seeks not a partner but a servant, and thus loses the intended fulfillment of both life and love.

(Father Thomas will be unable to give personal replies.)

## THIS IS CATHOLICISM

# The use of rhythm

By JOHN WALSH, S.J.

Q. Does the Sixth Commandment forbid that method of birth control which is called rhythm?

Rhythm, since it involves a natural normal act of intercourse between man and wife, is not evil in itself. To use rhythm consistently, however, and for no other reason than the selfish dislike of having children, would be sinful. Those who use and enjoy the marriage act have an obligation to contribute if they can to the continuation of the human race. On the other hand, rhythm when it is practiced for a sufficient reason as health, or one's economic situation, is not sinful, provided that both partners to the marriage unreservedly agree to practice it, and it places neither of the partners in a near occasion of sin.

Q. Is a separation ever lawful if one of the parties is opposed?

If a "utery has been committed one of the partners' partner marries, the innocent partner may, in justice, separate permanently from the offending partner, even though the offending partner is opposed. The innocent partner is in strict justice. The injured partner, however, might be obliged in charity to forgive the offense, and to refrain from separating from the offender.

Q. Apart from adultery, is a separation ever lawful if one of the parties is opposed?

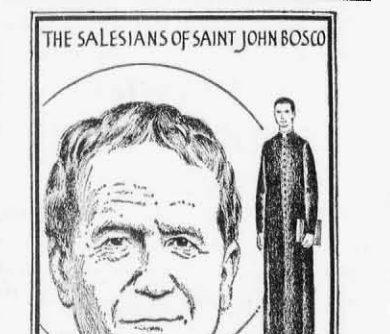
For a most serious reason—for example, the good of the children—a separation can be lawful even if one of the parties is opposed. Such a separation may be temporary, however, and must cease as soon as the reason for the separation ceases to exist.

Q. When is a separation lawful?

As a general rule, man and wife are morally obliged to reside together. A temporary separation, provided that it is undertaken for a sufficiently serious reason (spiritual betterment, health, education, business opportunities, etcetera), is lawful if both partners agree unreservedly to the arrangement. But a couple do not possess the same degree of liberty if they propose to live apart on a permanent or semi-permanent basis. Because lengthy separations pose obvious dangers to chastity, deprive the children, if they are of normal family life, and menace the order of human society, a man and wife may not effect such a drastic course of action on their own authority. Rather, they must be willing to submit their case to the judgment of qualified experts in marriage problems.

Q. May a wife who has been separated from her husband, or a husband who has been separated from his wife, institute a separate maintenance or divorce suit in the civil courts?

Even for lawfully separated couples the institution of a separate maintenance or divorce suit in the civil courts is never permitted, except in the case where recourse must be made to the courts. (Continued on page 8)



**THE SALESIANS OF SAINT JOHN BOSCO**

*In the vineyard*

THE SALESIANS OF ST. JOHN BOSCO... is a Congregation founded by St. John Bosco, a patron of youth. Born of poor parents in Northern Italy in 1815, he was early called by God to work for the good of youth. After ordination in 1841, he gathered poor neglected boys of the street, and gave them all the opportunities he could for play and healthy sports. He also taught catechism and powers, and showed how happy they could be by trying to forgive their religion. Barring a few of his best boys together, he formed the Salesian Society, named for St. Francis de Sales. The Society is made up of Priests and Brothers called condatours. The Salesians are found throughout the world, training boys in high schools, grammar schools, professional schools, youth centers, parishes, universities, vocational schools, summer camps, retreat centers, and in mission fields in foreign lands.

## THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

newly baptized members of the Church, for whom we pray in the Collect.

**April 17 EASTER WEDNESDAY.** Collect for "Opening Prayer," Secret and Postcommunion are three important prayers unique to each day's Mass which the celebrant makes its own by its "Amen." The first is an expression of what the Christian people ask of the Father as they gather for worship.

The second is prepared over their gifts as the gifts have been prayed on the altar for the action of Christ. And the last is the assembly's joint thanksgiving and report for the Father's constant assistance. Look at today's Secret. Easter happiness, Lord, we offer this sacrifice in which your Church so wonderfully finds her food and growth."

**April 18 EASTER THURSDAY.** We sing in the Alleluia verse: "Christ has risen; the world's Creator has had pity on mankind." Mary weeps before the tomb, until she sees the risen Christ (Gospel). The Liturgy makes it clear that Jesus' rising again, His victory over death, is everyman's rising and everyman's victory.

**April 19 EASTER FRIDAY.** "I am with you throughout the days that are coming," is the Lord's promise as He returns to earth with His mission (Gospel). The mission is to make disciples (of Jesus) through Baptism (in Jesus). He is the mediator, the one Priest, and every Christian an act of worship, public or private, is in Him and through Him and with Him.

**April 20 EASTER SATURDAY.** "You are a chosen people, a royal priesthood, a consecrated nation" (First Reading). "You are all priests" and is therefore acceptable to the Father, but our participation is real, we do share in it. For we are a priestly people, sharing not only His life, grace, but also His mark of priesthood (character). The communion hymn sings: "... you have put on Christ as a garment."

**Radio & TV Apostolate**

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**FRIDAY, April 12—(Tape) Rev. Richard Terrill and members of Cathedral High School Society.**

**MONDAY, April 15—(Tape) Rev. Kenny C. Sweeney and members of the YCA. Requested by a member of the Apostolate.**

**TUESDAY, April 16—(Tape) Rt. Rev. Edward Beckhold and members of Holy Trinity Parish.**

**WEDNESDAY, April 17—(Tape) Rev. William Cleary and members of St. Vincent's School.**

**THURSDAY, April 18—(Tape) Rev. James Moriarty and guests of the Fatima Retreat House.**

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# Archbishop Guerry

(Continued from page 7)

that is why this Personality of Christ is so powerful, exercising sovereignty over all men, exceeding them all, able to throw itself wide open to all men, to embrace them all, to communicate itself to all by participation.

**Christ is the source of life for mankind**

The Divine Person of the Word, Who is Life, and in Whom and by Whom all things have been created, could not become man without also becoming for the whole human race, the source of Life, by and in this Man-God Whom the Son of God became.

By His dignity as Son of God, Jesus Christ raises human nature to an extraordinary and sublime dignity. The Divine Word, in assuming human nature, places in all human nature the beginning of an elevation to a divine state. The Fathers of the Church declare that God became man in order that man should become a god—a son of God, participating in the Divine Nature. Saint John says: "But as God, participating in Him, He gave them power to be made the sons of God" (John, 1, 12). They did not automatically become so by the fact of Christ's Incarnation, because an obstacle—original sin—opposed their entry into the Divine Family. This obstacle remained to be recovered by the Redemption.

But, with the Incarnation, there was already a radical change in the relationship between God and man. God saw all mankind in His Son Jesus, cradled in the poor manger. He saw them linked with Him, incorporated in Him. It is in the Incarnation that the Mystical Body was fundamentally constituted in germ. For the Incarnation is the union of the divine and the human, it is in this union that our human vocation to divine somnifinds its source.

O Jesus, our Savior, the more we seek to understand, in the silence of prayer, the splendor of Your adorable Person as Son of God, the more are we seized by a kind of dizziness before such an abyss of holiness, of power and love. Yet, it is to the most intimate union with You that You invite us; it is a real participation in Your Life as Son of God that You give us; it is an indissoluble and complete attachment to Your Person that You desire from us. Could You have shown us in a more striking way, our true splendor as Christians?

Guerry, "In the Whom Christ," St. Paul Publications, 2187 Victory Blvd., Staten Island, New York.

## Ladies' Guild sets card party May 1st

INDIANAPOLIS—"Daisy May" at the event to be held May 1, 7:30 p.m. at the K of C hall, 2100 E. 11st Street.

Mrs. Robert McCarthy and Mrs. Frank J. Verkamp are co-chairmen of the annual card party. Three pieces of red wood patio furniture will be the grand prize.

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**PEACE CORPS VOLUNTEER—**  
James Crandel, a member of St. Michael's parish, Brookville, left the United States for service in Niger in February. He is the parish's third Peace Corps volunteer. In Niger he will work as an agriculture specialist. Three months of intensive training for the project was completed at the University of Massachusetts. Another month of orientation was conducted in Niger prior to assignment. Crandel, 26, is the son of Mr. and Mrs. Howard Crandel.

## Fordham

(Continued from page 2)

have the center recognized as an authority of Eastern Christianity and believes this end would be furthered if Fordham established a chair in Oriental theology in its graduate school.

At present, he said, no American Catholic university offers graduate degrees in Oriental theology.

The center could provide Fordham with two highly qualified scholars. One is Father George Maloney, S.J., who is currently teaching theology at Fordham. He completed his doctorate in Oriental theology last year at Rome's famous Oriental Institute. The other is Father John Long, S.J., another Eastern Rite American, who has studied in Athens and is currently completing his doctorate at the Oriental Institute. He will join the center in June.

## Fr. Walsh

(Continued from page 7)

courts for alimony, or to arrange other legal and civil formalities.

Q. What is God's law regarding marriage after civil divorce?

God has never conceived to the state the authority to dissolve a marriage. Therefore a validly married man or wife who remarries after a civil divorce is, in God's eyes, always living in adultery.

## Fr. McGloin

(Continued from page 7)

there, the least of my brethren, you did to Me."

Above all, you young people have to leave a senseless, unfair crime like race prejudice to the bitter, senseless aged who apparently have no other way of seeking to establish their own superiority.

It's quite possible, you know, that when Christ was heckled and taunted and mocked as a fool at the court of a stering character like Herod, there were one or two teen-agers in the audience who were revolted by the whole spectacle.

If they were there, we haven't heard about them. Maybe they were all afraid of their elders. How will you go down in history?

**Speech pathologist to talk at Chatard**

INDIANAPOLIS — Miss Kathleen Harrity, of the Speech Pathology Department, Indiana University Medical Center, will address the Chatard High School Parent-Faculty meeting on Thursday, April 18, at the school. Her subject will be "Speech Therapy as a Career."

The newly formed scholarship committee at Chatard will announce the winner of the freshman full tuition scholarship. Members of the committee are Sister Emille, Father Gerald Gettelinger, and Mr. Karl Sipher.

## St. Mary's slates retreat for women

INDIANAPOLIS—A retreat for women of St. Mary's parish, or any women from other parishes who wish to attend, is scheduled at Fatima Retreat House, Friday, Saturday and Sunday, April 19, 20, 21.

To make reservations call either of the following after 6 p.m.—Rose Skibinski, A.H. 2-8769 or Mary Fater, ME 6-0104. Reservations may also be made in the vestibule of St. Mary's Church after Sunday Masses. The deadline for reservations is April 15.

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# Tic Tacker

**AROUND THE ARCHDIOCESE**—Combined religious investiture and first profession ceremonies are slated at **Our Lady of Grace Convant**, Beech Grove, on May 30. Four novices will make their first profession of vows, while 10 postulants will don the white veil of a novice. . . . "fish fries" and other traditional revenue-producing projects are being cancelled by many parishes where tithing is being introduced. . . . Perhaps the most eagerly anticipated building project in the Archdiocese nearing completion is the new gymnasium at **Marydale School**. Dedication ceremonies will be held later this month. . . . In an increasing number of parishes last Sunday the Passion was read by laymen or school children. . . . At the present rate of enrollment, the two new Archdiocesan high schools in Indianapolis—**Chafard** and **Chartrand**—will be nearly filled to capacity by the junior year. Both have classroom space for 750-750 students.

**HIGH SCHOOL REGISTRATION**—Registration for Catholic secondary schools will take place throughout the Archdiocese on Tuesday, April 16, beginning at 9 a.m. Payment of \$10 toward tuition fees is expected. Exceptions: **Cathedral**, no registration, but payment of \$22 due by April 16; **Chafard**, registration begins at 9:30 a.m.; **Latin School**, registration from 10:30 a.m. to noon. Applicants for Latin School or **St. Meinrad Seminary** will be tested at 10 a.m. at the Latin School.

**NAMES IN THE NEWS**—Mike Noone, Marian College basketball senior record holder—and 24-point performer during the past season—has given an All-American honorable mention by the National Association of Intercollegiate Athletics. The same honor was received by **Tom Moran** of Indiana Central College. Tom is a graduate of **Secunia Memorial High School**, while Mike attended **Sacred Heart Central**. . . . **Fay Ramsey** of St. Agnes Academy has been awarded a full scholarship to Catholic University of America. . . . **Eileen Murphy** of Our Lady of Grace Academy, Beech Grove, has received a scholarship to Marquette University. . . . **Father James Dooley**, vice rector and language instructor at the Latin School, will lead a discussion on new methods of teaching classical languages at the Indiana Classical Conference, which convenes May 4 at Marian College. . . . **Sister Margaret, O.S.B.**, music and drama instructor at **Christ the King School**, Indianapolis, reports that the school's boys' choir received a letter from President Kennedy's secretary, thanking the group for sending a photo of the group for the President's attention. The President was told that the boys were having 14 Masses said for his intentions. . . . Dr. James LeBaron Boyle, professor of English at King's College, Wilkes-Barre, Pa., will lecture at St. Meinrad Seminary on April 16. He will speak on "Evelyn Waugh and the Spirit of Comedy." . . . **Father John LaBauve, S.V.D.**, recently conducted the annual spring Day of Reflection for residents of the U.S. Penitentiary at Terre Haute.

## Card party slated Study club to hear by women's club talk on the council

**INDIANAPOLIS**—The card party sponsored annually by St. Michael's Women's Club, will have a "Gay Nineties" theme this year. The event is slated Friday, April 19, in the church hall, W. 20th St. and Tibbs Ave. Playing begins at 8 p.m. All games, including progressive Euchre, will be played. Prizes to be awarded include 100 silver dollars and a silver tea service.

**INDIANAPOLIS**—The Irvington Catholic Women's Study Club will meet in the home of Mrs. John Nickel Jr., 5340 Hill Street, Wednesday, April 17, at 1 p.m. Father Paul Dooley will speak on the Ecumenical Council.

Newly-elected officers who will assume office in September are Mrs. John Nickel, Jr., president; Mrs. Harold E. Behrmann, 1st vice; Mrs. Edna J. Smith, 2nd vice president; Mrs. P. J. Hayoz, treasurer; and Miss Ethel Datzman, secretary.

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# Pope John gives world

(Continued from page 1)  
man beings may find in it an affective protection for rights which arise directly from their dignity as persons and which are, therefore, universal, inviolable and inalienable rights.

In the encyclical's final section, Pope John outlined practical suggestions to help foster peaceful relations between Catholics and non-Catholics.

The primary one was a reminder to the faithful of their duty to take an active part in public life. To do this, the Pope said there is needed not only knowledge of the Faith but also scientific, technical and professional experience.

He said further that there should be unity and consistency between the Faith of Catholics and their activity in the temporal sphere.

In their economic, social and political dealings, the Pope continued, Catholics must be careful and coherent in their work with others, never allowing themselves to compromise the Faith. Nevertheless, they must show that they are animated by a spirit of understanding and detachment and disposed to work loyally for the common good, he added.

**DISCUSSING** the relations between Catholics and non-Catholics in the temporal sphere, the Pontiff said, "One must never confuse error and the person who errs, not even when there is a question of error or inadequate knowledge of truth in the moral or religious field."

"The persons who errs is always and above all a human being, and he retains in every case his dignity as a human person. And he must always be regarded and treated in accordance with that lofty dignity."

"Besides, in every human being there is a need that is congenial



**LAYMEN READ PASSION**—Three Catholic High School students read the Passion at the 11:30 a.m. Mass at St. Thomas Aquinas Church, Indianapolis, on Palm Sunday. The members of the congregation took part of the crowd. The boys are, left to right: John L. Tate, Edward Cox, William Shattuck. Other laymen read the Passion at other earlier Masses. (Staff photo)

## Dedication of organ set

**ST. MEINRAD, Ind.**—The blessing and dedication of the new organ in the Archabbey Church here will be conducted by the Archabbot Bonaventura Knebel, O.S.B., on Friday evening, April 19.

Following the dedication ceremony, Dr. Marilyn Mason, internationally renowned organist, will give a recital for the St. Meinrad community.

A second recital will be presented by Dr. Mason on Sunday afternoon, April 21, for members of the American Guild of Organists from Southern Indiana and for the general public.

With the assistance of several Archabbey monks and students of St. Meinrad Seminary, Father Eugene Ward, O.S.I., organist and teacher at St. Meinrad, designed and built the new organ.

## Remember them in your prayers

- INDIANAPOLIS**  
† **CATHERINE M. GIBBONS**, 65, St. Philip's Church, April 10. Survivors: son, Joseph; daughter, Elizabeth; granddaughters, Catherine and Elizabeth; grandsons, Joseph and Robert.
- † **FLORENCE FOLEY**, 93, Immaculate Conception Church, Indianapolis, April 9. Survivors: son, Leonard; daughter, Elizabeth.
- † **ARTHUR P. CLEGG**, 84, Holy Cross Church, Indianapolis, April 9. Survivors: wife, Anna; son, Donald; daughter, Mary; granddaughters, Mary and Elizabeth; grandsons, Arthur and Joseph.
- † **VIOLET W. TAYLOR**, 77, St. Rita's Church, April 9. Survivors: son, Joseph; daughter, Mary.
- † **BESSIE M. MURPHY**, 75, St. Gregory's Church, Phoenix, Arizona, St. Joseph Cemetery, Indianapolis, April 6. Survivors: son, Edward G.
- † **LAWRENCE J. ITERSBRACH**, 52, St. Michael's Church, April 6. Survivors: wife, Patricia; daughter, Mary Teresa; mother, Mary Elizabeth ITERSBRACH.
- † **JOHN C. KIRK**, 76, St. John of Arc Church, April 6. Survivors: wife, Elizabeth; daughter, Mary; granddaughters, Mary and Elizabeth.
- † **CARROLL E. BECKMAN**, 75, St. Peter and Paul Cathedral, April 5. Survivors: wife, Elizabeth; daughter, Elizabeth; granddaughters, Mary and Elizabeth.
- † **FRANK MILLER**, 87, St. Mary's Church, April 5. Survivors: wife, Elizabeth.
- † **JOSEPH A. TREACY**, 85, Our Lady of Lourdes Church, April 5. Survivors: wife, Mary; daughter, Elizabeth; granddaughters, Mary and Elizabeth; grandsons, Joseph and Robert.

## 'Spring Frolic' set at Greenwood

**GREENWOOD, Ind.**—The Altar Guild and Men's Club of Our Lady of Greenwood Church have completed plans for a "Spring Frolic" dance to be held on Friday, April 19, in the school auditorium. Harold Scott and his orchestra will play from 9 p.m. to midnight.

Reservations can be made by calling Joan Hagan, Greenwood, TU 1-9087; or Georgianne Diekey, Whiteland, 555-4409.

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## Calendar

**FRIDAY, APRIL 12**  
St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsenal.

**TUESDAY, APRIL 16**  
A Homecoming Card Party beginning at 8 p.m. in Holy Cross parish hall, 125 N. Oriental St.

**THURSDAY, APRIL 18**  
Holy Angels Social in the school hall, 28th and Northwestern Ave. at 6:30 p.m.

**SATURDAY, APRIL 20**  
The Saturday Social at Holy Cross begins at 8:36 a.m. in the parish hall, 125 N. Oriental St.

**SUNDAY, APRIL 21**  
A Panel Discussion—subject: "Christian Conscience with Regard to Changing Neighborhoods and Employment."—St. Mary's Child Center, 317 N. New Jersey St., at 4 p.m. Sponsored by the Catholic Interracial Council.

**SATURDAY, APRIL 27**  
A Card Party for the benefit of the educational projects of the Catholic Interracial Council in the Marian College Lounge at 2 p.m. Public invited.

## Stamp Issue

**VATICAN CITY**—Two Vatican City postage stamps will be issued on May 8 to commemorate the awarding of the Balzan Peace Prize to His Holiness Pope John XXIII.

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'BILLY BUDD'

Peter Ustinov films a Melville classic

By JAMES W. ARNOLD

Herman Melville's 'Billy Budd,' which might be described as a Calvinist theologian's 'Mating on the Bounty,' has never been a wild audience-pleaser, for one reason, it has the un-



First a short novel, published 25 years after Melville's death and nearly 75 years after 'Moby Dick,' then an opera and a Broadway play, 'Billy Budd' has finally become a movie under the guiding genius of Peter Ustinov, the round, bearded Britisher most Americans will identify as either the decadent Nero of 'Quo Vadis' or the gentle wit of television's Tonight show.

What 'Billy Budd' means has always been more important than what actually happens: an innocent young sailor, impressed into duty aboard a British warship in 1797, strikes and accidentally kills a cruel Master at Arms. The authorities are sympathetic but hang him anyway, foregoing justice to invoke the letter of the law because they are convinced it is their military duty.

Melville deliberately made this judgment as outrageous as possible: the best imaginable man was to be executed unjustly for having destroyed a monster. Vere, the intellectual captain who forces his reluctant officers to this decision, seems a decent fellow, but he readily stifles both human feeling and moral scruple in favor of military law: 'For that law and the rigor of it we are not responsible... however pitilessly that law may operate, we nevertheless adhere to it and administer it.'

So soon after Nuremberg, when the inevitable defense was that the accused had, with varying degrees of regret, only carried out the law, it is not hard to catch Melville's point: in war, there is no limit to the horror even honest men will perpetrate in the name of duty. Expediency is also vital to the captain's motivation: if he does not hang Billy, the crew will think the officers weak and afraid of their men. The common sailors (Vere thinks like a traditional aristocrat) are not capable of understanding Billy's innocence. They will see only that a seaman has killed a hated superior and gotten away with it.

Vere's character is the source of filmmaker Ustinov's difficulty; in expanding the story to a two-hour film, he has added so much warmth and intelligence to the man, but as writer and actor, that the captain's final judgment is not only outrageous but incredible. Ustinov's Vere seems exactly the sort of man who would recognize the dilemma—'justice vs. the good of society—as a plucky one. Injustice, seen in perspective, cannot have so great a value. What's more, the movie Vere rejects the pragmatic argument, that acquittal might cause mutiny, and bases his case solely on the law. It's a complete reversal of good sense. The audience, stunned and irritated, may also be annoyed by the ending. Billy is hanged only moments before an enemy ship opens fire and everyone

leaps to battle stations. One feels that if the chaps had only used better timing, as they do in American westerns, Billy could have been saved, helped win the battle, and shaken hands all around. As hero, handsome blond Billy (British name on a par with 'Percy Stimp') is much as Melville wrote him: an illiterate, natural saint, 'young Adam before the Fall,' with no knowledge of bad, no understanding even of indirection. His antagonist, Claggart (Robert Ryan), is the exact opposite: naturally depraved, a man who hates and expects to be hated back. This is neat, predestined Calvinist conflict, but dissatisfying if one believes that both virtue and vice are learned, not inherited by lightning at birth. Ignorance is a hindrance, not an aid to sanctity; the true saint knows evil, but rejects it for something better; he thinks no evil of others, not from innocence, but out of love. From the conflict between good and evil is eternally fascinating. But in 'Billy Budd' much of the salt has gone out of it, because the good man is incapable of bad, the bad man incapable of good. 'The point is well brought out in Billy's famous last line. Halter about his neck, he looks at his gun-bitten captain, smiles disarmingly and shouts: 'God bless Captain Vere!'

Otherwise the movie, shot off Spain in cinemascope with real sailing ships, is a vigorous sea story, full of the sound of wind and sea, floggings and fights and nutritious tensions. Actor Ryan, when he is mean, is the meanest man alive; the script makes him, perhaps, too much the routine Hollywood sadist, moved almost to ecstasy by the whip. Stimp handles his impossible role with an unerring combination of asceticism and virility, and veteran Melvyn Douglas contributes ably as the inevitable philosophizing old sailor who understands all.

One thing about Melville's classic is unforgettable: the notion that goodness, for all its defects and suffering for the evil of other men, can never lose its hold on the human heart. (Legion of Decency: A-2)



LITTLE SISTERS RECEIVE DONATION—A check for \$8,500 from the St. Joseph Auxiliary of the Little Sisters of the Poor was presented to Good Mother Marie Mathilde at the recent Auxiliary Tea. The donation will be used for physio-therapy equipment in the new St. Augustine's Home to be built by the Sisters for the aged poor of the community. Shown above, from left, are: Bishop Henry A. Pinger, O.F.M., chaplain; Mrs. David Klausmeyer, president of the Auxiliary; Good Mother Marie Mathilde; and Sister Clotilde, assistant superior. (Staff photo)

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# The Closed Retreat

By MARGARET D. ARMSTRONG  
Member of Immaculate Heart of Mary Parish, Indianapolis

One of the strange ironies of life in this world is that the more a person possesses in the way of material wealth, the harder it seems to be for him to achieve an inner peace and a quiet contentment with day to day living. We are all familiar with the picture of the person who is frantically seeking something.

Perhaps, he is not even sure what it is, but we see him buying a grander home, a sleeker car, traveling to this or that luxurious spot, surrounding himself with every possible material comfort, and still—still it is never enough. It is never IT!

Many of these people are Catholic. They attend Mass and receive the Sacraments and listen to the Gospel and try to lead good lives, but somehow, they can never really believe that happiness and contentment are not somehow connected with material comfort, and the search goes on for the elusive goal that can never quite be reached, because it was never there in the first place.

ANOTHER IRONY, perhaps an even stranger one, is that often the thing we seek most ardently

is right there in front of us, if only we could stop our hysterical pursuits long enough to look in its direction.

For example, right here in Indianapolis, one can find the very thing that people are at this moment seeking in the Bahamas, on the Riviera or in Palm Springs. What are they seeking? They are seeking a few days, or one day, or several hour or even ten minutes of complete peace, but they have gone to the wrong place to look for it.

Here in Indianapolis, and in most other major cities in the United States, such peace is available for an entire weekend. Indeed, it is usually found in such great and lasting quantities that it can be carried home and stored in the heart for indefinite periods.

This involves no long trip, and yet one often travels into the depths of his own soul, an area

which he has never visited before. It involves no fancy wardrobe, and yet one often comes home elated and in radiance. It does not even cost very much. Each traveler can leave an offering according to his means.

This is the closed retreat for women offered every week-end and during certain week days at Our Lady of Fatima Retreat House.

The food is good, and the accommodations are clean and comfortable. So popular has the closed retreat become in Indianapolis, that a new Fatima Retreat House is now under construction in the Broadwood area. (Similar retreats are offered for men at Averno.)

AS CATHOLIC WOMEN, we have been blessed with a dynamic faith; let us always use it in our daily lives with imagination and intelligence. If you have never made a retreat, don't deprive yourself of this extraordinary experience any longer.

Perhaps you feel that this is something only for the very pious, but that is not so. You might find yourself seated between a hard-working charwoman and a famous television personality. People from all corners of life bring every problem there to the closed retreat, and find comfort and peace. And yet, with this great variety of people, each retreat is personally tailored for you.

Your problems are discussed, your thoughts are analyzed, you get a new insight into your sins and virtues. All this is done by a priest, retreat master of course, and in a general way, but somehow it will seem as personal as your finger prints.

There is something of a miracle in this. I think we can understand it better when we remember the words of St. Augustine: "Too late came I to love thee, O thou Beauty, both so ancient and so fresh, yet too late came I to love thee. And behold, thou wert within me, and I sought myself where I made search for thee."

The truth is that when we search within ourselves, by some miracle, we also find God, and one can never find God without experiencing a great feeling of peace, happiness and joy and thanksgiving. As one priest said, "The grace of God is very heavy on a retreat."

YOU MIGHT wonder why you could not do this at home, since it is sometimes so difficult to get away for a weekend. Perhaps, you can do a degree, but it is not the same.

In the first place, on a retreat, you cast off all the material considerations that we spoke of earlier and that are so apt to interfere with any spiritual pursuit. You sleep in the bed you are given, and you eat the food that is put before you. It makes no difference if you are rich or poor, you are not concerned with these things. This is not possible at home.

Another important factor is that you are silent. It is quite a unique experience to eat a meal at a table with a group of women



PLAN HOLY CROSS CARD PARTY—A Homecoming Card Party, with pillowcase prizes, will be held on Tuesday, April 16, at 8 p.m. in Holy Cross Hall, 125 N. Oriental St., Indianapolis. Door prizes will also be awarded. Chairman of the event is Mrs. James B. Sullivan, standing left. She will be assisted by: Mrs. Ray Monaghan, standing right, co-chairman; Mrs. Rose Moriarty, seated left, euchre chairman; and Miss Lona Keherer, ticket chairman. (Staff photo)

in complete silence. You suddenly realize how much of our time and strength we expend in making small talk. The surprising thing is that you feel just as friendly towards each other as if you had spoken (perhaps more so.)

Now we know that if we tried to maintain silence at home for any length of time, everyone would think we were either angry or peculiar, and even if we were willing to risk that, nobody else would be silent.

In short, the atmosphere of the retreat is impossible to create elsewhere, and this atmosphere has a great deal to do with our mental and spiritual freedom which you will discover. Sometimes, you find it at once, or sometimes not until the retreat is nearing its end, but you will find it, that much is certain.

A RETREAT MASTER, usually a priest who is well qualified to discuss any unusual problems that might be brought to him, delivers periodic talks, which are called "conferences," and which serve to keep the mind on a spiritually creative level. He is always available during the retreat for private conferences with retreatants, and many a terrible and lifelong problem has been solved or at least made bearable during a retreat.

Often women say that they would like to make a retreat, but that they cannot make the arrangements. Their children are small, they don't like to be away

**Easter Morn**  
Since death does not extinguish a light,  
Then why does it fill some with  
fear?  
For death is merely turning off  
A light because the flame is here.  
—Dawn Flannery Parker



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## Beatniks, riffraff early converts, Bible scholar says

TORONTO—Murderers, dope addicts, prostitutes and alcoholics—these were the kind of people St. Paul converted in the city of Corinth in the year 50, a Biblical scholar said here.

Father R.A.F. MacKenzie, S.J., said in a lecture at the Catholic University of America in Washington that he had stayed nearly two years in Corinth and made hundreds of converts among the "less edifying class."

"Provisionally, it was these people who were the hungriest for the Gospel," the Jesuit scholar added.

"If you can imagine," he continued, "something like a group of 'beatniks' including many newly converted from atheism, Zen Buddhism and other out-of-the-way sects; if you can imagine many former prostitutes, murderers, alcoholics and dope addicts with just a few more respectable citizens; add to this a tradition of wild religious excitement—than you will have some idea of the difficult task St. Paul was facing to drive them, he was handling his Corinthian converts."

Once converted, Father MacKenzie said, these people asked themselves: How much contact can we have with thieves and murderers? How much are we to cut ourselves off from the world?

"St. Paul," said Father MacKenzie, "gives them a plain answer—to keep themselves unspotted, but not to abandon the world."

**CURIOSUS CUSTOM**  
A curious Easter custom that existed in England centuries ago was the passing around of a handball in church. This was indicative of the conclusion of Lent, when sports and amusements were forbidden.

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UNEARTH CITADEL

Excavators discover earliest inscription of name of Jerusalem

JERUSALEM — Excavators found the earliest known Hebrew inscription of the word "Jerusalem" when they literally fell through the ceiling of a cave in the Negev desert.

Other recent archaeological finds include a 6th-century-B.C. royal citadel of the Judean kingdom unearthed on the outskirts of this city and pottery fragments dating from 4,000 B.C. found in a section of BeerSheba.

The "Jerusalem" inscription was found scratched on the wall of a burial cave near the ancient biblical town of Lachish in the north of southern Palestine's semi-desert Negev region.

The Negev was fertile and well-populated in ancient times and has recently been the scene of major irrigation projects.

BEFORE THE recent finds, the oldest Hebrew inscriptions of "Jerusalem" were found on jar handles of the fourth and fifth centuries B.C. Translations of the name of Egyptian Akkadian, an ancient Semitic dialect, have been found which date back to 2,000 years before Christ.

The newly found inscriptions, which seem to have been scratched into the wall quickly, have two series of words as well as sketches of three human figures and two sailing ships.

The longer of the two inscriptions reads: "The Lord God of the whole earth, the mountains of Judah belong to Him, to the God of Jerusalem."

An Antiquities Department representative who reconstructed the

inscription said that the expression, "God of Jerusalem," appears only once in the Bible. This is in the second book of Paralipomenon, in the chapter describing the Assyrian king Sennacherib's siege of Jericho (701 B.C.) in the reign of Ezechias. Only Jerusalem withstood the attack of the Assyrians.

BOTH THE CONTENT and the style of writing seem to indicate that the inscription dates from the reign of Ezechias.

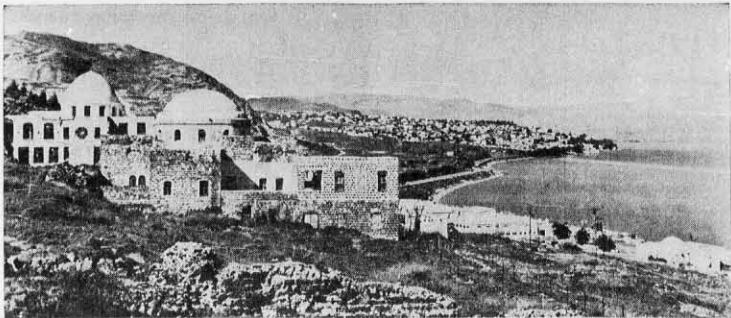
The royal citadel found at Ramat Rachel on the southern side of this city is believed to have been built by King Joakim who reigned from 609 to 598 B.C. The fortress seems to fit the words of the prophet Jeremiah (22, 13 and 14): "Woe to him who builds his house on wrong. . . who says, 'I will build myself a spacious house with airy rooms, who cuts out windows for it.'"

The citadel is in the second lowest of seven levels. The lowest level goes back roughly to the reign of Ozia (died 742 B.C.). In that level, excavators found what seems to have been a main house in the royal vineyards ringed by the houses of tenant farmers.

THE LEVEL ABOVE the Judean citadel has a Persian-Greek citadel; the next contains a settlement of the fourth or fifth century B.C.; the next has Roman buildings of the second or third century B.C.; the next has a Byzantine church and monastery; and the highest level has the remains of an early Arab settlement.

Recent excavations in BeerSheba's former Arab market turned up fragments of a figurine of Astarte, the Semitic goddess of love and fecundity, as well as pottery fragments, cooking and eating utensils, a fireplace and an oven. These findings are believed to date from the eighth century before Christ and seem to confirm the town's importance in the time of King Ozia.

About two yards below these findings were pottery fragments and first tools which go back to 4,000 B.C.



CITY OF TIBERIAS—The ancient city of Tiberias as it looks today. At the time of Christ, the city was a resort center, which attracted visitors from all parts of the Roman Empire.

Scholars study ancient letter alleging that Pilate tried to save Christ's life

LIVERPOOL, England—Liverpool University historians are studying a 1,500 year old document which tells a story of how Pontius Pilate tried to save the life of Christ—even calling for 2,000 reinforcements who arrived too late.

The document, found in a bundle of ancient manuscripts in Liverpool and sent to the Vatican for examination, has been sent back to this city from the English College in Rome.

It purports to be a translation of a letter from Pilate to the Emperor Tiberius and according to Vatican experts was written in the fourth or fifth century.

A LIVERPOOL University professor of modern history, D. B. Quinn, said the manuscript was found by a Liverpool woman who handed it on to Catholic scholars, who in turn sent it to the Vatican for examination. When he returned it, Mr. Quinn, Gerald Tickle of the English College, Rome, included a report from the Vatican Archives which said the document is "apocryphal" of doubtful origin, having been written some years after the alleged original.

The report added: "It is quite possible it contains historically correct facts because it was written so close to the time of the event."

The document quotes Pilate as being desperate to save Christ but as unable to do so because of the fury of the Jews. His reinforcements arrived the day after the Crucifixion, the document says. It also says that Pilate questioned the officer in charge of Christ's grave after the Resurrection and was told it was not true that the guards had fallen asleep or that the body had been stolen.

Quinn commented that the document was probably not a forgery in the modern sense of the term but could be a genuine attempt to set down what people believed or wanted to believe.

FATHER JOSEPH Crehan, S.J., told the Catholic Herald here that the document is supported by what is known about propaganda measures taken during the centuries following Christ's death. He said that in the final persecutions of about 300 A.D. the Roman government put out several propaganda documents known as the "Acts of

Pilate" in an attempt to justify his position.

These were nearly all destroyed by the later Christian emperors but this did not prevent the Christians in the time of the Emperor Constantine from compiling answers to them. In these answers they attempted to fill in the details about Christ's life and in particular about his trial and death.

The letter of which this document is said to be a translation may have been written by such a propagandist, not to deceive people but on sound historical knowledge and probably on a report that a letter had been sent by Pilate to Tiberius.

FATHER CREHAN said there are four extant letters allegedly exchanged between Pilate and Roman emperors.

One is in Greek from Pilate to the Emperor Claudius. This letter which is incorrectly dated (to Claudius instead of Tiberius) makes the Roman soldiers' witness of the Resurrection. It says: "While my soldiers watched Him He rose again on the third day."

Obviously much earlier than the first, it probably dates from the fourth or fifth century and may be the work of a Christian propagandist.

Another is in Greek to Tiberius. This relates that the principal charge by the Jews against Christ was that he claimed to be the Son of God.

Progress

MONTREAL, Que. — The church of a parish which dates back to 1724 will be demolished to accommodate today's heavy motor traffic.

St. Francois d'Assise parish is the third oldest in Montreal. Its stone-faced, double-turreted, Norman style church and some 150 homes surrounding it will be torn down to make way for a link of the Trans-Canada Highway.

A new church to be constructed on another site will contain many of the furnishings from the present church, but highway development will split the parish.

Easter

Sun arising, sweet buds breaking, Christ is rising, Earth is quaking, Death is fleeing, All Heaven waits. Now Jesus opens wide the gates: no need of seeing, knows the way now leading to Eternal Day!

—Constance Greystan

Advertisement for Easter Greetings featuring various florists and businesses. Includes Steinmetz Flowers, Ammons Standard Service Station, B & B Welding Co., Moran's Sinclair Service Station, BOVA Fruit Company, Inc., John Ferman Johnson Postmaster, Knott Pharmacy, Henderson Pharmacy, and Indianapolis Fruit Company, Inc.

Advertisement for Easter Greetings featuring various businesses. Includes Lorton Industrial Laundry, Newcomer Lumber Co., The Marion County and 11th District Republicans, AFL-CIO Central Labor Council of Marion County, and Indianapolis Coal & Oil Co.

Advertisement for Easter Greetings featuring Dale R. Horning Roofing & Sheet Metal Co., Hadley-Mahoney Insurance Co., Indiana Licensed Beverage Association, John M. LaRosa Produce Distributors, Roscoe Turner Aeronautical Corp., Bryant Heating and Air Conditioning Co., J. P. Michael Co., H. W. Laut & Co., and Kelly Chevrolet Sales Co.

The last is a letter from Tiberius to Pilate summoning Pilate back to Rome and mentioning that 2,000 men have been sent to accompany him back. It seems that the present letter has drawn from similar sources and may have a basis of fact, Father Crehan added. The Jesuit pointed out that Pilate, according to some accounts, was executed by the Romans for trying to save Christ. He is revered in the Church of Abyssinia as a martyr.

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Advertisement for J. P. Michael Co. Wholesale Groceries, located at 4000 West 62nd Street, AX 1-2020.

Advertisement for H. W. Laut & Co., located at 630 Fletcher Ave., ME 2-1700.

Advertisement for Allied Inc., Complete School Supplies and Equipment, located at 339 N. Capitol, ME 4-1451.

Advertisement for Easter Greetings featuring Hume-Mansur Pharmacy and Kenay Pharmacy, Inc., located at 3400 N. Meridian, WA 4-4631.

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Advertisement for Washington Auto Parts Co., Inc., located at 2113 E. Washington St., ME 6-4401.

Advertisement for Ervin Zink, Inc., located at 4101 Massachusetts Ave., LI 4-2485.

Advertisement for Speedway Savings & Loan Ass'n., located at 1518 Main (Speedway), CH 4-3321.

Advertisement for Harrison Hotel, located at 51 N. Capitol, ME 8-4511.

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# EASTER ON THE WAGON TRAIN

Grandma Norris was thinking she had never seen a prettier Easter on the prairie.

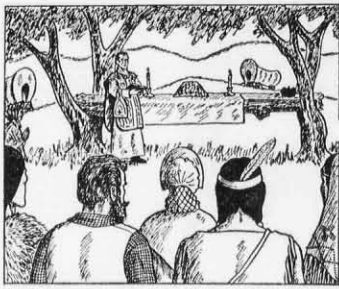
"The young grass was tender and green. It covered the earth like a clean fresh carpet. This was the time of young growing things: calves kicking up their heads and yawning for their mothers—baby colts looking queer on their tall gangly legs—birds filling the trees with their song—early blossoms on the houghs.

"It's a perfect day, not warm nor cold, just in between," the old lady observed to her grandchildren, Sallie and Bob. "And wasn't it beautiful in church this morning? The Easter lilies and the gold candlesticks and the lovely music. Those chimes! It just made me sing inside. And when the incense smoke went up in a cloud against the sunlight streaming through the stained glass window it was like the gateway to heaven."

"Oh, Grandma," Sallie exclaimed softly. "You have such a way of saying things. I can just see them."

Grandma's benevolent face crinkled up in a smile. "Perhaps that's because I've been here so long and seen so much, honey."

GRANDMA was very old, up in her eighties now, but it was



amazing how keen her brown eyes still were behind her glasses as she looked around, taking in every detail of the familiar scene. The house, a fine comfortable homestead, the big red barn; the plowed fields and the grazing cattle. In the distance the tall spire of the large stone church pointed above the nearby town. Out in front, automobiles whizzed by on the broad concrete highway.

Grandma closed her eyes. "It takes me back to the first Easter here on the prairie."

Bob and Sallie smiled at each other. "They could look a story coming on and no one could tell a story better than Grandma. Sometimes they'd heard them before but that didn't matter. A good story was worth listening to over and over again."

Grandma slowly opened her eyes and nodded towards the north. "Do you see that little knoll over yonder where the three tall oaks stand? Once upon a time there were many trees there, a whole grove. That's where we had our very first Mass and it was Easter Sunday."

The old lady paused, seeing once more the vast spreading wilderness of her youth. "The weather was cold that spring of

1882," she began, a faraway look settling over her face. "The tall grass was here and brown. For weeks and weeks the wagon train had been creeping across the wide, lonesome prairies. We had to go very slowly for they were pulled by oxen."

"But I thought they used horses in the West, Bob," they do on television."

"That's because they didn't have any more oxen," Grandma explained. "Our outriders were mounted on horses though, the sturdy, sure-footed kind for the long rugged trail. And behind the wagons we had a small herd of milk cows. There were several boys among the families and it was their job to see they didn't stray."

"WERE YOU the only girl, Grandma?" Sallie put in.

"No, indeed, but I was the youngest, seven, just your age and my name is Sallie, too."

"I know," nodded the little girl, "Sallie Randall."

Grandma smiled over that. "So you remembered, my dear. Well, my folks were river boat people from away back. Father was a captain on the Mississippi when he decided to join the pioneers and strike out for the west. Our big prairie schooner was like a ship's cabin, cozy and soft of sun."

"But weren't you scared of the restkins, Grandma?" Bob prodded.

"I'm coming to that," said his Grandmother. "Most of the time I felt very safe and secure sitting between Mother and Father on the driver's seat. I was fast asleep the day we sighted that rise on the plains but I woke with a jolt when the oxen started straining at the yokes."

"They smell water," said

Father and he let out a whoop of joy. All down the wagon train the men began cheering wildly.

"I didn't know what it was all about," Mother did and the tired, patient look left her face and she gave a great sigh of content. "Trees and water and fertile land. This was the place they were seeking—the place to build their homes and settle down."

"Then as we came nearer we saw smoke curling up in blue wisps. Pretty soon we made out figures moving about—men and horses. As we drew closer, two riders came galloping up on spotted ponies. I'll never forget how my heart jumped into my throat when I saw their bronze skin and their feather head-dresses."

"Indians," said Bob. "I'll bet you were scared stiff."

"Of course, I was," Grandma nodded. "They were a wild savage-looking pair and we'd been given to understand that there weren't any more like that left in the West. Mother was frightened too. I can still remember how tight she held me. Then I heard Father telling her not to worry. The Indians didn't bother white settlers any more."

"But even if they didn't," this was a big disappointment. The Indians might not attack but they certainly would not let the wagon train settle down on their camping ground. So it meant leaving the water and the grove of trees and moving on again over the arid plains.

"Then the Indians rode up and they turned out to be very friendly. The chief explained partly in sign language and partly in English that we were free to camp here if we wished. This was a tall man with a fine, kindly face and a long brown beard."

"EVERYBODY wanted to see the Black Robe and attend the Easter service. Most of the pioneers had never seen a priest before and could not understand much about the Mass. He spoke first in the Indian language, then read the Epistle and Gospel in English and explained what the Resurrection meant to all Christians regardless of what their religious denomination might be. "I had never really thought about Easter before. Now I knew

why it was such a glorious feast for the priest's words were so simple and clear even a child could understand. It was wonderful to hear how Our Lord suffered and died on the Cross to save us all. And when He rose from the dead He proved that He was really the Son of God. The Resurrection of Jesus was the most important thing that happened or ever will happen in the entire history of the human race. Oh, those were words I could never, never forget!"

"And when the sunlight came filtering down through the great trees and the incense smoke went up to the blue sky, I thought the altar with its shining cross and the lighted candles was like a gate into heaven."

Grandma's voice trailed off into silence. It was a good place to end her story though there was so much more that could be told; how the families settled down here and started going to Mass whenever the Black Robe came to meet the Indians; the first little log church they built where the big church stands today.

"Sallie gave a happy sigh. "That's a lovely Easter story, Grandma—"

"Hush," Bob cautioned. "I'm not asleep, children," Grandma murmured. "Just rest my eyes for a spell—they do get tired at times—and thinking about that gate into heaven."

### Crucifixion

See Him pitifully  
walled to the cross,  
Never once  
counting the cost,  
By my sins—crucified!

See how hopelessly  
His arms are pinned,  
All this endured  
because I have sinned,  
By my sins—crucified!

As I stand  
before His feet,  
A new courage  
my soul does meet  
By His death—sanctified!

—Patricia D. Holland  
Fairland, Ind.

1882," she began, a faraway look settling over her face. "The tall grass was here and brown. For weeks and weeks the wagon train had been creeping across the wide, lonesome prairies. We had to go very slowly for they were pulled by oxen."

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### Easter Greetings

## GIBSON COMPANY

Auto Parts

433 N. Capitol Ave. ME 4-3231

EASTER GREETINGS!  
SPEEDY REALTY

TU 1-2329  
Specializing South  
All Types Real Estate

### Easter Greetings

## JOHN F. RAFERTY

Circle Tower Building  
ME 9-6306

Schernekau Soft  
Water Service, Inc.

3007 Marquette Avenue  
WA 5-9843

### Easter Greetings

## HUGH G. BAKER

Insurance

ME 1-7055  
811 Merchants Bank Bldg.

Advance Electrotyping  
Division

ELECTROGRAPHIC CORP.  
730 E. Washington St. ME 2-1371  
Indianapolis

### Easter Greetings

## GOOD FRIDAY LEGEND

A Good Friday legend is that those who die on Good Friday are most fortunate; they are believed to share in the privilege of the Good Thief, to whom our Lord said, "This day thou shalt be with me in paradise."

WHEEL GOODS and  
HUFFY BICYCLES

1701 GENT AVE. ME 9-1353

### Easter Greetings

## Miller's Regal Market

215 East Terrace  
at Madison Ave.  
ME 1-2700

### Easter Greetings

## D. A. Jones & Son Plumbing

2080 Kentucky Ave. ME 8-7383

and  
Jackson Oil Co.

2080 Kentucky Ave. ME 5-4421

### Easter Greetings

## Burger Chef Stores

8826 E. Wash. FL 9-4411  
3201 W. 16th ME 7-4123  
6021 E. 38th LI 7-1716

BURGER CHEF SYSTEMS  
1348 Stadium Dr. ME 2-2594

### Easter Greetings

## HARMON PRE-PACK CO., INC.

Pre-Pack Fruits and Vegetables — "John Henry Brand"

3616 SOUTH FOLTZ CH 4-3396

George J. Egenolf  
Machine Co., Inc.

928 SOUTH PENNSYLVANIA ME 4-2485

Metcalf, Mahan, Mahan & Connor  
— SHORTHAND REPORTERS —  
Convention, Court and General Reporting

1406 FLETCHER TRUST BLDG. ME 8-3405

### Easter Greetings

## BEALL'S

IN BEECH GROVE

524 - 602 Main Street  
2 Stores to Serve You

### Easter Greetings

## RAY ENVELOPE COMPANY

546 South Meridian ME 4-4462

Seven to Eleven  
Super Markets

2941 N. Sherman Dr.  
4561 N. College Ave.  
2907 Northwestern Ave.  
3902 N. Illinois

### Easter Greetings

## Atlas Mutual Life Insurance Co.

924 East 38th St. WA 4-5681

MORTGAGES, Inc.

129 E. Market St.—Room 518  
ME 2-9334

### Easter Greetings

## Bischoff Bros. Builders

New Ber-Main Terrace Apts.  
Available May 1  
Call ST 4-1809 or  
720 Main St., Beech Grove

Helena's Handy Crafts

Patterned Hand Weaving  
Custom Knitting  
All Phases of Textile Lettering  
414 Massachusetts Ave. FL 9-4229

### Easter Greetings

## F. A. Wilhelm Construction Co., Inc.

Indianapolis, Ind.

WRECKS INC.

AUTO PARTS  
"We Meet By Accident"

DRIVE CAREFULLY

901 N. Senate Ave.  
ME 5-5315

### Easter Greetings

## E. Allen Hunter

Marion County

Treasurer

6022 N. Michigan Rd.  
CL 1-4519

### Easter Greetings

## Plainfield

PLAINFIELD ONE HOUR CLEANERS

Cor. Main & Vine Sts. TE 9-0096

PLAINFIELD VARIETY STORE

120 W. Main TE 9-4451 PLAINFIELD

ELLIS FOOD MARKET

For Good Groceries - Vegetables - Fruits - Meats - Baked Goods  
122 W. Main TE 9-4550 PLAINFIELD

PLAINFIELD SUPER DRUGS

1017 E. Main St. TE 9-0106

### Easter Greetings

## Hampton Funeral Home

Plainfield, Indiana

106 SHAW ST. TE 9-6573

PRES HANNA CHEVROLET CO.

— YOUR FRIENDLY GM DEALER —

TE 9-6551 PLAINFIELD, IND. 131 North Mill

### Easter Greetings

## SHEPPARD CONSTRUCTION, INC.

5623 W. Washington St. CH 1-8133

PEARSON  
ELECTRIC SERVICE

New Address and Phone:  
4331 Hull St., Lawrence, Ind.  
LI 5-1328

### Easter Greetings

## DAGE ELECTRIC CO., INC.

New Address: FRANKLIN, IND.  
Formerly:  
No. 2nd, Beech Grove, Ind.

NORTH SIDE  
TRANSFER

2043 N. Illinois WA 6-1571

### Easter Greetings

## STANLEY'S EMERSON INN

5109 E. Tenth St. FL 7-3077

BLYTHE RUBBER  
STAMP CO.

813 N. Delaware ME 4-4145

ONE DAY SERVICE

CATALINA BAR

3032 E. Washington St.  
Dick Cardis Frankie Cardis

### Easter Greetings

## R. H. Marlin Construction Co.

Rental Equipment

5000 S. Harding ST 6-2430

Broad Ripple  
Dance Academy

Elizabeth Farnsworth, Instructor

ALL TYPE  
DANCING TAUGHT

Special Summer Rates

4162 HILLSIDE CL 1-9411

### Easter Greetings

## A FRIEND OF THE TRUCKING INDUSTRY

Resener Machine  
& Tool Co., Inc.

TOOLS — DIES  
SPECIAL MACHINERY  
Production Machinery  
Engineering & Designing

1511 BATES ME 7-3441

### Easter Greetings

## Albert Ward Hairstyling Salon

6022 N. Michigan Rd.  
CL 1-4519

MERIDIAN  
MEAT MARKET

7743 S. Meridian St.  
TU 1-9200

### Easter Greetings

## Hollett and Harmon Rexall Drug Store

We Offer a Complete Prescription Service

2 E. Main BROWNSBURG UL 2-2564

JOHN F. GIRT  
PLUMBING and HEATING  
UL 2-2746 BROWNSBURG

DICKEY'S MARKET

Groceries — Meats — Produce — Frozen Foods  
40 E. Main St. UL 2-4275

### Easter Greetings

## BLANCK CHEVROLET CO., Inc.

710 E. Main St. UL 2-2221 BROWNSBURG

Brownsburg Flower Shop & Greenhouse

Potted Plants—Corsages—Funeral Arrangements  
Between N. Adams & N. Jefferson UL 2-4169

ED. KING INSURANCE

Brownsburg  
541 E. Main St. Bus. Phone B'burg UL 2-2256 — Res. Phone UL 2-2755

### Easter Greetings

## MARER Flower Shop

ERWIN MARER

Now Located at Our New Store  
144 E. Ohio ME 7-4338

BROAD RIPPLE  
PHARMACY

Free Prescription Delivery Service  
902 E. Westfield Blvd. CL 5-2000

Andrews Flower Shop

World Wide Floral Service  
— City Wide Delivery —

Complete Line of Flowers  
5 East Ohio St. ME 5-8521

### Easter Greetings

## FOX OPTICAL CO.

238 So. Meridian St.

ROTHKOPF  
PHARMACY

3032 Lafayette Road WA 5-2334

AUTOMATIC  
SAW CO.

425 N. SENATE AVE.  
ME 7-2591

### Easter Greetings

## WILLIAM C. ERBECKER

LEMCKE BLDG.  
ME 4-6236

### Easter Greetings

## Crystal Flash Petroleum Corp.

358 West 16th Place  
WA 3-2434

### Easter Greetings

## Prosecutor of Marion County

Attend Church Easter  
With Your Family

### Easter Greetings

## Bloomer's Bridgeport Elevator

Custom Grinding and Mixing  
Purina Chows of All Kinds  
ED BLOOMER, Owner  
2429 S. BRIDGEPORT RD.  
CH 4-0491 Bridgeport, Ind.

### Easter Greetings

## Safeway Quality Foods Inc.

(In Brownsburg Shopping Center)  
UL 2-2235

We Are Proud To Be Your Neighbor

Modern Cleaners & Laundry

BROWNSBURG  
140 E. Main Phone UL 2-4277

### Easter Greetings

## George J. Egenolf Machine Co., Inc.

928 SOUTH PENNSYLVANIA ME 4-2485

### Easter Greetings

## GEORGE O. DESAUTELS CO.

— Manufacturers Agents —  
2302 N. Meridian St. WA 3-4003

LOMBARDO  
FLOOR COVERING

Owner, Phil Lombardo  
2614 W. 16th ME 6-7928

### Easter Greetings

## W. J. HAMAKER PHARMACY

4901 N. Pennsylvania St. CL 5-5456

### Easter Greetings

## WILLIAM C. ERBECKER

LEMCKE BLDG.  
ME 4-6236

### Easter Greetings

## Broad Ripple Dance Academy

Elizabeth Farnsworth, Instructor

ALL TYPE  
DANCING TAUGHT

Special Summer Rates

4162 HILLSIDE CL 1-9411

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AN EASTER STORY

'Why did they make me lie?'

By JACKIE WALLER

As I write this I am in prison awaiting execution, so this is my last chance to make amends for the lie I told when Christ rose from the dead.

come was a very great surprise. Suddenly a blinding light blazed from the sky so that I had to cover my eyes.

This angel said to us, "Be not afraid, but go tell the priests that Christ has risen even as He promised."

And we ran back to the Temple, terrified by what we had seen wondering how what would happen to us for having failed to guard the Tomb.

if we would say that we had fallen asleep, and that while we slept His disciples had stolen the body of Jesus to make people believe in His Resurrection.

I took their money—why not? It was a large amount and I was only a poor guard, but I always wondered why they wanted me to lie.

This was why I tried to find out more about Jesus! When my term of service as Temple guard was finished, I went back to my village and bought a small farm.

Peter, the apostle was with them, and I went to hear him speak. This was when I first heard what Jesus had prophesied about His Resurrection and then I knew why I had been paid to spread my lies.

I LIKED WHAT I heard about Jesus and His teachings. And soon I too wished to follow Him. So I went to Peter to be instructed and some time later became a Christian.

Then I realized that I must tell the truth about what had happened at the Tomb, because I was sorry for what I had done. So I went back to Jerusalem to bear witness to the Resurrection of Jesus and when the priests and scribes of the Temple heard that I was back telling my story, they were very angry.

My companion of that night who had also taken their money and was still in their service was called to give his version of the story. He swore he had both been asleep and that I had dreamed it all.

Then they had me arrested and tried for blasphemy and now I am in prison condemned to death. But I have no regrets for I believe that our Lord is truly risen, and I will soon see Him face to face.

Printers' strike at K of C ends

NEW HAVEN, Conn.—A ten-month strike by printers at the Supreme Headquarters of the Knights of Columbus here has ended by acceptance by the pressmen of a new contract.

The International Printing Pressmen's Union said that under terms of the three-year contract, pressmen will receive hikes of \$8 the first year, \$3 the second and \$4 the third.

After January 1, 1964, the management will include dependents of pressmen under a medical benefits program.

By the third year of the contract, when the \$15 total raise is effective, cylinder pressmen will have wages of \$127 per week and web pressmen \$131 per week.

Before the strike, the Knights had offered increases of \$5, \$3 and \$3 for a three-year pact plus extension of medical benefits. The union sought a three-year, retroactive contract with pay hikes of \$12 and \$4.

MARYKNOLLERS AT WORK

Parish mission in Chile is a major production

By REV. GERALD SHEKLETON

SANTIAGO, Chile—Little wonder that the Maryknoll Fathers have become known here as great organizers. To make certain that a two-week mission in San Alberto parish makes an impact in this city, they have put 100 persons at work for six weeks of preparation.

Posters spring up on public buildings, on the lamp posts, in street cars. "Do you know that God loves you?" is the message. A team of 33 seminarians and seven priests fans out through the parish to tell the people that the mission will touch on the problems they meet in everyday life: misunderstanding, loneliness, injustice, exploitation by the rich, debts, future uncertainties, poverty.

THIRTEEN centers are readied for San Alberto's mission. The schedule in each is based on information learned in the preliminary surveys. If a large section reveals many couples living together without having been sacramentally married, the talks will stress the nature of mar-

riage. Single persons can meet in special groups to discuss love, engagements and preparation for marriage. For married people conferences are arranged at which doctors, lawyers and other specialists assist.

San Alberto was established some years ago by a Chilean priest, but as he grew older a replacement was needed, and no other Chileans were available. The Maryknoll Fathers from the U.S., who have about 40 priests working throughout Chile, stepped in.

Now there are three full-time priests to take care of the parish. The pastor, Father Thomas Cronin, was at one time a secretary to Cardinal Fumasoni-Biondi, a former head of the Sacred Congregation for the Propagation of the Faith. His assistants are Father John Bradley who has served 17 years in Chile, and Father Leo Zemalowski.

Two years ago they conducted their first mission in San Alberto parish. It was such a success that they did not dare to wait the usual five years to repeat it.

People constantly move in and out of the 35-block area of San Alberto parish. There are said to be 70,000 Catholics here. The street names: Einstein, Hegel, Marx, Comolandin, Peace, Clarity, Descartes, and Abundance, show some of the influences at work.

Parish surveys show that only nine per cent of the women and two per cent of the men attend Mass regularly. When the Maryknollers took over San Alberto the parish church could not seat more than 75 persons. Their new church is attracting 4,000 each Sunday.

To the other 66,000, the Maryknoll team is addressing its mission message that "Christ will bring happiness to the poor, to those who weep, to those who are meek, who are hungry and thirst for justice, to the clean of heart, to those who love peace and those who suffer in Christ's name."

Assurance

Jesus cried above the wall, "El, Father, did I fail?" In minutes darkness hid the sun, The temple struck—steps He had won.

Danville

DICK'S B. & H. RESTAURANT Experienced Service — Good Food's — Open 7 Days a Week 64 S. Jefferson DANVILLE, IND.

Martinsville EASTSIDE FOOD LOCKER & APPLIANCE Complete Processing Meats and Vegetables Food Locker Rentals Phone DI 2-6853

J & S LINOLEUM & PAINTS "FLOOR COVERING CRAFTSMEN" 33 E. Washington St. DI 2-3876

CHARLEY'S DRIVE IN "JUST GOOD FOOD" Highway 37 MARTINSVILLE, IND.

TOWN HOUSE — FOUR TOPS IN GOOD FOOD — MARTINSVILLE, INDIANA

MARTINSVILLE AUTO COMPANY — Your BUICK Dealer — MARTINSVILLE, INDIANA

THE ARTESIAN CLEANERS — Always Quality Cleaning — 165 E. Morgan St. Martinsville, Ind. Phone DI 2-2481

CITY MOTORS Your Friendly FORD and MERCURY Dealer 211 N. Main St. Martinsville, Ind. DI 2-2480

DAILY MOTOR COMPANY BUICK Dealer MARTINSVILLE, INDIANA

Wilhite & Son Funeral Home EDWIN C. HOLMES MARTINSVILLE, IND.

FIRST NATIONAL BANK COMPLETE BANKING SERVICE Member F. D. I. C. E. SIDE SQUARE MARTINSVILLE, IND.

DAIRY QUEEN "Fresh From The Freezer Flavor" Highway 37 South We Can Produce BRICK in Your CHOICE of COLORS to Make Your Home Look Individual. PHONE DICKENS 2-3328—or better—VISIT OUR PLANT MARTINSVILLE BRICK CO. Mfgs. of Buff Face Brick N. Main, MARTINSVILLE

Oaklandon

L. W. MOHLER GENERAL MERCHANDISE OAKLANDON, IND.

Fortville

KEMERLY CHEVROLET & OLDSMOBILE, INC. SALES AND SERVICE THAT SATISFY FORTVILLE Phone 485-5126

CARL A. HELMS—Ins. and Real Estate "Every Customer A Booster" Telephone: Office 485-5131, Res. 485-5198 FORTVILLE

MCCARTY-FISHER FURNERAL HOME "24-Hour Ambulance Service" 124 E. Staat St. Phone 285-5551 Fortville, Ind.

STROUGH'S SUPERETTE FINE FOOD, MEAT and PRODUCE Open Every Day 7:30 a.m. to 8:30 p.m.; Sunday 8 a.m. to 6 p.m. Fortville, Ind.

Coons REXALL Drugs

DRUGS — COSMETICS — PAINTS FORTVILLE, INDIANA

J. G. DePREZ CO.

"SHELBYVILLE'S BIG BUSY STORE" 18-20 PUBLIC SQUARE PHONE EX 8-6615 also DePREZ-SCOTT CO., FRANKLIN, INDIANA



LADIES' CLUB OFFICERS—Newly-elected officers of the Msgr. Downey Ladies Club include, from left above: Mrs. John Wuensch, Treasurer; Mrs. Edward S. Dum, president; and Mrs. Ralph E. Echet, publicity chairman. Not present for the photo were: Mrs. Carl H. Hagner, secretary; and Mrs. P. Dufek, vice president. The group is affiliated with Msgr. Downey Council 3660, Knights of Columbus, Indianapolis. (Staff photo)

Easter Greetings

Mooresville

ADLERS DEPARTMENT STORE W. Main St. MOORESVILLE, IND. VE 1-2540

AUTOMOTIVE ARMATURE CO., INC. Automotive Armatures, Generators and Starters MOORESVILLE and INDIANAPOLIS

Hadley, Cook & Thompson Insurance Agency — All Lines of Insurance — VE 1-3240 MOORESVILLE, IND.

MOORE'S A.G. MARKET VE 1-0681 — MOORESVILLE, IND.

THOMPSON AUTO SUPPLY, INC. Jobbers of Automotive Replacement Parts Since 1920 11 West Main Street VE 1-1300

NELSON & SON — Hardware and Electrical Appliances — Mooreville, Indiana VE 1-2050

Swinney Heating and Air Conditioning, Inc. 8 N. Indiana Ave. VE 1-0995

SQUIRES STUDIO AND CAMERA SHOP 417 Carlisle VE 1-0335 PHONE 397 Indianapolis Phone VE 1-1520

Family Finance of Mooresville, Inc.

ED SQUIRES, Mgr. 27 E. MAIN ST

CITIZENS BANK

MOORESVILLE — MONROVIA — BROOKLYN

Shelbyville

Dellekamp Cleaners Approved Sanitane Service 70 WEST BROADWAY SHELBYVILLE, INDIANA PHONE EX 8-9741 Drive-In Branch Junction, Routes 421 and 44

B & B Super Drugs "The Prescription Store" Hours: 9 to 6—Fri. 9 to 9 Phone EX 8-4477 39 Public Square SHELBYVILLE, IND.

HARDIN OIL CO. Wholesale — Retail — Champion Petroleum Products Office, 510 N. Harrison St., P.O. Box 138 EX 8-8914, SHELBYVILLE

ACE HARDWARE CO. Hardware — Plumbing Supplies — Sporting Goods Shelbyville, Ind. Phone EX 8-8747—109 S. Harrison St.

SPEARS DAIRY SALES Complete "Grade A" DAIRY PRODUCTS SHELBYVILLE, IND. 159 E. Washington St. Ph. EX 8-9241

CURRAN-MOORE AGENCY, INC. INSURANCE, REAL ESTATE, LOANS SHELBYVILLE, Ind. Phone EX 8-7512

LUCAS MOTOR EXPRESS, Inc. Indianapolis Shelbyville, Indiana Cincinnati Phone EX 8-4494 Boggsdown Road

SINCERE EASTER GREETINGS CHAMBERS AIRCRAFT DIVISION Merz-Chambers Corp. SHELBYVILLE, INDIANA

M-G-M OIL CO. VEEDOL OIL — D-X GAS Firestone Tires — Auto-Lite Batteries Phone Waldron 525-6225 (JOHN F. MOHR) WALDRON, IND.

J. G. DePREZ CO. "SHELBYVILLE'S BIG BUSY STORE" 18-20 PUBLIC SQUARE PHONE EX 8-6615 also DePREZ-SCOTT CO., FRANKLIN, INDIANA

Model of tomb to be exhibited at Fair

VATICAN CITY — A plaster model of the tomb of St. Peter, prepared in the Vatican grottoes and will be among the attractions of the Holy See's pavilion at the 1964 New York World Fair to a lower level undiscovered up to that time. The model, which will measure about seven by seven feet, will be based on the archeological discoveries made under St. Peter's Basilica in 1940, when the tomb of Pope Pius XI was being prepared in the Vatican grottoes and workmen broke through to a lower level undiscovered up to that time. Ten years of excavations on the site uncovered an ancient Roman cemetery and what Pope Pius XII called the unostentatious tomb of St. Peter.

Easter Greetings

Franklin

First Federal Savings and Loan Association of Franklin FRANKLIN, IND. 198 N. Main

One Hour Martinizing — The Most in Dry Cleaning ONE HOUR (Park in the Dry) CLEANERS 52 N. Main St. 736-7944 Franklin, Ind.

ROSS FLORAL COMPANY Member of the F. T. D. Phone RE 6-7181 Franklin, Ind.

FARMERS TRUST CO. A GOOD PLACE TO BANK — Established 1912 — FRANKLIN and WHITELAND

Greenfield

ANDIS MOTORS, INC. Chrysler — Dodge — Dart — Lancer Alva Andis—HO 2-6124 Maurice Andis—HO 2-5265

GREENFIELD MILK and ICE CREAM CO. 120 S. Pennsylvania St. HO 2-4694

PETE'S RADIO and T.V. SHOP DUAMONT-EMERSON-MOTOROLA — Sales and Service 28 S. State St. Ph. HO 2-2272 Greenfield, Ind.

ROBERTSON DRUGS, INC. New Palestine — TO 2-5511 7 West Main — HO 2-6218 GREENFIELD, IND.

DOBBINS CLEANERS & LAUNDROMAT 201 East Main St. GREENFIELD, INDIANA HO 2-9066

PASCO MEMORIAL MORTUARY, INC. — In Greenfield Since 1912 — HO 2-5536

GREENFIELD BEVERAGE COMPANY, Inc. 117 South "A" Street HO 2-2818 Greenfield, Indiana

GREENFIELD BANKING CO. GREENFIELD, IND.

GREENFIELD CITIZENS BANK GREENFIELD, IND.

Greenfield Building and Loan Association GREENFIELD, IND.

Greenwood

JOHN W. BAILEY INSURANCE TU 1-0100 Greenwood, Ind.

DEBERT'S FOOD CENTER — Greenwood's First Super Market — Be SURE You Save... Shop DEBERT'S FIRST 210 North Main GREENWOOD

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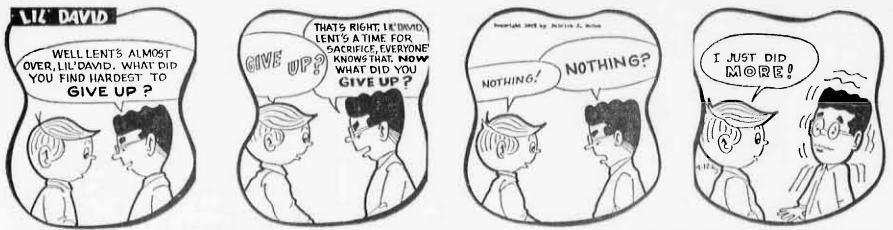
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### Set annual novena to Saint Anthony

**INDIANAPOLIS**—The annual novena honoring St. Anthony of Padua will begin at 7:30 p.m. Tuesday, April 16, at Sacred Heart Church, 1530 Union St. Services will be held on successive Tuesdays ending on June 11, Father Silvan W. Leckert, O.F.M., will preach the sermons. St. Anthony lilies will be distributed on the last night of the novena. The public is invited.

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### Sister Dolorosa dies in hospital

**ST. MARY-OF-THE-WOODS, Ind.**—Funeral services were held at the Church of the Immaculate Conception here on Monday, April 8, for Sister Dolorosa Mast, S.P., who died at St. Anthony Hospital, Terre Haute, after a short illness. Burial was in the convent cemetery. Born in Huntington, Ind., Sister Dolorosa was assigned for a time to St. Agnes Academy, Indianapolis. Her last appointment was at Marywood School, Evanson, Ill. Surviving are two sisters, Mrs. Agnes C. Dages and Miss Martha Mast, both of Chicago.

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### Card Party set at St. Matthew's

**INDIANAPOLIS**—"Welcome in Spring" is the theme of the desert card party sponsored by St. Matthew's Women's Guild on Friday, April 19. Play begins at 8 p.m. in the school hall, 4100 East 56th St. Mrs. Elmer Ostermeyer, general chairman, extends a cordial invitation to the public to attend. Tickets will be available at the door.

---

### 6th Annual Pilgrimage Shrine of Our Lady of Consolation Sunday, May 26

**St. Augustine's Church Leopold, Ind.**  
Detailed list will leave St. Mary's Church 3:30 p.m. Monday night, May 27, for Leopold, Ind. for the pilgrimage. Complete list of participants, including names of sponsors, will be available at the door. Tickets, 1.00. St. Augustine's Church, Leopold, Ind. 47923. ME 6-1970. Leave 3 p.m.

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'UNFINISHED BUSINESS'

Cardinal Bea likes U.S., planning return visit

By CARL A. BALCERAK

WASHINGTON—The Cardinal of Reunion likes the United States and its people and would like to see more of both when the eccumenical council closes.

Eighty-one-year-old Cardinal Augustin Bea, S.J. who in 10 days in the U.S. followed a schedule that would have tired many a younger man, said on the day of his departure for Rome: "I hope that after the council I can come again and see other universities and other states."

As a matter of fact the head of the Vatican's Secretariat for Promoting Christian Unity has some "unfinished business" to take care of in this country in regard to universities.

He was invited to speak at some 70 colleges and universities, many of them non-Catholic, but had to decline most of the invitations.

The slight, energetic Cardinal said shortly before his departure that he was "very pleased with his trip to the States."

"I have always admired American Catholics," he said, "and now I have a new proof of it." He also said that he "was moved by the quiet concern for Christian unity" in this country, and "especially pleased by the cooperation of non-Catholics."

During his stay in the U.S., the Jesuit Cardinal spoke at Boston College, delivered three lectures at an interfaith colloquium at Harvard University, journeyed from there to New York for a brotherhood dinner, thence to

Baltimore to speak three times and offer Mass, and concluded his stay with a lecture at the Catholic University of America.

The Cardinal received honorary degrees from Catholic University and Boston College. At Catholic University he also accepted honorary membership in Phi Kappa Theta Fraternity, national collegiate fraternity for university men who are Catholics. Despite his close schedule, Cardinal Bea managed to give three press conferences.

At one of them (April 4) he made clear that his visit to the U.S. was not of "diplomatic" character. A statement issued in his behalf described as "a mere invention" a national magazine's report that he had come to this country "with a private diplomatic mission from Pope John."

The Cardinal did have a mission, but it was on a much larger scale. His purpose was to stress the importance of Christian unity, and he did so with a jackhammer persistence that, because of the charity underlying the message, was in no way jarring.

AT BOSTON College he called for Christian cooperation in the social justice sphere. "I mean," he stated, "working together in instilling the principles from that common heritage of natural and especially Christian truths into education, into the family, civic and political life."

The importance of scholarship in the quest for Christian unity was emphasized by Cardinal Bea at the Catholic University of America, where he addressed seminarians of Woodstock (Md.) College and St. Mary's Seminary.

In his sermon, the Cardinal said: "Christ has sent the Church into the world for the salvation of men. This means that the Church and her children must become more open-minded and open-hearted toward all men, especially those who bear on their foreheads the name of Christ."

FROM BALTIMORE the Cardinal traveled by automobile to Washington, where he received an honorary doctorate of theology from the Catholic University of America. Some 3,500 persons at the celebration, held in the university gymnasium, gave him one of the warmest ovations ever accorded a visiting dignitary.

They applauded for two minutes while the Cardinal walked to the speakers' rostrum, for another minute when he arrived on the platform and for two minutes again when he was leaving the gymnasium.

In his address, Cardinal Bea cited the importance of truth in the service of Christian unity. He warned that the love of Catholics for unity and for non-Catholics "would not be real love if we would speak to them in a naive ironism," giving them the impression, for example, "that we are ready to revise the dogma of the pope's primacy and infallibility."

He said the service of truth is an incentive and a means to Christian unity. "A love for truth, when faced with the truth of Christ, instills an attitude of complete acceptance and submission," he stated.

Of fundamental importance for the unity movement, the Cardinal said, is a "fraternal and brotherly Christian collaboration of scholars from various confessions" in creating an atmosphere of understanding, mutual confidence and true Christian charity.

After a reception at the university, Cardinal Bea was taken to the airport. There the "champion of the cause of Christian unity" expressed his pleasure in visiting the U.S., his regret at not being able to see more of the country and for a more leisurely visit.

Plan fund drive for C.U. theater

WASHINGTON—Plans have been announced for a community fund drive to raise \$1.5 million for a new theater and department building of the speech and drama department at the Catholic University of America here.

The campaign will begin April 22 with a testimonial dinner honoring Father Gilbert V. Hartke, O.P., on his 25th anniversary as director of the speech and drama department.

forming spiritual attitudes for eccumenical work."

The Cardinal suggested that scholars can do common research in four specific areas: theology, Church history, Biblical studies and canon law.

In regard to the Second Vatican Council itself, the Cardinal said "it has clearly shown how Christians of every denomination desire unity intensely." He also said that the presence of observers at the council made a "tremendously deep impression" on Catholics and the "observers' comments" were "most useful" in council discussions.

Cardinal Bea stated that founding of the Secretariat for Promoting Christian Unity bolstered relations between Catholic and non-Catholic Christians. Prior to its formation, he said, many observers were disillusioned because the coming council seemed to be a strictly intra-Catholic affair.

The Cardinal said that the creation of the secretariat changed the situation quickly and smoothed the path for inter-Christian dialogue, he said.

In New York the Cardinal was the guest at a brotherhood dinner of the American Council for the International Promotion of Democracy under God. At a press conference that day, April 11, he said the Secretariat for Promoting Christian Unity will stimulate lay responsibility and activity.

"It is for this very reason," he said, "that a special commission has been established in order to study all the problems connected with the apostolate of the laymen."

As if to underline the importance he attaches to problems of work in the world, Cardinal Bea Mass in Baltimore facing the congregation. Asked at a press conference why he did this, he replied "because for all facets of people signifies a greater participation of the laity in the Holy Sacrifice of the Mass because they take part more readily in the Mass."

The Cardinal also preached at the Mass in Baltimore, gave a lecture before clergy and laity of various faiths and addressed seminarians of Woodstock (Md.) College and St. Mary's Seminary.

In his sermon, the Cardinal said: "Christ has sent the Church into the world for the salvation of men. This means that the Church and her children must become more open-minded and open-hearted toward all men, especially those who bear on their foreheads the name of Christ."

FROM BALTIMORE the Cardinal traveled by automobile to Washington, where he received an honorary doctorate of theology from the Catholic University of America. Some 3,500 persons at the celebration, held in the university gymnasium, gave him one of the warmest ovations ever accorded a visiting dignitary.

They applauded for two minutes while the Cardinal walked to the speakers' rostrum, for another minute when he arrived on the platform and for two minutes again when he was leaving the gymnasium.

In his address, Cardinal Bea cited the importance of truth in the service of Christian unity. He warned that the love of Catholics for unity and for non-Catholics "would not be real love if we would speak to them in a naive ironism," giving them the impression, for example, "that we are ready to revise the dogma of the pope's primacy and infallibility."

He said the service of truth is an incentive and a means to Christian unity. "A love for truth, when faced with the truth of Christ, instills an attitude of complete acceptance and submission," he stated.

Of fundamental importance for the unity movement, the Cardinal said, is a "fraternal and brotherly Christian collaboration of scholars from various confessions" in creating an atmosphere of understanding, mutual confidence and true Christian charity.

After a reception at the university, Cardinal Bea was taken to the airport. There the "champion of the cause of Christian unity" expressed his pleasure in visiting the U.S., his regret at not being able to see more of the country and for a more leisurely visit.

Plan fund drive for C.U. theater



"500" CARD PARTY—The Mothers Club of Cathedral High School plan a "500" Card Party in the high school auditorium at 7:30 p.m., Thursday, April 18. The decorations will carry out the theme of the "500" mile race. Live topiary trees and various colored flags will decorate the auditorium entrance. Chairman of the event is Mrs. Don E. Poinsette, seated above. She is assisted by: Mrs. Paul Witte, center, table prize chairman; and Mrs. Gerald McVeigh, co-chairman. (Staff photo)

Archbishop's Spring Schedule

- Unless otherwise indicated, the following appointments are Confirmation: Sunday, April 14—Indianapolis, Cathedral, Pontifical Mass and Sermon, 11 a.m. Saturday, April 20—Indianapolis, Junior CYO Convention, Mass, Secunia High School, 12 noon. Sunday, April 21—Indianapolis, St. Luke, 2 p.m.; St. Monica, 4 p.m.; Immaculate Heart, 7:30 p.m. Monday, April 22—Greenfield, St. Michael, 7:30 p.m. Tuesday, April 23—Franklin, St. Rose of Lima, 7:30 p.m. Wednesday, April 24—Indianapolis, Holy Name, 7:30 p.m. Thursday, April 25—Indianapolis, Holy Spirit, 7:30 p.m. Friday, April 26—Indianapolis, Our Lady of Lourdes, 7:30 p.m. Saturday, April 27—Indianapolis, Marriott Hotel, Banquet—D of I, 7 p.m. Sunday, April 28—Indianapolis, Good Shepherd Convnt, Blessing of new gym, 1:30 p.m.; NCCM Board Meeting, 3 p.m.; NCCM Board Dinner, 6 p.m. Monday, April 29—Indianapolis, Indiana Roof, NCCW Luncheon, 12 noon; I.A.C. Universal Notre Dame Night Dinner, 7 p.m. Tuesday, April 30—Indianapolis, St. Mary Church, Mass—Lawyers' Guild, 5:30 p.m. Wednesday, May 1—Indianapolis, Christ the King, 7:30 p.m. Thursday, May 2—Indianapolis, St. Matthew, 7:30 p.m. Friday, May 3—Indianapolis, St. Francis de Sales, 7:30 p.m. Sunday, May 5—St. Meinrad Archabbey, Ordinations, 4:30 p.m. Monday, May 6—Indianapolis, St. Mark, 7:30 p.m. Tuesday, May 7—Indianapolis, St. Philip Neri, 7:30 p.m. Wednesday, May 8—Indianapolis, St. Therese, 7:30 p.m. Thursday, May 9—Indianapolis, St. Simon, 7:30 p.m. Friday, May 10—Indianapolis, St. Thomas, 7:30 p.m. Sunday, May 12—Indianapolis, St. Joan of Arc, 2 p.m.; St. Pius X, 4 p.m.; St. Lawrence, 7:30 p.m. Monday, May 13—Indianapolis, St. Roch, 7:30 p.m. Tuesday, May 14—Indianapolis, Sacred Heart, 7 p.m. Wednesday, May 15—Indianapolis, Cathedral, Serra Servers' Award, 7:30 p.m. Thursday, May 16—Indianapolis, St. Andrew, 7:30 p.m. Friday, May 17—Indianapolis, St. Bridget, 7:30 p.m.

ON POLISH TV

BREKIN — Communist-ruled Poland's state television network presented a 15-minute program depicting the personality and work of His Holiness Pope John XXIII. It was reported here, "The program spoke of the Pope's work for the normalization of the world political scene and of his plans for reform. Among the illustrations were scenes of the first session of the eccumenical council."

Confiscation

WARSAW — Government authorities seized property of a Catholic church in Strzyzew, a small town in southern Poland, when the parish priest failed to pay a fine for allegedly ignoring state regulations governing religious instruction.

Taken from St. Michael's Church were a portable organ and an ancient clock which, Catholic informants said, represented a value far in excess of the fine.

The priest was fined for reportedly failing to supply detailed information on the catechism classes he conducts for parish children, as required by the Ministry for Religious Affairs.

Foreign language Confessions

French—St. Mary Church, New Jersey and Vermont Sts.: Saturday, April 13, 4 to 6 p.m.

Italian and Spanish—Holy Rosary Church, 416 S. East St.: Saturday, April 13, 4 to 5:30 p.m. and 7:30 to 8:30 p.m.

Spanish, French and Sign Language for the Deaf—St. Joan of Arc Church, 42nd and Central: Saturday, April 13, 4 to 6 p.m.

Polish, Lithuanian, German and Latvian—SS. Peter and Paul Cathedral, Saturday, April 13, 8 to 9:30 p.m.

Keynoter named for NCCM parley

WASHINGTON — Frank Sullivan, English literature professor at Loyola University in Los Angeles, will be the keynote speaker at the 1963 biennial National Council of Catholic Men convention in Atlantic City, N.J., from April 24 to 28.

NCCM headquarters here also disclosed that two Protestants and a Jewish leader in the religious and sociological fields will address sessions of the convention.

The non-Catholic leaders who will speak at convention sessions are: Rev. Arthur Walmaley, executive secretary of the Christian Citizenship Office of the National Council of Protestant Episcopal Churches; Rev. Galen Weaver, executive secretary of the National Conference on Religion and Race, and Jules Cohen, executive director of the Jewish Community Relations of Greater Philadelphia.

HONOR EDUCATOR

WASHINGTON — Father Lawrence J. McGinley, S.J., president of Fordham University, New York, received here the Grand Gold Badge of Honor for Merit from Austria, that country's highest decoration. The Jesuit was honored for outstanding services to the Republic of Austria and for his efforts on behalf of education in the U.S.

DECORATED NEW YORK — Father F. J. Flynn, C.P., information officer of Catholic Relief Services—National Catholic Welfare Conference, was decorated with the Grand Insignia of Honor for distinguished services to Austria.

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Named to Development post at Brebeuf Prep

Father John H. Williams, S.J., of the Chicago Province of the Society of Jesus has been appointed Director of Development at Brebeuf Preparatory School, it was announced today by the Very Rev. William J. Schmidt, S.J., school president. Father Williams succeeds Mr. Charles A. Beal, Jr., who has taken a public relations position with the Indianapolis "500."

A native of Chicago, Father Williams attended Loyola University for three years as a pre-med before entering the Society of Jesus in 1932.

HE STUDIED philosophy at West Baden College, West Baden Springs, Ind., and received an A.B. degree from Loyola University in 1938. In 1942 he received an M.A. degree in English at the University of Detroit.

He taught English and speech at Xavier University, Cincinnati, O., from 1940-42, returning to West Baden in 1942 to continue his theology studies and was ordained a priest in the Society of Jesus in 1946.

AFTER ordination he attended Northwestern University, where he majored in public speaking and received a minor in speech correction. From 1951-1957, he



FATHER WILLIAMS

taught speech and homiletics at West Baden College, and from there went to St. Mary of the Lake Seminary, Mundellin, Ill., where he served on the faculty until 1963.

In 1963 he edited four high school speech textbooks, Speaking Series, published by Loyola University Press, Chicago, Ill.

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

HOME COMING CARD PARTY At Holy Cross

Tuesday, April 16—8 P.M. Parish Hall—125 N. Oriental Street All Games Played Prizes

Cathedral High School Mothers' Club "500" CARD PARTY

Thursday, April 18—7:30 P.M. School Auditorium Tickets: \$1.25

St. Michael's Gay Nineties CARD PARTY

Friday, April 19—7:30 P.M. Church Basement Table Prizes FREE Door Prizes

NO FISH FRY AT SECUNIA HIGH SCHOOL THIS FRIDAY

Ken Warner thanks all who made this annual event a success

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

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