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Rome issues norms for concelebration, dual Communion

the CRITERION

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VATICAN CITY — Concelebration of the Mass will be allowed in five different situations and Holy Communion can be given under the forms of both bread and wine in 11 cases, according to a newly issued liturgical book.

The new norms are in line with the provision of the ecumenical council's Constitution on the Liturgy declaring that concelebration may be approved by the local ordinary at the main Mass in churches "when the needs of the faithful do not require that all the priests available should celebrate individually."

The Precious Blood may be given to priests, Religious or lay people either directly from the chalice, with a reed (such as the golden straw traditionally used in papal Masses), or by dipping a spoon containing the Host into the chalice and then placing it in the communicant's mouth.

Likewise, the spoon may be dipped into the chalice and the Blood of Christ then placed into the mouth of the communicant after he has received the Host.

The new provisions not only encourage Communion under both kinds at Masses involving weddings, confirmations, religious professions and the like, but also at large gatherings of priests when the priests cannot celebrate or concelebrate themselves.

ACCORDING to an official of the Congregation of Rites, this permission does not pass judgment on whether it is better for priests to celebrate Mass individually in such cases. But this is the first time an official document of the Holy See has recognized a situation—other than on Holy Thursday—in which priests would participate in Mass as members of the congregation instead of celebrating the Eucharist themselves.

These latest reforms are contained in a decree by the Congregation of Rites entitled Ecclesiae Semper, dated March 7 and contained in a 100-page document published by the Vatican Polyglot Press.

The provisions — which had been anticipated for many months—were the subject of a commentary in L'Osservatore Romano, the Vatican City daily, by Father Annibale Bugnini, C.M., secretary of the Vatican Liturgy Commission and undersecretary for liturgy in the Congregation of Rites.

The new decree lists the following cases in which Holy Communion may be given under both species, provided the local bishop gives his approval:

1) to newly ordained priests during their ordination Mass.

2) to the deacon and subdeacon in pontifical or solemn Masses.

3) to an abbess during the Mass of her blessing.

4) to women Religious during the Mass of their consecration as virgins.

5) to men Religious at the Mass of their profession, provided they take their vows during the Mass.

6) to the new husband and wife at their wedding Mass.

7) to adult converts in the Mass following their Baptism.

8) to confirmed adults during the Mass of their Confirmation.

9) to Christians readmitted to communion with the Church.

10) to these listed in numbers 3 through 6 on the occasion of their jubilees.

11) to priests at large assemblies who are not able to celebrate or concelebrate, and to lay Brothers who attend Masses concelebrated in religious houses.

All the provisions of the new decree go into effect on Holy Thursday, April 15. This is the day on which the council's Constitution on the Liturgy specifically calls for concelebration. Concelebrated Masses are permitted both at the morning Chrism Mass in diocesan cathedrals and at the evening Mass of the Lord's Supper in parishes on Holy Thursday evening. The liturgy constitution spelled out five situations allowing for concelebration, and these simply are repeated in the new decree.

BESIDES THE Holy Thursday Masses, these are: in councils, synods and bishops' conferences; at the Mass for the blessing of an abbot; with the permission of the local bishop, at conventual Mass and at the principal Mass in churches when the needs of the faithful do not require that all priests celebrate individually; on the occasion of any kind of gathering of priests.

Father Bugnini in his article said that the number of concelebrants in individual cases can be determined on the basis of capacity and circumstances of the church and altar, in such a way that the concelebrants may be around the altar.

He said, however:

"It is not necessary that all of them materially touch the altar, as has been done in some places where . . . large square or rectangular altars, or simply (altars) on sawhorses, like a community table, have been erected.

"This would disfigure the concept of an altar and distort the idea of concelebration. Nor is it indispensible—although obviously preferable—that the altar be facing the people. Concelebration can be carried out appropriately even with an altar turned toward the wall. Carelessly constructed altars should be avoided as much as possible. The altar must preserve its sacred and solemn 'personality.'"

FATHER Bugnini noted that in the old rite for the consecration of a bishop, the consecrator and the priest being consecrated concelebrated the Mass, but the co-consecrators did not. Under the new rite, he said, the co-consecrators "must concelebrate with the bishop." He said the same holds true for the blessing of an abbot.

While priests may not join in a concelebrated Mass once it has begun, there are several occasions on which a priest can celebrate or concelebrate Mass more than once on the same day. These are on Maundy Thursday, both at the Chrism Mass in the morning and at the Mass of the Lord's Supper in the evening; at the Mass of the Easter Vigil and again on Easter Day; in the three Masses of Christmas; and during synods, pastoral visits or clerical gatherings with the bishop or his delegate when, in the judgment of the bishop, another Mass should be celebrated for the convenience of the people. Father Bugnini said that these are "well defined cases which no one is allowed to extend."

The priest went on to say that when it is impossible to find enough Mass vestments of the color of the day for all the concelebrants, the principal celebrant is to wear the color of the day, and the rest of the concelebrants may wear white vestments.

The main celebrant must say all the formulas and perform all the gestures required by the rubrics, the priest said. But he said that the concelebrants need say only those prayers and gestures expressly indicated in the new rite. As for the formulas which they do not say aloud, they can either "say them mentally or merely listen" to the principal celebrant.

Father Bugnini said that although the deacon and subdeacon in a solemn Mass may be priests, they are not allowed to

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Fireworks erupt over school aid

WASHINGTON — The House passed President Johnson's Federal aid to education bill 263 to 153 after three days of fiery debate, often centering on parochial school pupils' involvement.

Republican opponents charged that the measure failed to spell out how parochial and other private school pupils would benefit, thus ignoring what they saw as a major constitutional issue.

The Democratic leadership defended the constitutionality of the proposal, noted the wide-ranging support it has among religious and educational groups and insisted that matters of policy about specifics of involvement by private school pupils must be settled on the local level.

The Democratic majority swept aside a variety of proposed amendments to cries from Republicans that the bill was being railroaded through. One amendment killed would have provided for almost automatic court review of the legislation.

THE $1.3 BILLION Johnson bill, which now goes to the Senate, proposes three major programs to assist elementary and secondary education.

It would provide about $1 billion annually to public school districts under a formula based chiefly on the number of children in school who come from families earning less than $2,000 a year. The grant would be half of the state's cost of education for each eligible pupil.

Parochial and other private school pupils in the same low income bracket would benefit through extension to them by local public school districts of shared services and facilities. It was this provision that drew much of the GOP fire.

In addition, $100 million would be provided to buy textbooks, library materials and instructional equipment.

In the case of parochial school pupils, these books and materials would be lent to them. Title would be retained in the hands of a state or local public agency.

The final major section would provide $100 million for educational centers that would serve both public and parochial pupils with cultural enrichment and other special services. The centers would be operated by public agencies, but the bill would require that private school officials and others from outside public schools take part in the planning.

THE HOUSE debate saw sharp exchanges on inclusion of parochial pupils. Rep. Charles Goodell of New York, who directed Republican opposition, charged that the bill was unclear about permitting public school teachers to enter private schools.

Arguing that such use of teachers was unconstitutional and glossed over in the measure, Goodell drew strong denials from Rep. Adam Clayton Powell, Jr., of New York, chairman of the House Education Committee, and other Democratic committee members.

Powell and the others conceded that a public school expert in remedial education might offer a class in a parochial school, but that this would be a public school program and that the site of such classes was a detail to be settled on the local level.

Rep. Frank Thompson, Jr., of New Jersey and Rep. Hugh Carey of New York, both members of the education committee, said public school teachers could legitimately enter a private school to offer special services for the needy pupils.

Named by Pope

VATICAN CITY—Pope Paul VI has appointed Cardinal Luigi Traglia as his vicar general for Rome. The cardinal replaces Cardinal Clemente Micara who died March 11. Cardinal Traglia had served as pro-vicar general of Rome since 1960.

CARDINAL RITTER DONATES SCHOLARSHIPS—Kenneth Kuper, of St. Michael parish, and Marilyn Trauner, of Holy Trinity parish, are the recipients of two four-year scholarships personally donated to Ritter High School, Indianapolis, by Cardinal Joseph E. Ritter of St. Louis, after whom the school is named. Kenneth, the son of Mr. and Mrs. Kenneth Kuper, and Marilyn, whose parents are Mr. and Mrs. Bernard J. Trauner, won the scholarships from a field of 150 incoming freshmen who took the entrance examination. (Photo by Robert Lavelle)

STUDY STILL UNDERWAY

Birth control issue urgent, Pope stresses

VATICAN CITY—"Apply yourselves with your whole heart to your task," Pope Paul VI told his special study group on the problems of family and birth regulation in an audience which followed a three-day meeting of the study commission in Rome.

Indicating that the deliberations have not yet borne fruit, Pope Paul urged the committee "not to lose sight of the urgency of the situation which demands very clear guidance of the Church and its highest authority."

Following is the complete text of Pope Paul's address:

We are happy, beloved sons, to see you gathered here around us on the occasion of the plenary meeting of your commission.

We know indeed how exceedingly delicate and full of responsibility is the mission we have entrusted to you. This is a problem which deeply interests public opinion and which rightly worries married couples and their pastors.

There is added to the pleasure of knowing you individually our gratitude for the earnestness with which, in reply to our invitation, you have accepted participation in this work, whose requirements, by virtue of your high competence in moral and pastoral theology, medicine, economics, psychology, demography and sociology, you cannot minimize.

The list of documents prepared for this fourth session of the commission is in itself eloquent proof of the earnestness with which you have approached the task, and we are pleased to see in it already a pledge of the success which will crown it.

To the expression of our gratitude we should add a few words of fatherly encouragement to continue in your work with tenacity. It is possible that the lively awareness which is yours of the need to permit certain problems to mature may impose on you reasonable delays. But we are asking you with insistence not to lose sight of the urgency of a situation which demands on the part of the Church and its supreme authority very clear guidance. The conscience of men cannot be left exposed to the uncertainties which too often today prevent conjugal life from developing according to the design of God. Furthermore, beyond the very urgent questions of married couples, there are economic and social problems which, as we said in our allocution of June 23 (1964), the Church cannot ignore.

Such, beloved sons, are the levels at which your research is carried out: on the one hand, a better knowledge of physiological laws, of psychological and medical data, of demographic movements and social upheavals; on the other and above all, the level of the higher light which shines on these facts, the data of faith and of the traditional teaching of the Church.

LIKE AN attentive mother the Church at all times has been concerned to give adequate answers to the great problems facing men. For this purpose and according to the advice of the Lord, the Church welcomes "old things and new" so that the divine ferment of the Gospel may give all its riches and procure for men the abundance of supernatural life.

In the present case the problem set may be summarized as follows: In what form and according to what norms must married couples fulfill, in the exercise of their mutual love, this service of life to which they are called by their vocation? The Christian answer will always be inspired by a consciousness of the duties and the dignity of the conjugal state, in which the love of Christian married couples is ennobled by the grace of the sacrament (of Matrimony) and by the greatness of the gift which is called life given to the child.

As the custodian of God's law, natural and positive, the Church will not permit that the price of life be minimized nor the sublime originality of love, which is capable of surpassing itself in the reciprocal gift of the married couple and therefore in the even more disinterested gift of each of them to a new being.

Our times have an awareness even more acute than the past of all these elements. While very difficult problems are raised — these very problems which we are asking you to examine in all serenity and liberty of spirit — is there not also, perhaps, in the deep studies to which we have referred, the heralding of solutions for problems

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Third residence hall set for Latin School

A third residence unit at the Latin School of Indianapolis will be constructed for September occupancy, according to Msgr. Joseph D. Brokhage, rector.

The new unit, which will match existing halls, was precipitated by an advance registration of 118 candidates for the Latin School freshman class in the fall. Several are from outside Indianapolis.

The Latin School presently has an enrollment of 235 boys who are testing their vocation to the priesthood. It is staffed by a faculty of 13 diocesan priests.

As yet, no name has been chosen for the third residence hall. The first two were named for the late Msgr. Henry Dugan, Archdiocesan Chancellor, and the late Father Francis J. Early, founding pastor of Holy Spirit parish, Indianapolis.

Resident students reside at the school Monday through Friday, returning home to their families on week-ends. Nearly 200 students are from the Indianapolis area and live at home.

Chancery makes two appointments

The Chancery Office this week announced the appointment of two clerical moderators of lay organizations.

Father Paul Courtney, pastor of St. Luke's parish, Indianapolis, has been named Archdiocesan Director of the Cursillo Movement. Father Thomas Carey, pastor of Christ the King parish, Indianapolis, has been appointed spiritual moderator of the North Indianapolis Deanery Council of Catholic Women.

Father Carey succeeds Msgr. Albert Busald, pastor of St. Philip Neri parish, Indianapolis, who has held the DCCW post the past 25 years.

Both appointments are effective immediately.

St. Luke's plans school addition

Construction bids will be sought next week for an eight-classroom addition to St. Luke's School, Indianapolis, according ot Father Paul Courtney, pastor.

Cost of the addition to the four-year-old parish plant, to be completed for September occupany, is estimated at $120,000.

Father Courtney said that 12 of the school's 16 classrooms will be in use in the fall, when the enrollment will hit about 360 pupils. Present enrollment is 320.

Laymen may read Passion

VATICAN CITY—The Congregation of Rites has granted permission for laymen or lower clerics to read the Gospel of the Passion during Holy Week if priests or deacons are not available.

The Liturgy of Holy Week calls for the Passion to be read or sung by three persons, one taking the part of Christ, the second acting as narrator, and the third speaking the parts of other characters in the Gospel narrative. (The directions of the new liturgy require that the Gospel at Mass be read by a priest.)

The decree, published in the Vatican City daily L'Osservatore Romano (March 27), said that if lower clerics or laymen carry out this duty they must be vested in the alb worn by priests and deacons when they perform it. Permission for the change was granted at the request of several bishops, the decree states.

Correction

A Page One story in last week's Criterion which carried the headline "Atlanta prelate hits race demonstrations" should have read: "Alabama prelate hits race demonstrations." We regret any embarrassment that the error may have caused.

MARIAN MEDAL WINNERS—Archbishop Schulte admires the Marian Medal of Alice Dunn, Nativity, while Cecelia Sexton, also of Nativity, looks on. The girls are members of the Junior Catholic Daughters of America unit at their parish. Archbishop Schulte presented the coveted Marian Medal to more than 250 Girl Scouts, Catholic Daughters of America, and Camp Fire Girls in impressive ceremonies at Immaculate Heart of Mary Church, Indianapolis, on March 26. Father John Ryan, assistant pastor at Immaculate Heart, preached the sermon, while Father John P. Elford, Archdiocesan CYO Director, presented the candidates to the Archbishop.

Bishop Carberry presses for unity, civil rights

COLUMBUS, Ohio—Deep concern for ecumenism and civil rights, two major issues of the time, was expressed by Bishop John J. Carberry in his first public pronouncement as spiritual head of some 170,000 Catholics in the Columbus diocese.

Bishop Carberry said "I humbly and prayerfully dedicate myself with the 'gentle and strong hope' mentioned by Pope Paul VI" to the cause of ecumenism "so that the prayer of our dear Lord may someday be realized—'Holy Father, keep in thy name those whom thou hast given me that they may be one, even as we are one.'"

Speaking of the civil rights issue, Bishop Carberry reminded that the "Good Shepherd must be devoted to all his sheep and seek the good of each and every one." He called on "men of good will everywhere" to seek "through prayer and action to obtain for all citizens political equality, fair education and economic opportunities, good housing without exploitation, and a full chance for social advancement."

"For all men in the true spirit of the American heritage, civil rights and social justice must not only be defended in theory but assured in practice," he said.

The former bishop of Lafayette, Ind., voiced his views in the sermon at his enthronement (March 25) as the seventh bishop of Columbus in St. Joseph's cathedral here. Archbishop Karl J. Alter of Cincinnati, officiated as the installing prelate.

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Observance set at reformatory

Scores of Indianapolis Catholic laymen are expected to join inmates of the Indiana Reformatory at Pendleton on Sunday, April 4, in the observance of the first anniversary of the St. Dismas Society there.

The Dismas Society, a spiritual organization formed by the inmates one year ago with the help of the Indianapolis District Council of Catholic Men, meets weekly with their Indianapolis friends.

Joseph D. Sackenheim, DCCM president, has urged men in the Indianapolis area to accept the invitation of the inmates to visit the reformatory from noon to 3 p.m. Sunday for the celebration.

"Our presence is the one pleasure that these men eagerly await; let's not disappoint them," Sackenheim said in a letter to DCCM affiliates. "They need to know that someone, somewhere cares about them." Entertainment will be provided by the inmates.

Lafayette Diocese gets administrator

LAFAYETTE, Ind. — Msgr. John P. Schall has been elected by the consultors of the Lafayette Diocese to serve as Administrator until the appointment of a successor to Bishop John J. Carberry.

The new Administrator served as Vicar General of the diocese under Bishop Carberry, who was enthroned as Bishop of Columbus, O., on March 25. The office of Administrator ceases upon the presentation of credentials by Bishop Carberry's successor.

Cardinal dies

TURIN, Italy—Cardinal Maurilio Fossati, Archbishop of Turin for the past 35 years, died here at the age of 88 after a long illness. His death (March 30) reduced the college of cardinals to 101 members.

MANY OBSTACLES

Rhythm research progress is slow

By SHIRLEY DE LEON
(Second of two articles)
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Who is doing the research to find the test to predict ovulation? How close are they to the solution?

Scientists in university and commercial laboratories are doing most of the basic research. Doctors are making the clinical tests with patients in their private practice, in rhythm clinics and in a few hospitals. A doctor doing clinical tests for a drug company estimates the test will be available in two years; a bio-chemist in charge of research for a commercial laboratory estimates five years or less.

At the university level, some of the most promising research is being carried out by two doctors with the department of obstetrics and gynecology at Harvard University. The doctors, who are with Beth Israel Hospital in Boston, are Milton Salhanick and Hugh Holtrop. They reported on their research at the recent Family Life symposium.

In several laboratories in the Boston area, the doctors are studying tests of a few hundred women, defining the fertile period in each cycle. They are searching for a specific determination of ovulation excreted in the urine or saliva which can be properly detected. Six people are working full time on the analysis. Like others in the field, they have found the basal body temperature recordings the best method of detecting ovulation now on the market, and the change in mucous secretion also an effective method for women who know how to detect it.

Other research on ovulation timing is in progress at Stanford University, the University of Washington (Seattle), the University of Illinois, and the University of Pennsylvania. Dr. Claude Lanctot, who is with the department of obstetrics and gynecology at Yale University, has received a grant from the Population Council to study rhythm, but his research is not directly involved with ovulation timing. No research in this area has been reported at any Catholic universities in the United States.

Abroad, research is advancing along similar lines. Scientists are studying the timing of ovulation at the University of Sydney, in Australia, in Sweden, Mexico, and other countries.

But the biggest mystery in rhythm research centers is the commercial laboratories. Some are deeply involved in this research, but few will admit what they are doing or how close they are to success. Their work varies from the search for a simple oral test of ovulation to the development of drugs to bring on ovulation, and make the date predictable each month.

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Weston Laboratories, in Ottawa, Ill., has an extensive program searching for "the test." Their work illustrates the problems—human and scientific—in this kind of research.

Several Catholic laymen formed the Weston Company in 1959. A doctor in Ottawa, a small town south of Chicago, was concerned by the problems of his Catholic patients who needed to limit their families but found calendar rhythm haphazard.

The doctor, Frank Ewers, had been studying research which tested the sugar in the mucous of the uterus. He thought this test might lead to a general test for ovulation. Dr. Ewers asked Donald Sapit, a consulting engineer, to design an applicator women could use to test this mucous. When the device worked for Dr. Ewers' patients, the demand increased and the men decided to form a company to manufacture the fertility-testor tape, while continuing research into ovulation-testing.

Although they organized as a profit-making corporation, "all profits and then some" went into additional research. At that, their research budget is a fraction of what it should be.

At first they took chemical problems to an independent laboratory in Chicago. Ray Foster, a bio-chemist and the assistant technical director of the lab, became interested in the problems. Foster, a Catholic with six children, left the Chicago lab to work full time on Weston's research. (Sapit jokes that they "all got involved for self-defense." The four Catholic men who helped form the company have 21 children among them.)

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Years before, when Sapit had been involved in pre-Cana work he met Father John Dietzen, the Family Life director for the diocese of Peoria. Since the new company was dealing with moral as well as medical problems in rhythm research, they took the moral questions to Father Dietzen. He became the "company theologian." Perhaps more important, he has been prodding the men to continue when they were ready to give up the research.

The company has been bankrupt and in debt at times. One evening, the group went to Father Dietzen and said they were finished. After many hours, he persuaded them to continue. Sapit says: "Stubbornness more than anything else keeps us going."

The men set up their offices in a reconverted truck terminal. Doing all of the building themselves, they remodeled the terminal into modern laboratories and offices. As more space is needed, they build a room onto the terminal. When a new piece of equipment is needed, they build it themselves, believing they should invest the cost of the equipment in research.

While the testor has been moderately successful, the men are convinced they must continue research to find a simple test to predict ovulation. They are conducting nine clinical testing projects in the United States and abroad, working with doctors and rhythm clinics comparing various methods of testing.

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They also are sponsoring seven basic research projects in laboratories and universities. In one of these, scientists have been collecting urine and saliva samples from local women to record the daily changes of the menstruation cycle by intensive microscopic study. The bottles of specimens are collected each day and stored in freezers to meet the need for rigid scientific analysis. Chemists screen the specimens to observe the daily difference. Then they attempt to identify the compound which causes the difference, and finally, search for a way to isolate and distinguish it.

The research is the kind of grinding scientific work, in which months of analysis and disappointments may proceed one small advance in knowledge.

The difficulty getting enough people to cooperate for valid clinical research complicates the search. The laboratory asked all the American Catholic medical schools in the country and several Catholic hospitals to work with them. They offered to supply the equipment free, if the groups would help collect data on various methods of testing for ovulation. The men thought that other Catholics would be most interested because the outcome could be so significant in the practice of rhythm.

No Catholic medical schools would cooperate, and only one Catholic hospital agreed. Some schools said the project was "too controversial"; others had no faith in the research or the company.

The men were dismayed. After visiting a Catholic medical school and pleading with them to cooperate in the research, one of the chemists drove back to the laboratory unable to believe their refusal. He finally drove off the highway and cried.

With some bitterness, the company turned to non-Catholic schools and projects in Mexico and Australia, where doctors were excited by the research possibilities. Scientists at the Illinois Institute of Technology and the University of Illinois are now working with Weston.

Despite the disappointments, the men at Weston believe that "humanity isn't far from an extremely accurate, completely acceptable test for ovulation"—acceptable to many besides Catholics.

Other chemical companies are not as optimistic. A representative of the G. D. Searle Company, which manufactures Enovid, one of the ovulation-suppressing pills, said that their medical and scientific people believe there are no thoroughly reliable tests currently available, including the temperature and tape tests. "It is also the opinion of some of our scientists that it will be some time before fully reliable tests will become available."

The Ortho Research Foundation, which manufactures Ortho-Novum, another oral contraceptive, has long been interested in rhythm as a method of birth control. B. D. Bennison, M.D., their assistant director of research, says, "We are carefully monitoring all scientific developments relating to this subject, but at this time it would be premature to mention any work underway in our laboratories." Dr. Bennison commented that "it would be the concensus of most physicians in this field that such tests (to detect ovulation) do little to enhance the practical reliability of the rhythm method of birth control. The development of a simple test to predict ovulation would indeed be a major breakthrough."

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Besides searching for a test for ovulation, several companies are developing drugs to bring on ovulation and make the date predictable each month. This work has been advancing so rapidly that such drugs should be available to the public soon. (Ovulation-producing drugs are now being tested extensively; initial problems with some of them—such as multiple births—are gradually being eliminated.)

All of the rhythm research—in the universities, commercial labs, and clinics—is slowly advancing one of the most important scientific explorations now underway. For Catholics, each day's progress brings the Church closer to more practical answers for family planning.

PLAN GUARDIAN ANGEL GUILD TEA — The Guardian Angel Guild will sponsor a tea at Chartrand High School on Sunday, April 4, from 2 until 4 p.m. Father Edward Smith, director of the St. Mary's Child Center, will speak. The two ladies above, Mrs. Joseph A. Bauman, St. Andrew's parish, and Mrs. Elmer Spieker, St. Catherine's parish, are displaying items which symbolize the role of the Guardian Angel Guild in aiding the work with Special Education children.

Optimism for unity voiced by cardinal

NEW ORLEANS — Cardinal Lawrence Shehan of Baltimore said here that there is reason for "a degree of optimism" about religious unity.

"Obstacles of great importance" still remain, he said, but "we can hardly believe that we would have come so far without the blessing of God and His grace."

Cardinal Shehan is chairman of the U.S. Bishops' Commission for Ecumenical Affairs. In mid-March a group of theologians representing the commission and the National Lutheran Council engaged in discussions in his archdiocese and mapped plans for futher Lutheran-Catholic talks.

The cardinal spoke (March 23) at a civic reception celebrating the bestowal of the pallium—a woolen band worn over the shoulders and symbolizing episcopal authority—on Archbishop John P. Cody of New Orleans. Protestant and Jewish representatives were present for the occasion.

He spoke in detail of the ecumenical council's decree on ecumenism, calling it "undoubtedly the first hopeful and effective step the Church has taken in many centuries in the direction of universal Christian reunion."

He said the ecumenism decree makes it clear that there can be no compromise by Catholics on matters of doctrine and warns against "false irenicism which could so easily lead to excesses and abuses."

But at the same time, Cardinal Shehan declared, the council document takes a "new look" at non-Catholic Christians and the Church's relationship to them.

New ND degree

NOTRE DAME, Ind.—Beginning next fall it will be possible for lay students to earn bachelor of arts degrees in theology at Notre Dame University. Father Albert Schlitzer, C.S.C., head of the theology department, has announced that the university will inaugurate an undergraduate major in theology.

500 nuns briefed on seamy side of life

TECHNY, Ill.—Two veteran Chicago policemen were among speakers at a meeting of some 500 nuns who were counseled about invading sordid fields of everyday life in the war against evil.

Sgts. Bernard Brown and John Rouzan of the narcotics division of the Chicago police department, enlightened the Sisters on what to expect if they decided to enter the battle against drug addiction.

Billed as "how-to-do-it" program of personal involvement in individual parishes and neighborhoods, the (March 27) meeting was sponsored by the Holy Spirit Missionary Sisters and held at the community motherhouse here. The 500 nuns are members of various teaching communities in the Chicago archdiocese.

Sister Therese Marie of the host community, at an orientation session, said that nuns, if anyone, should be concerned and effective in helping to combat evil in work with the Spanish-speaking, Negroes, unwed mothers, the poor, the rich, divorcees, drug addiction, prostitution, alcoholism and hospital visitations.

In many of these areas, Sister Therese Marie said, nuns could venture where it is culturally impossible for a priest to take the initiative in contacting people involved.

ARCHBISHOP'S SCHEDULE

Unless otherwise indicated, the following appointments are Confirmation:

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

Tuesday, April 6 — Greensburg, 7:30 p.m.

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

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

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

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

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

Sunday, May 2—St. Meinrad, Ordinations.

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

Tuesday, May 11—N.C.C.W. Convention.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thursday, Aug. 12 — Oldenburg, Profession.

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

BISHOP PINGER'S SCHEDULE

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

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

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

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

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

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CCD CLASSES IN CLARKSVILLE—A ten-week Confraternity of Christian Doctrine course is nearing the mid-point at Our Lady of Providence High School, Clarksville. Attendance at the Friday evening sessions has exceeded 200, although 157 are registered to receive certificates at the completion of the instruction course. Passionist priests from Louisville are giving the doctrinal presentation each week, while Sister Evelyn, O.S.B., supervisor for the Archdiocesan School Office, presents the "methods" portion for potential parish religion teachers. Shown in the photo at left with Sister Evelyn as they check their attendance cards are, from left: Mr. and Mrs. Carl Wolford, of Holy Family parish, New Albany; and David Williams, of Holy Trinity parish, New Albany. Mrs. Wolford teaches at St. Mary's School, St. Mary-of-the-Knobs, while Mr. Williams teaches at St. Joseph's School, Clark County. In the center photo, James Rauck (center) and David Graf, of St. Joseph's parish, Clark County, prepare a film strip while James E. Gohmann looks on. Mr. Gohmann, a member of Our Lady of Perpetual Help parish, New Albany, is principal of St. Mary's School, St. Mary-of-the-Knobs. Hymn-singing and folk songs also help to enliven the three-hour session. In the photo at right, Sister M. Helene, O.S.B., of St. Anthony's School, Clarksville, plays while the trio of singers include Mr. and Mrs. Benjamin King, of St. Michael's parish, Charlestown, and Sister Mary Jane, O.S.B., of St. Mary's School, St. Mary-of-the-Knobs. Similar CCD courses have been conducted in Seymour and Indianapolis, while a course in Richmond is currently underway. (Staff photos)

THE CHURCH AND THE WORLD

Selma hospital praised—New cardinal is feted

The Vatican

♦ Spain's Cardinal Angel Herrera y Oria of Malaga has been presented with his cardinal's ring by Pope Paul VI in a delayed ceremony in the Vatican palace chapel of St. Mathilda. The ceremony was delayed because the cardinal remained by tradition in Spain to receive his biretta from the chief of state, Generalissimo Francisco Franco, while the 26 other new cardinals gathered in Rome for the February consistory.

At home

♦ UNITED NATIONS, N.Y.—A representative of the International Federation of Christian Trade Unions has urged the United Nations Population Commission to conduct its studies into population problems on a completely objective basis rather than on one geared to suggesting motivation for fertility control measures. The commission meeting here is considering a 1962 resolution by the UN General Assembly to undertake further studies on the influence of social, religious and cultural factors on the fertility rate.

♦ WASHINGTON—The U.S. Supreme Court has refused without explanation to hear an appeal by a California man who alleged he was compelled to submit to sterilization to avoid imprisonment. Vega Andrada, 45, of San Pedro, Calif., said a judge promised him probation on a conviction of non-support of his first wife and their four children if he agreed to the operation. The Supreme Court's denial left standing the refusal of the California Supreme Court to hear the case.

♦ The president of Citizens for Educational Freedom said in Washington that he was "very pleased" that the education aid bill passed the House without "crippling amendments." Stuart D. Hubbeli said: "I am very pleased that efforts to prevent children attending independent schools from participating in the benefits of the Education Bill were defeated. This does not mean, however, that CEF is completely satisfied with the bill which passed the House. Our principal objection is that it fails to treat all children equally."

♦ SELMA, Ala.—Good Samaritan Hospital here has received a personal commendation from President Johnson for its role in caring for Negroes injured March 7 when Alabama state troopers halted a civil rights march with tear gas and clubs. The verbal message from the President was personally extended to Sister Michael Ann, administrator, by LeRoy Collins, head of the Federal Community Relations Council. The nun called Collins' message from President Johnson "a refreshing interlude in the continuing events in Selma."

Abroad

♦ NATAL, Brazil—Father Luis Gonzaga Sena, one of four priests from the northeastern state of Pernambuco expelled from Brazil as subversive following last year's military coup, has been named world clerical advisor to the Young Catholic Students' Organization by Pope Paul VI. Archbishop Helder Camara of Olenda and Recife—himself accused of subversion by Brazilian military authorities from time to time—announced the appointment at a press conference in Recife, capital of Pernambuco.

♦ COLONIA OKINAWA, Bolivia—The first Oriental group of Sisters to come as missioners to Latin America have settled in a small colony of Japanese immigrants from Okinawa. Four Caritas Sisters, an order founded in Japan, came at the request of Maryknoll Father William F. Marley, an American. The Okinawans first immigrated to Bolivia about 10 years ago as part of an agreement between the U.S. and Bolivia to help ease the population problem of Okinawa island.

♦ SANTO DOMINGO, Dominican Republic — Father Rogelio Delgado Bogaert resigned as national secretary of education less than a year after assuming the cabinet post. Radio Comercial, a private station here, commented that the action "is an effort by the Church to dissociate itself from the discredited (nation's ruling) triumvirate. . . ."

♦ Encouragement of a firm Scriptural basis to Marian devotion can both deepen the faith of Catholics and open new channels of cooperation with other Christians, it was declared at the close of the Fourth International Mariological Congress in Santo Domingo. The congress participants, in their formal resolutions, urged continued joint studies by dogmatic theologians and Scriptural scholars to "expound Mariology within the mystery of Christ in the light of the Holy Spirit." They also affirmed interest in "greater sincere dialogue with Protestants on the role of the Virgin Mary in the mystery of the salvation of the human race."

♦ TILBURG, The Netherlands—Four Dutch sociologists are leaving Holland soon to establish a department of sociology at the Catholic University of Lima in Peru. The men are being loaned to the Latin American school by the Catholic School of Economics at Tilburg and the Catholic University of Nijmegen. Also assisting in the project are the Catholic University of Lille, France, and the University of Notre Dame.

♦ BELGRADE—Cardinal Franjo Seper of Zagreb was greeted by thousands upon his return from Rome although the new cardinal had asked that no organized welcome mark his return to his See city. A more formal reception was held later at the Zagreb Cathedral where 13 bishops of Yugoslavia participated in a welcome ceremony.

♦ BONN, Germany—Auxiliary Bishop Jozsef Bank of Gyoer, Hungary, has been named vicar general of Gyoer despite government pressure in favor of the former incumbent, it was reported here. KNA, German Catholic news agency, said that the Hungarian regime had sought promotion for Msgr. Menyhert Rozsali, a prominent "peace priest" who was the vicar general in 1964. But it said the Holy See instead approved the nomination as vicar general of Bishop Bank, one of the bishops consecrated last fall after the new Church-State agreement.

♦ HANOVER, Germany — The Bishop's Conference of the United Evangelical Lutheran Church of Germany has stated that it is ready to discuss Catholic proposals on the question of conditional baptism. The practice of giving conditional baptism to Lutheran converts to Catholicism, when it is not certain that the convert has been baptized properly earlier, has caused friction between the two churches. A statement issued here by the Lutheran Church board said that although the practice caused problems in the past, it seems "as if it would be possible now to overcome these difficulties."

♦ OTTAWA—Reports that the University of Ottawa will be drastically reorganized have been described by university spokesmen as "pure speculation." According to an article in Le Droit, a French daily, the university will divide into two institutions, one officially Catholic and the other Christian in orientation. A spokesman for the university said "intensive discussions" have been continuing with the Ontario government for more than a year, but added that "any report at this time is bound to be pure speculation."

♦ KHARTOUM, The Sudan — Premier El-Khatim El-Khalifa, of the Sudan lashed out at "imperialists" and "European missionaries" as the real causes of the strife between southern Negroes in the country and the ruling Arabic-speaking people of the north. Intermittent guerilla warfare and riots have plagued Africa's largest country since British rule ended more than 10 years ago.

CARDINAL BEA

Sees no crisis over authority versus liberty

BOLOGNA, Italy—Talk of a crisis in the Church about the conflict between authority and liberty is sometimes unduly exaggerated or dramatized, according to one of the Church's top ecumenical experts.

Cardinal Augustin Bea, S.J., president of the Secretariat for Promoting Christian Unity, said that although "perplexity and disorientation" have resulted from the ecumenical council, this should not cause alarm.

"It is necessary," he said, "to face up to things with that profound pastoral spirit which is the main characteristic of the present council. This pastoral spirit means brotherly and fatherly love, and therefore understanding, accompanied by patient firmness to illumine and guide the faithful."

CARDINAL Bea made his comments in an interview given (March 25) to the Bologna Catholic daily, L'Avvenire d'Italia. They were in answer to a question whether the Church's effort at renewal and dialogue with non-Catholics does not lead to a crisis between the Church's authority and individual freedom.

Cardinal Bea said: "These are certainly undeniable facts, but it is also undeniable that they have been unduly exaggerated or dramatized at times by the timorous or by those who may not have fully understood the profound changes the Holy Ghost is working in His Church."

The cardinal added that the result of these changes may give rise in some cases to "perplexity or disorientation or shall we say a "crisis of growth." But in cases of this kind one should neither become alarmed nor let oneself be carried by the current."

Instead, the cardinal advised, one should keep in mind the council's pastoral spirit and give guidance and leadership in a fatherly and brotherly manner.

THE INTERVIEWER suggested that the council's Decree on Ecumenism is more attractive in countries with a number of religions and asked what can be done to make the effort toward Christian unity more meaningful in countries where most people are Catholics.

Cardinal Bea said that in the latter countries, such as Italy, Catholics must become conscious of their "responsibility before God and Christ for the whole Church, for its welfare and for its unity. It will follow that they will hear, so to speak, the moans of the Bride of Christ because of the painful divisions among the baptized and the believers in Christ."

Handbook

CHICAGO—The Chicago archdiocese has published a handbook of liturgical regulations said to be the first embodying directives of the ecumenical council's liturgy constitution.

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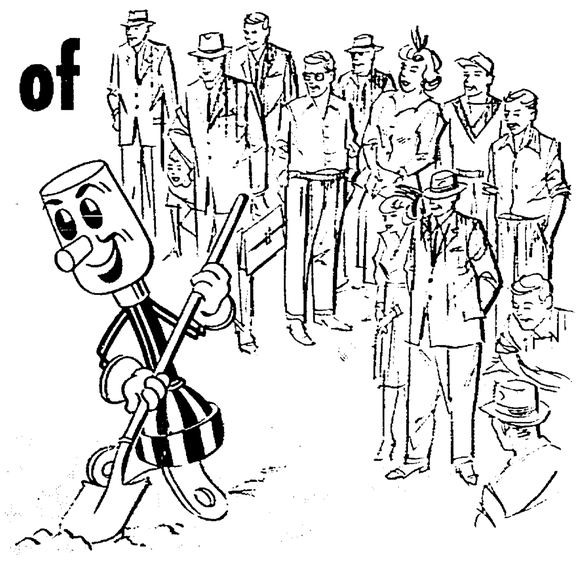
REMCs soon will start construction of the Hoosier Energy generating plant at Petersburg. Financing for this plant was obtained almost four years ago. However, actual construction has been delayed because of lawsuits brought by Indianapolis Power and Light, Southern Indiana Gas and Electric, and Public Service Company of Indiana.
The first two of these lawsuits have now been decided — in favor of rural electrics. The court has not yet set a date for hearing arguments on the third suit. Because of the clear-cut decisions in favor of rural electrics in the first two suits, however, actual construction of the Hoosier Energy generating plant will begin in the near future.
We REMCs regret the long, 4 year delay. With two court cases already upholding the rural electric viewpoint, we sincerely hope that the state's big, commercial electric utilities will abide by these decisions—and cooperate with REMCs in getting on with this job that means so much to Indiana.
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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.

Marching nuns

We long have championed Cardinal Suenens and others who have called for an updating of the garb of the sisterhoods. But, at the moment, we are grateful that the modernization remains uncompleted.

Where would the Alabama demonstrations have been without the dramatic presence of coif and veil? In the consolidation of religious conscience that evolved at Selma, no other group of marchers had the impact of the nuns. They seemed to represent the ultimate protest, to the marchers, to the segregationists, and to the country as a whole.

Catholic clerics and laymen who insist that nuns belong in the relative anonymity of cloister or convent have criticized the presence of these gentle super-pickets at Selma.

But the critics are awash in a quiet revolution.

Nuns are deciding to seek a larger role in God's work, one smack dab in the middle of the world as well as in heaven. They are meeting Christ in the marketplace, the slum, the secular campus, or wherever else their dedication and talents lead them.

More and more we hear about individual accomplishments and unique gifts being allowed free rein within the various orders.

Sister Francetta Barberis, S.L., a distinguished educator, is resigning as president of Webster College to join the government's war-on-poverty program. Her assignment as a Job Corps consultant and a switch to secular dress have been warmly encouraged by her superiors. Two scientifically qualified nuns pursuing doctoral work recently were offered tentative posts with the National Aeronautics and Space Administraton. And so on.

True, these are headliners, the few among thousands. But they do symbolize a new fervor, a critical re-evaluation taking place in religious communities everywhere.

Quietly but steadily, restrictions are being re-examined, eased, or lifted. Horizons are being broadened. Abilities once suppressed by rigid formulas are being cultivated and utilized. Some congregations are encouraging work outside their own framework and a freer movement in secular fields.

Nuns who went to Selma opted for a place in the Church Militant. Many of the sisterhoods now are opting for a broader participation in the Church and the world around them.

Catholics had better get used to the idea. It is long past time that they cease treating those who teach their children as children themselves.

•

Negro supremacy?

In his column in The Criterion last week, Father John Doran presented both sides of the vote question in the Deep South as he saw them.

He agreed that Negroes have a right to seek full voting privileges. But he also sympathized with whites who say they fear Negro majorities would take over many county and municipal governments, and change white supremacy to Negro supremacy.

Father Doran said it would take "the wisdom of a Solomon" to "solve the situation down there."

Does any Solomon suggest some sort of apportionment of individual votes, with a Negro's vote counting, say, one-half or one-third of a white man's vote?

Or should voting qualifications now be rigged in some new manner to allow a sizable number of Negroes to vote but preventing them from voting in numbers that possibly would endanger white supremacy?

Or is the Constitution to mean what it says, that one citizen's vote is precisely equal to another citizen's vote, come what may?

We do not share Father Doran's tender concern for the fears of white supremacists. For a century now, they have been invoking their Reconstruction nightmare as a justification for persecuting the Negro.

Negroes do vote in blocs, but this usually is done in direct ratio to the extent that race is a campaign issue.

Macon County, Alabama, on the edge of the so-called Black Belt, offers a case study of what is likely to happen when Negroes throughout the Deep South get the ballot.

Macon County has 4,000 Negroes and 3,000 whites registered to vote, but there has been no "Negro take-over" there. Instead, this has happened:

1) Racial extremists, both white and Negro, have been eliminated from politics. The City Council of Tuskegee, the county seat, now consists of three white and two Negro moderates.

2) As a consequence, municipal services are being equalized—something unheard-of in the Selmas of the South.

3) Throughout Macon County, once a stronghold of backward plantation attitudes, the philosophy of the electorate has changed from ultra-conservative to moderately progressive.

Elsewhere in the South, outside the Black Belt, Negroes have been voting in significant numbers, often with a potential majority. But there has been bloc-voting only in direct ratio to the extent that race becomes a campaign issue. When race ceases to be an issue, Negroes tend to split into factions which include both white and Negro voters.

Moreover, there are few areas left in the South where Negroes would be in a position of "taking over," as some whites fear, if given the ballot. In the South as a whole, due to migration, Negroes now make up only 23% of the voting-age population. In every state and almost every municipality Negroes are in the minority.

The Southern fears which Father Doran echoed appear largely to be groundless fears. Every indicator points to a voting pattern wherein Negroes will vote as Negroes only to obtain a just share of government, but otherwise will vote as individuals who will be courted by both parties.

This is as it should be.

Money saver

The Archdiocese of Indianapolis is God's business, but it also is Big Business by secular standards. In monetary net worth and in gross income and expenditures, it far exceeds many Indiana corporations. And, insofar as is possible within its basic commitment, it must operate in a business-like way.

The Archdiocese has formed a centralized purchasing office for its parishes and institutions. A committee of clergy and lay advisers recommended this move as one that could result in considerable savings.

Central purchasing is a feature of most businesses and units of government. It enables an enterprise to buy items in quantities that will bring substantial discounts. It standardizes and simplifies bidding processes, to the advantage of buyers. And it makes cataloging and inventory checks easier.

The Armed Forces provide the "horrible example" of separated purchasing. Ever since the Hoover Commission firmly recommended that the military buy from one catalog, sporadic efforts to centralize purchasing have been made. But we still occasionally read of the Army, say, buying light bulbs for 19c which cost the Navy 76c.

That sort of thing has not gone on in the Archdiocese, but it could. The new system will assure the various units of the Archdiocese the most for their money. It is the essence of economy and efficiency.

God is Love, which is Charity. But there is nothing in the teachings of Charity to condone needless waste of money.

Aggiornamento Pains

OPINIONS

Nuns' concert

To the Editor:

This is to salute publicly the Sisters of Providence Choir of St. Mary-of-the-Woods for the high quality of its performance Sunday at Clowes Memorial Hall.

The Laetare Sunday program celebrated the 125th anniversary of the American foundation of the Sisters of Providence at St. Mary-of-the-Woods.

The performance was up to the lofty standards of that great Community of Sisters, and one feels certain the founders would have been deeply proud of the choir. Certainly there was immense audience enthusiasm. It is no mean feat, I gather, to fill Clowes Hall twice on a Sunday afternoon.

I also was deeply impressed by the versatility of the choir. As one reviewer put it, there is "delight in the simplicity and beauty of unison singing when it's done with clarity, refinement and seriousness of purpose." There was a joyful seriousness and sure touch in the "Music for Recreation" part of the program, too.

Let us have more of the same sort of performances at Clowes. The huge crowds indicated there is a hunger here for choir singing of the quality presented by the Providence nuns.

(Mrs.) Jane F. Chinnery
Indianapolis

Identification

To the Editor:

I was very happy to see my picture in The Criterion, on page 12, of the March 19 issue. You called me "an unidentified young colleen" waiting to have my program autographed by Mr. Briscoe.

I am really Theresa Coffeen. 8 years old, and I go to St. Joan of Arc School. My dad, Ed Coffeen, is president of the Kevin Barry Division of the Ancient Order of Hibernians. Thank you.

Theresa Coffeen
Indianapolis

Reader's dream

To the Editor:

It is 3 a.m. I just awakened from a dream.

I am the snow-white mother of four little white "dwarfs." But for the wink of an eye, I was the brown-skinned mother of four small brown children, faced with helping God get them to heaven. I was married to one kind, loving, God-fearing brown man. (Do white people *really know* that brown people love?)

Suddenly all the little snow-white trials of my snow white life were multiplied by "brown." I know now that a brown cross is ten times heavier than a white one.

In the space of a dream, I was thirsty, and for drink they offered the bitter vinegar of hate and rejection. A white mother must convince a white child that God loves him in spite of the fact that He lets little boys get measles, lets puppies get run over, lets the neighbors do things we can't afford to do, or takes a dear Grandma to heaven. How does a brown mother tell a brown child that a loving God knew what He was doing when He made them brown — even when so many white people show the child in a hundred ways that brown skin is, to say the very least, an unfortunate curse, which means he must "keep his place," wherever that is.

Dreams are supposedly a fleeting moment, but it seemed a year or more while I, as a brown mother, guided my children through the maze of living in a white people's world of heartless pain. I thanked heaven for the occasional encounters with white people who showed in some way they really believed that God also made the brown ones.

The dream is ended now and I am awake, but it will live with me the rest of my days on earth. Everytime my head rests on a pillow, I shall breathe a short prayer for a loving brown mother somewhere, whose heart must carry another wound each time her child is "put in it's place." What special courage and graces she must possess!

Each white cross I bear for Christ will rest very lightly when weighed against the ones borne by my brown sisters and brothers.

With Mother Mary, they've felt the crown of thorns, and trod each step to calvary. Must they also feel the nails and the sword?

Please let this cup pass from them.

(name withheld)
Indianapolis

'Shocked'

To the Editor:

The excellent article in last week's Criterion on the rhythm method of birth regulation, with its plain-spoken clinical approach, no doubt shocked some of your sheltered and sensitive readers who are accustomed to generalizations and evasive, confusing euphemisms when the subject is discussed in print.

As for me, I am shocked only by one thing—that is the Catholic apathy to research on the subject.

For some 30 years the Church has approved the use of rhythm for birth regulation. Yet, according to Shirley de Leon's article, research to perfect a simple test to predict ovulation finds Catholic groups and institutions neither initiating nor co-operating very much in such research efforts.

Nonetheless, the Catholic segment of our society has the most to gain from more knowledge about the rhythm method. Other elements find other, relatively sure-fire, methods perfectly acceptable.

How are we going to reply to baseless charges against us from those who are so much concerned about population growth when we drag our feet in this matter?

I am not alarmed by grim warnings of a "population explosion," but I do see the good sense and justice of Catholics having a method of birth control which is in accord with our faith.

As for the article itself, it was most informative and helpful. Let us have more articles of this nature, not only on birth control but on other subjects which suffer from shallow treatment or total silence for one reason or another.

Housewife
Terre Haute

Writes letter from Death Row

To the Editor:

I'm writing to thank you whole-heartedly for your recent editorial stand in opposition to capital punishment.

A moral victory was won in the State Legislature only because of the concentrated effort of the forces for right. Always, there are those opposing who seize upon seeming facts to pervert the truth. As creatures of habit and example. I believe the recent hue and cry influenced the recent acts of violence, caused them.

I was filled with joy to witness the uniting of churches in the battle for ethical standards. Recent events have brought light to bear upon practices rarely heard of or thought possible by the higher minded but long suffered by the common man; which is the root or cause of public apathy today.

An unconscious conflict de-

(Continued on page 10)

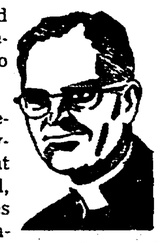
● QUESTION BOX

Asks about church bombings

By MSGR. J. D. CONWAY

Q. Who will be responsible before God for the burning and bombing of Negro churches in America? Some forty or more Negro churches have been bombed or burned since June. Where churches are burned or bombed the Negro is not allowed to attend white churches. Many will not be financially able to build new churches; or will fear repeated burning or bombing if they build new ones. They are being driven from their faith; probably many souls will be lost. Who will be responsible for these souls?

A. Everyone who shares in the hatred and prejudice which prompted the bombing and burning of churches dedicated to God shares in the sin and sacrilege of this scandalous destruction, and in the harm to souls which results from it.



Everyone whose soul is devoid of a sense of justice, everyone who fails to be indignant when human rights are violated, and everyone who countenances any form of racial discrimination shares in the guilt of those bombings and burnings—and in the beatings and killings which are the shame of our nation.

Every Christian who fails to love his neighbor, without regard to race, is a liar in his own profession of faith, a traitor to Jesus Christ, and an ally of those who destroy the house of God.

Great good can come from our present racial strife and struggle. It can teach us Christians the true meaning of Christianity, and teach us Americans the true meaning of democracy. But we must be willing to learn.

Probably a greater scandal than the bombing and burning of Negro churches is the very fact that there are Negro churches or white churches. Is the faith different for men of diverse color? Do we have a different Savior? Do we have a different brother in Christ, or a different Father in heaven?

Anyone who keeps a Negro out of a white church is guilty of sin quite comparable to that of the man who bombs a Negro church. And anyone who keeps a Negro out of a white neighborhood — by reason of race — will fare little better than the bomber on judgment day. And the man who values property rights above human rights is simply one who prefers Mammon to God.

●

Q. I would like to know if we are to say the Act of Contrition while the priest is giving us absolution in confession. In school we were taught this, and also taught to say it before going into confession. When are we to say it now?

A. When the priest gives us absolution in confession he is speaking directly to us: "May our Lord Jesus absolve you," etc. We should listen to him and pay attention to what he is saying to us. We should not be talking at the same time, ignoring his words to us, making it clear that we are not interested in the words of forgiveness which he speaks.

We should say our Act of Contrition devoutly and make sure that we are sorry for our sins before we go into the confessional. Then after we have confessed our sins we should simply tell the priest that we are sorry for our sins.

It is interesting to look back on our former custom of using Latin to speak to the penitent, telling him the tremendous truth that his sins were forgiven. We did not expect him to understand us, or even to listen to us. We had him mumble his own Act of Contrition while we recited a Latin formula as fast as possible, paying little attention ourselves to what we were saying, but being careful to pronounce all the words.

●

Q. I have a problem and a question all rolled up in one. Will you please help me. My 18-year-old son was out hunting and he shot a man's geese; two of them. I told him he has to confess it, and he says he don't; it was in fun. He left them lay. Now I am worried about him. I want you to tell him what to do, and how to tell it to the priest. He says he won't tell the priest such a thing.

A. I would not worry as much about his confession as about his perverted sense of justice and fun. He should confess what he has done, not because it is required for the integrity and validity of his confession, but to help him to realize that you can't seek your fun by destroying another man's property. And he should go to the owner of the geese, apologize, and pay him for the geese he destroyed. It would help make an honest and honorable man of your son.

If he refuses to confess his "prank" I would not worry too much about the immediate welfare of his soul; but if he was wrong, and defends what he did, I would worry about his character, his lack of maturity, his defective sense of responsibility, and his lack of ordinary manly courage and honesty.

●

Q. A priest called the law on two boys who stole money from the poor box. I don't think this priest works with our Lord. In the eyes of God the poor box really belonged to the boys. They were penniless and too proud to beg. The boys' sin was pride, not stealing. Am I right?

Catholics lead in style. I know the summer is coming. Short shorts are coming too. Catholics send their children to Catholic schools, go to Communion, and come back home, put on their shorts, and all over town they go. Instead of encouraging Communion the leaders of the Catholic Church ought to discourage immodesty. Am I right?

A. If I understand you rightly, you would encourage your sons to rob the poor box, but forbid your daughters to wear shorts. You remind me of some "leaders" I know who condone injustice in social and racial matters, but rant about the styles of women's dress. Immodesty should not be encouraged, but our morality should be integral; and evils should be opposed in proportion to their gravity.

●

Q. My daughter is planning marriage. She had a child out of wedlock and gave it up for adoption. Now she wants to wear white and a veil. Should we allow her to do it?

A. Why not?

YOUR WORLD AND MINE

Venezuela helps its unemployables

By GARY MacEOIN

CARACAS, Venezuela — This city of perpetual spring is located on a lofty plateau between two mountain ranges. The giant 27-story twin towers of Bolivar Center, with their complex of restaurants, shops, bus station and parking areas, symbolize its sixfold growth to 1,200,000 in thirty years.

One modern apartment development shelters 200,000 people, and there are many smaller projects. But the inflow outstrips the rate of supply. Fifteen years ago, the slum dwellers were hidden in ravines among the hills. Today they are so numerous that they can no longer be concealed. A ring of misery surrounds the luxury, squalid hovels housing half a million people perched like vultures on the peaks and clinging like wild goats to the cliffsides.

"Are you making progress," I asked Dr. Alfredo Anzola Montauban. Dr. Anzola is a director of Dividendo, a fund for social action into which enterprises representing 90 per cent of all Venezuelan industry contribute between two and five per cent of their net profits each year.

●

"Of course we're making progress," he said. "As a developing country, Venezuela has a big advantage over her neighbors. Oil income provides capital for new industry. But we are progressing in two directions. Those within the money economy are getting ahead, enjoying better education, earning more money, raising their living standards. But those outside the money economy are finding it harder to live all the time. They are going backwards. The gap is widening and consequently the social tension is mounting."

"Who are outside the money economy, and why?"

"It is not easy to explain to those who live in a developed country," he said. "I don't mean primitive people on a sub-

(Continued on page 10)

LIL SISTERS By Bill O'Malley

" GOD BLESS YOU!"

● *THE YARDSTICK*

Critics of President unfair on Selma issue

By MSGR. GEORGE HIGGINS

Last week's column defended President Johnson against the unfair, not to say irresponsible, charge of being weak or irresolute in his handling of the tragic civil rights crisis in Selma, Ala. It is one thing, we pointed out, to disagree with the President's strategy but quite another thing to question the sincerity of his personal and official commitment to the cause of interracial justice.

This week, going one step further, I should like to suggest that even some of the criticism leveled against the President's strategy—by prominent clerics among others—was vastly oversimplified. I have in mind specifically the insistent remands by some of the President's critics that Federal marshals or Federal troops be sent to Selma to restore law and order and to protect the Negro citizens of that community. I am not referring here to the final march to Montgomery, but to the events during the two weeks preceding the march.

It is my impression that the President weighed the pros and cons of this very complicated issue much more carefully and objectively than many of his critics. It remains to be seen, of course, whether or not he acted prudently and wisely in refusing to send the troops to Selma during the initial crisis, but he certainly ought to be given the benefit of the doubt.

●

It is interesting to note, by the way, that the New York Times, which has consistently and wholeheartedly supported the cause of interracial justice, agreed with the President on this issue.

"President Johnson," the Times editorialized on March 4, "has been widely criticized in recent days for failing to send Federal troops to Selma. This criticism seems to be unmerited. The armed forces ought not to be used until all other solutions have failed."

The Washington Post, which, like the Times, has an excellent record on the issue of civil rights, also came to the defense of the President in a signed article by Morton Mintz entitled "Potential Harm Is Seen in Sending U.S. Troops." Mr. Mintz, a Post staff writer, says that "one can imagine troops arriving in Selma. . . . Then what? Their presence could be used by segregationists to build new hatred. Precisely what would the troops do? How would they hasten the full grant of voting rights for Negroes—the cause that the agony is all about?

"How long would they stay? And when they were withdrawn—as ultimately they would have to be—would amity then ultimately reign?"

●

Considerations of this kind during the early days of the crisis—plus a number of knotty Constitutional problems — led President Johnson to conclude that sending troops to Alabama at that time would probably do more harm than good.

I thoroughly agreed with the President, and I admire his statesmanlike decision — expressed so convincingly in his masterful address to the Congress on March 15—"to fight this battle where it should be fought—in the courts, in the Congress, and in the hearts of men."

Yugoslavia passes new religion law

By PATRICK RILEY

BELGRADE, Yugoslavia — Yugoslavia has enacted a new "fundamental law" governing the rights of religion in the nation.

This law is primarily a stopgap measure to bring the law into conformity with Yugoslavia's federal constitution of 1963. The opposition of religious bodies to provisions of broader legislation on the status of religion has delayed enactment of broader legislation on the status of religion has delayed enactment of more substantial changes. But broader legislation will be ready sometime in April, the N.C.W.C. News Service was told by Mato M. Radulovic, vice chairman of the federal Commission for Religious Affairs.

While most of the changes brought about by the newly enacted amendments are matters of terminology, penal sanctions for fines or imprisonment are also provided for various breaches of the law.

THIRTY DAYS in jail or a fine equivalent to $27 can be imposed on anyone who "bars citizens from participating in religious rites or other manifestations of religious sentiments," or anyone who restricts the rights of a citizen "because of his religious convictions, because of his membership in some religious faith or some religious community, or because of participation in the performance of religious rites and other manifestations or religious sentiments."

The same punishment awaits anyone who:

● "Collects donations for religious purposes outside places designated for the collection of donations without permission" of the competent local civil authorities.

● Holds "processions and other religious rites outside the places mentioned (in this law) . . . without permission" of the competent local civil authorities.

● Accepts as a seminarian "a person who has not completed the compulsory elementary education."

In the previous law, which was passed in 1953, these offenses were not spelled out. The old law contented itself with specifying that aside from breaches constituting a criminal offense, in fratcions of the law would be punished by a fine of up to $13 or by imprisonment of up to 15 days.

The new law in effect abolishes the jail term for those accepting children for religious instruction without the permission of both parents. The old $13-fine is maintained in this case, however.

The amended law abolishes a provision of the old legislation enabling a court to close a seminary for from 1 to 10 years because of an "abuse of religious teaching." However, "abuse of religious teaching"—in effect antistate propaganda—remains a criminal offense.

CONSPICUOUSLY absent from the new law is the suggested requirement that the permission of both parents be required for the baptism of a child. At present, the permission of only one parent is required.

Another notable absence from the new law is a provision in the government's original draft bill that would have restricted the religious press to dealing with what the government itself judged to be religious matters. In practice this has meant that religious newspapers cannot publish articles dealing with the traditional Christian condemnation of abortion and Church teaching on certain other moral problems.

Both these provisions had encountered strong opposition from religious authorities.

NEW NUNS NEED PEOPLE

WHY DOES A NAVY NURSE GIVE $12.50 A MONTH TO HELP TRAIN SISTER JOACHIM IN INDIA? Now in Rhode Island, the nurse remembers hungry children overseas. "I cannot live in India myself," she says. "The least I can do is train a native Sister. Sister Joachim will do the good I cannot do." . . . Like members of one family, Sister Joachim writes to the nurse (at Christmas and Easter, for instance), and the nurse writes to her. They pray for each other's intentions every day . . New nuns need people. In India, where Sister Joachim's father earns only pennies a day, young Sisters cannot pay their own expenses. During the next two years, accordingly, the Navy nurse will give $300 altogether ($12.50 a month, $150 a year) . . Like to do the same? Here in New York we have the names of 167 young Sisters who need help to complete their training. We'll send you the name of a Sister to "adopt," as soon as we hear from you. She will write to you, and pray for you. As if she were a member of your family, you'll share forever in the good she does for others . . . Hungry children, the blind and aging, cancer victims—all need native Sisters. Native Sisters need you. Please write to us immediately. If convenient, of course, you may pay for Sister's training ($300) in one lump sum right now.

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AT ACADEMY 'CAREER DAY' PROGRAM—Sister Francis David, O.S.F., principal of St. Mary's Academy, Indianapolis, chats above with student council president Anne Zishka, second from left, and some visitors who spoke to the student body recently during the school's first "career day" program. Others in the photo are: Anne Crowe, dental assistant; Adra Wheeler, telephone operator, Hortense Wetzel, fashion coordinator; Anne Ebert, Peace Corps returnee; and Mary Ann Pickett, nurse. (Staff photo)

● *WHAT OF THE DAY*

Along with the herd

By REV. JOHN DORAN

A pastor frequently talks to different groups in his parish. If he happens to be a lazy writer on the side, he gets tempted to use the same material in a column. If he happens to be weak in the face of temptation, he uses it. Hence, the following thoughts for teen-agers.

One of the finest things about any of us is our individuality. In all the world, in all history, there has been but one I. We are like unto others in that we have bodies, like unto others in that we have souls; unlike anybody else in that we are distinct, individual persons. The old song asks, "Aren't you glad you're you?" Any reasonably adjusted person answers, "Yes."

●

Yet, the most frequent lament thrown at parents by their teen-age children is, "Everybody else gets to . . ." In this moan the teen-ager is unconsciously giving up his or her individuality, and seeking to join the herd.

People gather in groups, animals in herds. But a study of the herd psychology can tell us something of our own actions. Take, for instance, a flock of sheep. Someone, who knew a bit about sheep, was telling me an interesting thing. He said that, if one has a flock of sheep passing through a narrow opening, he can place a foot high barrier there and watch the first few sheep jump over it. Then he can remove the barrier and watch the rest of the sheep still jumping over the non-existent barrier. Why? Because every other sheep did! Or, take a herd of cattle for example, to stampede the whole herd one does not need to frighten every steer, just get a few of them running and the rest will follow along. Ask one of those crazy cows, "Why are you running?" and one will get the answer, "Because everyone else is."

What makes us individual? Our person, our heredity, our environment, our abilities, our acquired knowledge, our acquired experience. All of these go together to make the me that exists right now. They are the stuff out of which my individuality is made. They make me different from all others and, the others can rejoice, make them different from me.

The great damage which a teen-ager can do to himself or herself is to lose this individuality, to submerge it to the level of the herd. This is such a serious damage because at the very time of growing up, the teen-ager forces himself to grow down!

●

Take the simple example of hair style. One could long wonder at the strange contortions which girls force upon their heads of hair just to be in style. But now one can wonder at this in boys too. I learned a new game to play as I drive my car: I try to figure out whether the youth driving the car in front of me is a boy or a girl. Boy's hair styles have become such that you cannot tell. Have the styles been free choices on the part of the girls and boys? Or have they been following the herd?

The sad part of all this is that the same following the others, this having to do what everybody else does, goes into the field of morals too. A teen-ager who would never have cheated in an examination when left alone, yet finds himself becoming a cheat because everybody else is doing it. Boys have taken up drink in high school, not because they wanted to drink, but because everybody else is drinking. A girl will go home from a date and cry about the liberties in petting which she permitted, not because she wanted to, but because everybody else is doing it.

●

One hates to see this conformity of youth. It forebodes an ever and ever increasing conformity of the people of our land. Conformity never walks alone, it always brings with it the curse of mediocrity. When youth, which is the time of vigor, is molded by conformity, how much more so will the later years be molded thus, those years when one has lost the urge to fight.

To hold out against conformity is hard. It is always easier to give in. One will find life smoother, less tempestuous. One will always be better liked by superiors and peers. The temptations to conformity are massive. It is sad to see, as one does in life, an admired person suddenly buckle under the pressure, give up his real self and surrender to the pressures of the mob which ever cries: "Conform, conform." It is sadder still to see this surrender made when the strength and bloom of youth are yet there, and could still be used for the fight.

Theologian gives different slant on Martin Luther

PADERBORN, Germany — It is a legend that Martin Luther affixed his 95 theses which sparked the Protestant Reformation to the castle church door in Wittenberg in 1517, according to a study by Father Klemens Honselmann, a member of the faculty of theology here.

Father Honselmann said in an article for "Theologie und Glaube," theological review published here, that Luther was not a rebel as he usually is described. He wrote his theses privately in longhand in Latin and merely passed this manuscript on to a few friends. His purpose was by no means to bring about a split in Christianity, but merely to promote reforms in the Church which he thought were badly needed.

His friends felt that his views deserved wider distribution, the priest stated. They printed his 95 theses and promoted their distribution. The results were explosive and totally unexpected by Luther himself, said Father Honselmann, who adds that the importance of the great reformer is not minimized by his findings.

School debt soars

LONDON—Catholics in England and Wales have a school building debt that has reached $84 million, Bishop Thomas Holland of Salford has estimated. He appealed to state school authorities to appreciate the size of this burden when they demand educational reforms that require additional buildings.

Franco critic's transfer is played down by press

MADRID — Spain's government-controlled press published only a six-line item to report the departure from this country of one of the Franco regime's most outspoken critics, Abbot Aurelio Escarre, O.S.B., of Monserrat, famous Benedictine abbey in the Catalonian region near Barcelona.

Abbot Escarre, transferred to the Benedictine house in Milan, Italy, has been succeeded by Coadjutor Abbot Gabriel Brasso, O.S.B., of Monserrat.

WORLDWIDE attention was focused on Abbot Escarre in November, 1963, after he launched an attack on the Franco government, saying it had done little since the Spanish Civil War (1936-39) "to end the split between the victor and the vanquished."

"This is one of the saddest failures of a government which calls itself Christian but whose country does not adhere to the basic principle of Christianity. . . . (The government) cannot call itself Catholic unless it changes its political foundations," he said.

SIX MONTHS earlier the abbot had signed a petition along with 500 other churchmen, educators and professional men from many countries accusing the Spanish government and the Church in Spain of restricting individual freedom. Prior to that he had signed another petition protesting against the Franco regime's restrictions on the use of the Catalan language because of its alleged link with the drive for Catalonian autonomy.

Since speaking out in November, 1963, Abbot Escarre has remained practically in retirement and has nearly always been replaced by Coadjutor Abbot Brasso at official and religious ceremonies.

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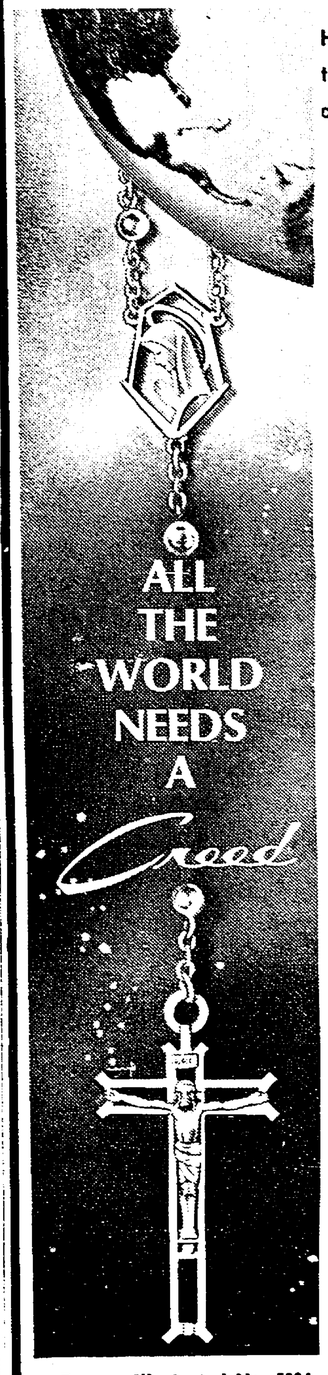

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CLEAN SWEEP IN VOLLEYBALL—St. Philip Neri's CYO Cadet Girls' Volleyball team is fast becoming the "St. Catherine" of the Indianapolis Deaneries' newest sport for girls. These young ladies had their pictures taken by our photographer just after completing a clean sweep of 1965 Volleyball honors by beating Holy Trinity, 15-8, 15-8, in the 1965 League Championship match at Little Flower March 23. The champs earlier had won the annual post-season tournament for league teams by defeating Holy Spirit in one of the finest matches in CYO annals. Coach Frank Pluckebaum (back row, center) is the man responsible for St. Philip's rise to the top of the volleyball heap. Of course he had a lot of help from the 25 happy girls you see in this picture.

VOLLEYBALL LEAGUE RUNNERS-UP—For a team in its first year of competition, these girls from Holy Trinity, Indianapolis, shown here did themselves proud. Holy Trinity lost to St. Philip Neri in the league title match, but they won the Division One Championship in regular-season competition, and advanced to the semi-finals of the post-season tournament before being halted by the same St. Philip team. Shown with the girls are Coach Shirley Massey (back row, right), Assistant Coach Carol Stanfield (back row, left), and Priest Moderator Father Edward Kirch (back row, center).

CYO camp season plans underway

By FRANCIS CAMERON

It's that ime of the year again to think about summer camp. The latch is getting ready to open at both CYO camp sites in Brown County . . . Camp Christina for girls, Camp Rancho Framasa for boys and girls, and Pioneer Village, on the premises of Rancho Framasa, for boys.

Applications have been mailed to all of last year's campers and large supplies of camp information materials have been sent to all the schools and parishes in the Archdiocese.

The camping season begins at both sites on Sunday, June 13. The season at Christina will extend in one-week periods through Saturday, Aug. 21.

GIRLS WILL take the first four weeks through Saturday, July 10, at Rancho Framasa, then the boys will take over the next six weeks starting July 11.

Meanwhile, in the Pioneer Village, boys will be romping there for five weeks starting July 11.

Camp Christina is open to girls who have completed the fifth grade; Pioneer Village is for boys at least 11 years old, and Rancho Framasa is open to girls who are ready for fourth grade and boys of the same age group. Additional information is available at the CYO office. The signatures of the parents and a $10 deposit must accompany every application and all applications are to be mailed to the CYO office, 502 1W. 16th Street, Indianapolis.

TOTAL FEE for a week's camping is $25 plus another $1 canteen charge. The same fee applies to all the camps at each session. Horseback riding, new feature to the program last year, will be available again for the campers who want to participate. Other camp activities include daily Mass, recitation of the rosary, campfires, nature lore, fishing, swimming, other sports, Indian lore, and handicraft.

Last year the two camps attracted more than 1900 young people for the summer and it is hoped this year's program will receive the same response, Bill Sahm, executive secretary of the Archdiocesan CYO, said.

"At this moment there is still plenty of space available for all the weeks, but we advise prospective campers to get their reservations in soon so they can have a choice of dates," he said.

Wrestling title won by St. Mark

St. Mark's, Indianapolis, racked up 81 points to capture team honors in the CYO Cadet Wrestling Tournament held last Sunday in the Little Flower gymnasium.

St. Joan of Arc, with 56 points, came in second, and Immaculate Heart was third with 47 points. A record field of 153 wrestlers participated.

Bill Sylvester, of the CYO office, was in charge of the meet. He was assisted by Bill Kuntz, Phil Richart and Dave Oberting, all of the CYO staff, and Catholic high school wrestling coaches: Carol Purichia, of Chatard; John Meredith, Scecina; Jim O'Brien, Chartrand; Jack Baker, Brebeuf, and John Harkin, Ritter. Also working on the meet were some high school wrestlers.

Following are the complete results of the meet:

CADET WRESTLING
Individual Results

69 pounds—Championship: Bob Borgman, St. Mark, defeated Pat Cook, Nativity (pin); Consolation: Charles Brown, St. Catherine, defeated Richard Lime, St. Catherine.

77 pounds—Championship: Mike Leffler, Little Flower, defeated Jim Millenbaugh, St. Mark; Consolation: Mark Weber, St. Roch, defeated Charles Wilson, Little Flower.

85 pounds—Championship: Joe Gilbo, Little Flower, defeated Mickey Meiners, Little Flower; Consolation: Jac Mills, St. kJoan of Arc, defeated Tom York, St. Joan of Arc.

95 pounds—Championship: Tob Kibler, Immaculate Heart, defeated Tom Oberting, St. Mark; Consolation: Steve Davis, Immaculate Heart, defeated Alex Murphy, aNtivity.

103 pounds—Championship: Dave Hurrle, St. Roch, defeated Carl Froelich, St. Roch; Consolation: Dave Shreffler, St. Mark, defeated Rock Washburn, Immaculate Heart.

112 pounds—Championship: Doug Bussell, Immaculate Heart, defeated Tony Cossell, St. Roch (pin); Consolation: Marty Heldman, Our Lady of Greenwood, defeated Larry England, Little Flower (pin).

120 pounds: Championship: Bob Roberts, St. Joan of Arc, defeated Paul Breinker, Lourdes (pin); Consolation: Ed Pritchard, St. Joan of Arc, defeated J. Wyant, Lourdes.

127 pounds—Championship: Paul Gresk, St. Joan of Arc, defeated Mike Dunn, St. Mark (pin); Consolation: Mike Waugh, Holy Name, defeated Jim Medges, St. Mark.

133 pounds—Championship: Mark Smith, St. Mark, defeated P. Weber, St. Catherine; Consolation: Mark Winzenread, St. Roch, defeated Steve Arvin, Nativity (pin).

138 pounds—Championship: Jay Clifford, St. Joan of Arc, defeated Ray Roembke, St. Catherine (pin); Consolation: Mark Jardina, St. Roch, was awarded third place.

145 pounds—Championship: Dennis Kirkpatrick, St. Mark, defeated Ralph Froehlich, St. Joan of Arc (pin); Consolation: Si Johnson, Immaculate Heart, was awarded third place.

154 pounds—Championship: Tim Feezle, Immaculate Heart, defeated Earl Oakley, Nativity (pin); Consolation: Jim Lizius, St. Joan of Arc, was awarded third place.

Heavyweight—Championship: Joe Thomas, St. Mark, defeated Tony Lyons, Our Lady of Greenwood (pin); Consolation: Jim Clidinst, Our Lady of Lourdes, was awarded third place.

Team Results

	points
1. St. Mark	81
2. St. Joan of Arc	56
3. Immaculate Heart	47
4. St. Roch	41
5. Little Flower	36
6. St. Catherine	23
7. Nativity	20
8. Our Lady of Lourdes	18
9. Our Lady of Greenwood	12
10. Holy Name	4

Lafayette wins K of C cage title

Lafayette Council 456 walked off with top honors in the 1965 Knights of Columbus state basketball tournament Sunday, March 28, in Decatur by defeating defending champs, Msgr. Downey Council of Indianapolis, 81-72.

The 12-team tournament took place in the Decatur High School gymnasium with sessions on both Saturday and Sunday.

In semi-final games, Indianapolis Downey beat host Decatur, 72-66, and Lafayette topped Huntington, 71-54.

Huntington's Jack Solloway won the sportsmanship award, and Lafayette's Harry Bradway was awarded the "Coach-of-the-Year" trophy.

Saturday's action resulted in the following scores: Lafayette over Indianapolis Holy Family, 86-18; Indianapolis Fatima over Crown Point, 69-65; Huntington over Washington, 56-54; Connersville over Vincennes, 64-61; Indianapolis Downey over Fort Wayne Brandon ,87-57; Decatur over Logansport, 78-57; Lafayette over Indianapolis Fatima, 69-63, and Huntington over Connersville, 55-44.

One-Act Play event enters semi-finals

The CYO One-Act-Play Contest is entering the semi-finals stage with winners in the Serious and Comedy divisions facing their opponents this Sunday, April 4, and the Classic Comedy division opening rounds on the same date.

The semi-finals for the Comedy consolation matches will get underway Tuesday and Wednesday of next week with the finals in that group scheduled for Monday, April 12.

All finals of the three divisions will be held at Chartrand High School. Competition this Sunday will be held on Indianapolis stages and in Connersville, Madison, and St. Andrew, Richmond.

Below is the semi-final schedule of the Comedy, Serious and Classic Comedy competition:

COMEDY DIVISION
Sunday, April 3, 3 p.m.

Ot St. Gabriel, Connersville: (1) St. Gabriel, Connersville ("The evil's Cuspidor"); (2) Christ the King ("Music At The Crossroads").

At St. Roch: (1) St. Christopher ("This Way To Heaven"); (2) St. Roch ("Beat It, Beatnik").

At St. Roch, 7 p.m.: (1) St. Francis ("Itchin' To Get Hitched"); (2) Holy Family, New Albany "An Apple For Teacher"); (3) Holy Name (Bell's Best Bet").

SERIOUS DIVISION
Tuesday, April 6, 7:30 p.m.

At St. Catherine: (1) St. Catherine ("Parole"); (2) Nativity ("Trifles").

Sunday, April ,4 3 p.m.

At St. Michael: (1) St. Margaret Mary, Terre Haute ("The Blind"); (2) St. Gabriel, Connersville ("Undertow").

At Madison, Shawe High School: (1) Holy Cross ("Mooncalf Mugford"); (2) St. Francis ("Judgment Morning"); (3) Madison CYO ("Minor Miracle").

CLASSIC COMEDY
Sunday, April 4, 3 p.m.

At Holy Trinity: (1) Holy Trinity ("The Silent Alarm"); (2) St. Patrick, Terre Haute ("What Do You Hear From The Family?").

At St. Andrew, Richmond, 7 p.m.: (1) St. Andrew, Richmond ("The Secret Life Of Walter Mitty"); (2) St. Patrick, Indianapolis ("One Act From Charlie's Aunt"); (3) Holy Family, Richmond ("Blue Stocking").

At St. Michael, 7 p.m.: (1) St. Michael ("The Shoemaker's Wife"); (2) St. Joan of Arc ("Trelawny Of The Wells").

Rehearsal set

There will be a general rehearsal for the CYO-Parochial School Songfest at Butler Fieldhouse at 9:30 a.m. Friday, April 23. Tickets, posters, letters and other material on the gigantic musical event were distributed to all parishes this week for the start of the ticket sales. The Songfest is scheduled for Sunday, April 25.

Cardinal Cushing reported better

BOSTON — Cardinal Richard Cushing of Boston is reported making rapid progress in his convalescence from major intestinal surgery performed Feb. 20.

Cardinal Cushing walks and reads the better part of each day and visits other patients on his floor at Cardinal O'Connell House. His diet has also widened.

The cardinal is carrying on some routine archdiocesan duties but has no personal interviews and appointments as yet.

His physicians said he remains in the hospital primarily to ensure a more regular schedule of rest than is possible at his residence. He is expected to return to his residence shortly, however.

Supports training

MADRID — The Church in Spain supported 417 schools for workers and for professional training with an enrollment of 58,469 students, as of January, 1965, according to figures released by Father Jose Larana, S.J., director of the National Secretariat for Vocational Training of the Bishops' Committee on Education.

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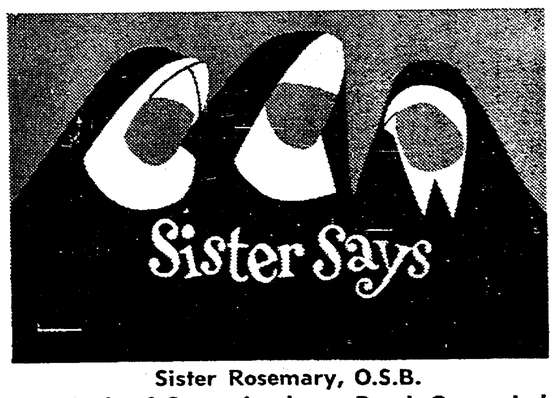

Sister Rosemary, O.S.B.
Our Lady of Grace Academy, Beech Grove, Ind.
WISH-TV (8), 7:30 A.M.
Subject: "Why This Liturgical Nonsense?"
Monday, April 5th thru Friday, April 9th

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Cy Cipher

The deadline for the Cadet Spring Kickball is extended to today (Friday) and over the weekend.

●

Thursday, April 8, is the deadline for Cadet Spring Baseball.

●

All applications for the Archdiocesan Junior CYO convention for the Indianapolis deaneries must be received by the CYO office by Monday, April 26. Other deaneries should receive application blanks for the convention no later than Friday, April 23.

●

The Boys' Cadet Track schedules are in the mail and the season starts the week of April .4 The Criterion will carry weekly results.

●

The Junior CYO Kickball schedules and pairings are nearing completion and the CYO office is planning to start the season Wednesday, April 14. There will be a pre-season coaches meeting in the CYO office at 7:30 p.m. Thursday, April 8.

●

Playing schedules for the Instrumental Music Contest were mailed this week by the CYO office to all parishes participating. Piano competition starts at 8:30 a.m. Saturday, April 10, at Cathedral High School with the recital and presentation of medals for outstanding soloists at 12:45 p.m. On Sunday, April 11, at Cathedral, the solo, ensemble and orchestra participants will begin competition at 1 p.m. with the recital and orchestra contest starting about 4 p.m. Any questions on the schedule should be referred to the CYO office, ME 2-9311.

Recollection set

BROOKVILLE, Ind. — Father Philip Jones, assistant principal of Ritter High School, Indianapolis, will conduct a Day of Recollection for high school students of St. Michael's parish here Sunday, April 4. A briefing session will begin at 7:30 p.m. Saturday, April 3.

This teenager is disappointed with WXLW. In her circle, we're "fondly" referred to as "the square ones." It's true we don't rock n' roll all day long. We feature only "musical" music. Nothing harsh. Just a pleasant combination of pops, show tunes, standards, Dixieland and good, listenable jazz, interspersed by the bright conversation of WXLW's mature personalities. *She* thinks WXLW is a drag. But then, we can't win 'em all. We'd just like to win **you!** (Anyone for good music, news as it happens, informative programs, commentaries and editorials?). Tune WXLW, your Music, News and Information Station!

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● *FAMILY CLINIC*

Parents are alarmed at campus 'morals'

By JOHN J. KANE, Ph.D.

For some time I have been reading hair raising accounts of campus morals. My daughter is now at a state university and the English instructor advocated books dealing with sex and told the boys to experiment. We tried to get our daughter into a Catholic college, but her grades were not good enough. I think all parents should be alarmed over this situation.

●

This is a difficult letter to answer. I do not want to attempt to minimize the situation, but neither do I want to exaggerate it.

At the outset, we may as well admit there have always been certain problems of sexual immorality on certain campuses. The consequences of original sin still remain in all of us, even after the Sacrament of Baptism. You must remember that boys particularly at this age are experiencing strong sex drives. This is not untrue of girls, but somewhat less true.

You are quite right—there has been a rash of alarmist literature on this point. I made a point of analyzing two of these books whose titles I prefer not to mention. One study did not include any Catholic institution, only state and private institutions, and in some cases colleges exclusively for girls. It is a highly impressionistic account. There was no real effort to do a scientific study.

You must remember that persons who volunteer for this kind of interview may not be typical of the entire population at any single campus. Not infrequently they are individuals who face serious problems of sex adjustment and are indirectly looking for help when they volunteer for such interviews.

On the other hand, there have been some psychiatric studies which, while they do not meet rigid scientific specifications, probably come closer to the truth. They give no parents any reason for peace of mind about this matter. But again, these are usually case histories of boys and girls who have experienced difficulty in the area of sex.

●

The statistics provided on illicit sex relations simply cannot be accurate because of the way they are collected. The situation may be considerably worse or considerably better than such figures reveal. But for what they are worth, I would certainly agree they are alarming and every parent should express concern.

There has been a debate raging about certain types of books, particularly those by Salinger, which seem to make a particular appeal to teen-agers. Some English instructors, including Catholics, believe such books are desirable reading for teen-agers. Others disagree.

There is no doubt that books which are pornographic ought to be banned entirely. But one cannot eliminate books, some of which are real literature and do refer to sex behavior. It all depends upon how the subject is handled.

Some of the truly great English literature does contain sex episodes, but I do not think they should be eliminated for this reason. Every parent must remember that by the time a boy or girl reaches the age of 18 in our society, he or she is not entirely ignorant of sex matters.

The problem usually is that too many have a very distorted notion of sex. This could be avoided if parents would provide adequate sex instruction beginning when children are quite young and not waiting until the age of 17, 18 or 20 to discuss such matters.

There are a number of books in the Catholic field, and I refer particularly to one by Father Sattler which teaches parents how to provide sex instruction. The Christophers published phonograph records some years ago for the same purpose.

●

If children are given both adequate religious and sex instruction, there is much less to fear when they enter the kind of a situation described in your letter. But when they have not been urged to receive the Sacraments frequently, to learn as much as possible about their religion, and when their own parents fail to provide adequate sex instruction, the situation may be highly dangerous.

Any college professor who would urge boys to "do some experimenting" in the area of sex, if true, should be brought to the attention of the college administration. This is patently absurd.

Unfortunately, very few of them need any kind of urging in this area, and urging those who are honestly attempting to practice chastity is disgraceful. But there are always certain professors who like to make the headlines, who like to appeal to the passions of a class and thus become "popular" teachers. This is particularly true of those who know very little about the content of what they are teaching and are compelled to use sensational methods to attract students.

Since your daughter is at a state university, I urge you to see that she joins the Newman club and participates actively in it. A good Newman club is the best assurance for any Catholic parent with a child at a non-Catholic institution. Here they can continue to learn about their religion, sacraments are readily available, and there is daily Mass if they care to attend. They also have priest counsellors to help them with all kinds of problems that arise.

●

I have spoken at many Newman clubs throughout the country and each time I am deeply impressed by the work that is being done and by the calibre of the students who belong to the Newman club. I have found them deeply interested in their faith and eager to practice it.

In fact, I have detected a deeper religious fervor in some Newman clubs than I have found on some Catholic college campuses. The reason, I believe, is that these boys and girls are meeting actively with persons of different faiths and persons of no faith. I think this exposure can be helpful although I must admit it can be disastrous.

Finally, I should not like to leave readers with the impression that the type of situation you mention in your letter is typical of all state university campuses. This simply is not so. Many have strict regulations regarding hours when boys and girls may be out. They do make an honest effort to supervise the behavior of their students. But even boys and girls living at home under adequate parental supervision sometimes get into trouble. The number of pre-marital pregnancies in our society is ample testimony of this.

The best that any parents can do is to attempt to prepare their children for the inevitable encounter with sex. This is best done, not merely by providing physiological information, but by providing strong religious motivation to practice the virtue of chastity. Children so armed will not encounter serious problems when they leave home. Children without such preparation are most fortunate if they don't.

Passion Sunday

● *GOOD NEWS*

The art of preaching

By MARY PERKINS RYAN

I once met a lady who was concerned with the promotion of an organization that called itself, if I remember rightly, "The Association for the Improvement of Preaching." She said that she had never yet met a priest who declined to join. . . .

The Constitution on the Liturgy says this about sermons: "Because the sermon is part of the liturgical service, the best place for it is to be indicated even in the rubrics, as far as the nature of the rite will allow; the ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the Mystery of Christ, ever made present and active within us, especially in the liturgy."

And again, in connection with the Mass, the Constitution says: "By means of the homily, the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily therefore, is to be highly esteemed **as a part of the liturgy itself**" (emphasis added). And so, the experts tell us, in the traditional thinking of the Church, God is speaking to us, not only in the Epistle and the Gospel, but also in the sermon or homily. Here the accredited minister of Christ and the Church should open out to us the meaning of the sacred texts as they apply to our special needs.

●

This is what a sermon ought to be and do. But many of us have heard many sermons that didn't try to do this, as well as many that tried, but didn't succeed. After all, our priests were not trained to give sermons of this sort, but rather—if any real training was afforded them in the seminary—to give doctrinal instructions or exhortations or what the Italians call so well "fervorinos." But now that the place of the sermon in the Mass, its function and its nature have been unmistakably indicated by the Constitution, and now that the education in seminaries is to be centered in the mystery of Christ and the history of salvation, in such a way as to make clear the connection of the sacred sciences with the liturgy, things ought to improve wherever improvement is needed.

●

In the meantime we ourselves can do something to help bring about this improvement. Anyone who has ever given a public talk realizes how much difference the attentiveness and interest of the audience can make in the quality of one's talk. A "dead" audience can defeat the most skillful and inspired of speakers. Glance about you at next Sunday's Mass. Observe how many of the congregation look as if they had any hope of hearing anything of interest. How would you like to address such an audience?

Would it not help our priests, then, in their efforts to give better sermons every Sunday in accordance with the spirit and the directives of the Constitution if we laity made an effort to pay at least reasonably polite attention to them? It would be worth trying, anyway—especially for those of us who are inclined to be critical or who are used to thinking of this period as one for relaxation or for mulling over personal problems.

An old nun once told me, in speaking of all the sermons she had listened to and of their general mediocrity: "But I always find that if I really try to listen, the Lord has something to say to me in every sermon—something I really need to hear." Maybe if we all tried to listen in the same spirit, we should find this true for us also.

● *THRU GOD-COLORED GLASSES*

Through a child's eye

By GILBERT ROXBURGH, O.P.

Three weeks ago, while waiting for a bus, I chanced to see a little girl walk the length of a block across the street, and it was a sight to behold.

It does not sound like much. Walking the distance of a block sounds, in fact, like one of the most prosaic things in human experience.

Not so when a child does it, not so. When a child does it, walking for a block suddenly is transformed into the most dramatic spectacle on earth.

The first thing—the walk itself. It is not a careless, indifferent unfeeling walk. It is a fluid movement that begins as a walk for a step or two, then suddenly changes into a hop and a half-run. And in there somewhere you will find a turn or two, a pause or two as eyes turn upward and all around to take in what is happening in the sky, on the ground, and across the world.

●

Only a child's eye would notice, perhaps, but there is that grass slightly creeping over the edge of the concrete, and the little girl's foot can slide so easily along under the bending blades, catching and releasing them.

That experience done, there are cracks in the sidewalk to be stepped on, and they must be stepped on every time. Or is it that they are to be missed at any cost, or else a violent power will leap out of the ground before me, and . . .

An overhanging bush leans down to brush me as I pass, and I must lower my head so it does not in any way touch me.

It is a moving ballet, a dance, a graceful blend of movements, as what we older people would reckon the most insignificant forces in our world are met and dealt with. Every action is a drama with climax and a denouncement. Each insect, stone, passing feet may bring its own excitement.

An onlooker may in the end feel what almost amounts to a sense of relief when the drama is over—almost a kind of exhaustion that, despite the dangers, the difficulties have been got through, and another little girl runs home a victor.

●

The lesson here is that children, more than all others, really experience reality. They are insensitive to none of it. It is new, and the little things in particular are on their level, so that they feel the joy of coping with them without adult interference.

Children enjoy reality or fear it; they confront and conquer it. They cannot afford to be indifferent or without feelings and attitudes toward each entity that comes their way that adults often miss, perhaps they get more out of life and are disappointed less, for they do not look far off toward another world, but take what comes with this one.

The lesson here, learned from children, is that life is short, and very few things in it are important, and if we worry too much about what was or will be, we will miss out on what is now. To wring meaning from each little thing and experience, we must from time to time pause a moment to sense and experience the day and the hour, the person and the locale—relishing it, savoring it, like fine wine.

Liturgist predicts added Mass changes

SAGINAW, Mich.—A top U.S. priest-liturgist said that the future will bring a number of additional changes in the liturgy of the Mass.

In a lecture on the Second Vatican Council before a capacity audience at St. Paul's Seminary here Father Frederick R. McManus, a council expert and director of the Secretariat of the U.S. Bishops' Commission on the Liturgical Apostolate, said changes made in the liturgy of the Mass have been aimed at eliminating duplication.

He said there still are several parts of the Mass which are in need of revision. The beginning of the Mass, he said, is "a little top-heavy." Father McManus said he looks for some modifications, with possible elimination of the Gloria, except on major occasions.

HE SAID AT the Offertory there is a series of prayers said silently by the priest. These more properly pertain to the Canon, are out of order and probably will be eliminated, Father McManus said. He also said he expects some changes will be made in the liturgy following the Lord's Prayer.

Father McManus said there is difficulty in introducing "common song as part of Holy Mass." He observed that this difficulty "suggests how hard it is to recover something that has been lost."

FATHER McManus defined liturgy as "prayer, worship, sacrifice offered to God." He said the revisions in the Church worship gives attention to diversity an dadaptability. He said the bishops are permitted to make changes or adaptations in line with the culture of their people.

"It would be a grave tragedy if we achieved outward reforms and these did not have an effect on inner worship, faith, holiness," Father McManus said. "The effect of the liturgy is designed to overflow into every deed and every act of the Christian."

Religious art center opened

CHICAGO—A Center for religious Art dedicated to fostering "knowledge and appreciation of religious art among American Catholics" has been opened here by the Thomas More Association.

The center will be the scene of special exhibitions from museums and in institutes, besides showing the work of relatively unknown artists.

The Thomas More Association is a not-for-profit organization engaged in promoting "Catholic reading and reading among Catholics." It publishes the Critic magazine and operates three reading plans and a bookstore.

Purchased

NEW YORK—Holt, Rinehart and Winston, Inc., has announced purchase of the Minneapolis company, Youth Associates, which issues "Mine" magazines used in the primary grades of some Catholic schools in connection with religious education classes.

● WORKING TO BEAT HELL

The old mail bag

By JOSEPH T. McGLOIN, S.J.

Editor's Note—We regret to announce that this will be Father McGloin's last column for some time. He is taking a year's sabbatical from his column-writing duties to concentrate on a series of catechetical books.

As I have mentioned here more than once, it is most difficult to answer serious problems (actually, there is no other kind) adequately through the mail. Where advice is necessary in the solution of one's problems, it can be most profitable when given and taken face to face. There is a give-and-take in conversation which cannot obtain via the mail.

In direct conversation, questions can be asked and answered, and some judgment can be made about personality and so on. And so, when an attempt is made to "answer" problems in this column ,it should be supposed that this little bit is not enough, but that face-to-face advice should also be sought. Secondly, one reason I even attempt to answer any such problems is that perhaps a common chord can sometimes be struck which will be of some help to others with the same or a similar problem. This is, in fact, one thing which makes a problem a problem—the fact that we feel lonely and unique in our problems, as though no one else had ever been burdened with such a problem. Finally, I sometimes attempt here to answer or help with problems because my correspondents don't give me any address to write to and this is the only means I have.

To expand on the above ideas a bit, I'd like to mention a few things I've noted as common to some of the problems which come through the mail.

There are a number of letters from parents asking about the disappointing and sometimes heart-breaking behavior of some of their teens and pre-teens. And showing through many of these letters are, all too obviously, several things: (1) The teen-ager in question has not been challenged to anything beyond mediocrity, so it is not surprising that he or she has not risen any higher, (2) All too often, there is clear favoritism shown within the family—which can, admittedly, be real or imagined on the part of the teen-ager. But even when it is only imagined, this fact would not make it any less serious a problem for the teen-ager.

Besides, in the case where a parent protests vigorously that he or she is not playing favorites, the protest is often too much, so that one suspects that the favoritism does, indeed, show through despite protests to the contrary.

One can easily imagine such a parent saying to the teen-ager, at least implicitly, "I'll never bring up the fact that your brothers and sisters were so much better than you. I play no favorites." An excellent way, this, of doing just that.

●

Thirdly, parents sometimes fail to treat their children as individuals and to give them gradual independence. No person, young or old, likes to be directed and told how to do things all the time, even if he does some bungling of the job, or perhaps especially if he bungles it a bit.

Just the other day I was visiting a home where the boy had been hunting for a job. He had applied at a subsidiary of the company for which his father worked. His father, in an effort to help, asked, "Why didn't you tell them who you were and that I worked for the company?" And the boy replied quietly, "I thought they would hire me on my own."

There is a tremendous lesson here for parents, and they are going to do enormous harm until they do learn it. Certainly they can do at least some jobs more efficiently than their kids can. Certainly they can use their influence to get things for their children. But one thing which bugs kids more than any other is that they are not allowed, often enough, to make their own mistakes, to get a job on their merits, or to be refused on their own apparent demerits.

Fourthly, sometimes you find that parents, in disagreeing with each other on the degree of discipline which their child should be subject to, exaggerate their own convictions so that their child becomes the battleground of parental opinions. A little compromise here would help both parents and children.

●

Recently, I did a column on pre-teens, and I am finding that "problem letters" from parents is heavy on this particular group. They are, perhaps, far more confused than any other group today, the reason being largely that they are seemingly being pushed into things they are simply not going to be ready to handle for years yet.

But I am going to print one letter here in full, since I was asked to print it. It is, I believe, worth reading, for many, many reasons.

Dear Fr. McGloin:

I am a teen-ager, a very lonely one. My mother is the sole supporter for a family of seven. Do you know what it is to be without friends, without someone to talk to, just because you're ugly? We're poor. What a heartbreak to see a grand dress or skirt knowing I'll never be the one who'll wear it. It's tough having adults rib you because you're not the outspoken type, or the type who is easily noticed for high qualities. And what bugs me is that in your column you're always saying how groovy it is to be young and alive. Well, I wish I was dead. I can't stand a world without love much longer, wondering who's making a joke about me. I beg you to print this. Show other people how terrifically lucky they are that they have something to live for.

Sign me,
A stranger in God's world

It is hard, indeed, to comment on a letter like this, because there is so much which could and should be said. I think it packs an enormous wallop for those who have been blessed with the material helps they need to make life livable. But I think it reflects a lot of lost opportunity on the part of its author, too.

●

All the things which are eating away at this girl are things which are to be risen above, in one degree or other, in everyone's life. She lists loneliness, poverty, friendlessness, ugliness, shyness, and the fear that others are joking about her. But aren't these the very things everyone wonders about sometimes—usually without letting it get them terribly down, but using them as the means of offering up something to God in this battle called life? There is, I am afraid, some self-pity in this letter, which will prevent any use of these gifts of God (Sure they're gifts—if you have a supernatural instead of just a natural, self-pitying outlook) for the reason they are given.

It isn't often we get a chance to really show Christ what we're made of by being able to imitate Him closely instead of just remotely. But here is a great opportunity to sanctify oneself. There is a chance here, in fact, for great affinity with the only one who really counts, Christ. Remember this?

He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and his own received him not.

As a matter of fact, they crucified Him.

●

The general tone of this letter shows, however, that this writer need not be friendless at all. She is bright, intelligent and writes well, showing a personality that could be very, very good if she would only quit imagining that others are always thinking the worst of her, and letting self-pity rule her life. She needs to jut out her young jaw and use the very qualities of her youth to fight th problems of this life in a positive way, using what she has instead of moaning about what she has not.

I'd like to end this column, however, with a segment of another entirely different type of letter:

The older children read your column if nothing else in the paper. (Please, editor, leave that sentence in even though it hurts.) If one of your columns is especially poignant or interesting, it is clipped out and hung in the large bathroom upstairs. Please don't be offended.

You'll have to admit, not many columnists could possibly have this distinction.

Wagga Wagga shows the way

WAGGA WAGGA, Australia—A major overhaul of the Catholic school system here, with diocesan control replacing parish administration even on the elementary level, has been announced by the Wagga Wagga Diocesan Education Council.

The step is being taken to increase the number of lay teachers, give them better training and assure them salaries equal to those in public education.

The education council, which includes priests, teachers and lay leaders, reached the conclusion that teacher shortages and increasing classroom loads would lead to a complete breakdown of the Catholic school system unless drastic measures were taken.

THE WEEK IN LITURGY

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

April 4 FIRST SUNDAY IN PASSIONTIDE. A new dimension of Lent begins with Passiontide. Exteriorly, the crucifix, the statues of Our Lady and the saints are draped with violet cloth in our churches. Interiorly, we are about to enter into a greater confrontation with Christ in His suffering and death, relating our commitment not to an historical occasion but to a personal Christ Who is the Head of the Mystical Body of which we are living members. We should now feel in the sufferings of the Church today that which Christ endured in His own body and soul. We should feel and have compassion for our fellow Christians who suffer under the leaders of nations who deny or ignore any commitment to Christ.

Not only does the Mystical Body of Christ suffer from enemies without, but also from the conflicts within the Mystical Body. The conflict that Christ had with His fellow-countrymen (Gospel) exemplifies the misunderstandings and dissensions caused by the updating in the Church that is experienced in our own times. Let us be docile to the teachings and directives of the Pope and the Council. Let us have patience. Let us love one another.

April 5 FIRST MONDAY IN PASSIONTIDE. The only incident in the Old Testament of a prophet being sent by God to preach to pagans is that of Jonah's mission to the Ninevites. They listened to Jonah and did penance for their sins and God did not destroy their city (1st Lesson). This is an example of ecumenism and the mercy of God.

April 6 FIRST TUESDAY IN PASSIONTIDE. Christ, like Daniel (1st Lesson), submitted to the evils His enemies devised. Their determination to kill Him is now revealed (Gospel). For most of us our greatest enemy is our egotistic self manifested by: Pride in seeking to possess status symbols; spiritual laziness in keeping spiritually healthy and alert. Let us consider these two areas for renewal in these latter days of Lent.

April 7 FIRST WEDNESDAY IN PASSIONTIDE. "You shall not be a slanderer nor a whisperer among the people" (1st Lesson). Outright slander and whispered gossip contributed to the misunderstandings about Christ. People considered Christ blasphemous and desired to stone Him to death (Gospel).

To control one's tongue and not to relate a choice bit of gossip is a martyrdom for some; yet it is also true that such a bit of gossip has assassinated the character of another. Meditating on what these faults did to Christ might help us to overcome them in ourselves.

April 8 FIRST THURSDAY IN PASSIONTIDE. The righteous have difficulty in understanding the sinner as Simon did in regard to the prostitute (Gospel). Christ who sees the hearts of sinners has no difficulty in understanding and loving the repentant sinner no matter how great, how many, or how unpleasant their sins. Love and forgiveness manifests the Christ-likeness of the Christian, not mere righteousness.

April 9 FIRST FRIDAY IN PASSIONTIDE. The plans to be rid of Christ begin to be finalized (Gospel). He who preached by word and action that men should love one another is about to be killed because too many people are accepting His teachings.

On this day the Church commemorates the sorrows of Mary, recalling especially the tragic hours of her grief when she met her Son bearing the cross, witnessed His body being nailed to the cross, receiving His lifeless body in her arms, and participating in His burial in the tomb.

April 10 FIRST SATURDAY IN PASSIONTIDE. In the scheming to discover a way to put an end to Christ another man was involved, Lazarus. He was the living evidence of the power of Christ and must be put out of the way also (Gospel).

As the Chosen People of the New Testament let us seek more evidence, especially in reading Holy Scripture, to strengthen our belief in Christ and His doctrines so that we may become more fully committed to Him and the Christian way of life.

● *VIEWING WITH ARNOLD*

'The Tomb of Ligeia' called 'artful trash'

By JAMES W. ARNOLD

"The Tomb of Ligeia" resumes the intriguing film partnership of Edgar Allan Poe, producer-director Roger Corman and that prototype of intellectual madmen, Vincent Price. Poe contributes little but his name and a starting point, but Corman and Price have become experts in how to manage drafty castles and bodies that won't stay buried.

Nobody wants to say this is a great movie or even a good one. It is trite and overdone and as over-ripe as the Poe originals, which are almost indigestible for the modern reader. Like most mass audience horror films, "Ligeia" also has serious lapses in taste. But it is at least artful and interesting trash, and in the world of pop culture, that is no small compliment.

●

The uninitiated should know that one of the by-products of the current world-wide fascination for movies is the emergence of offbeat cults. Some coteries worship directors, including such improbable ones as Hitchcock, Stanley Donen (maker of slick Hollywood musicals) or Howard Hawks (master of mass-produced westerns, comedies and thrillers). One cult makes a fetish of Z-films, a broad category embracing lowbrow science fiction, horror and spear-and-sandal epics. Among the classic figures are Godzilla, Hercules and Roger Corman.

Corman, 38, has been described as "the Orson Welles of the Z-film." He has ground out more than 40 of the species, including such masterpieces as "Teen-age Caveman," "Attack of the Crab Monsters," and "Man With the X-Ray Eyes." Most of all, he has become the chief modern interpreter of a Poe unable to defend himself: "The Pit and the Pendulum," "Masque of the Red Death," "The Raven," etc. Despite inept casts, quickie shooting schedules and miniscule budgets, Corman has demonstrated skill, and it has grown along with his bank account.

"Ligeia" was inevitable. It is Poe's own favorite story, and it deals with elements popular both with the author and the Z-film audience: a grotesque, decaying mansion, a beautiful woman who dies before her time, and her sensitive, haunted husband. Poe's is a brief supernatural tale about a wiliful female who returns to poison her spouse's second wife and reincarnate herself in the dying woman's body.

Corman's scenarist (Robert Towne) beefs this up with plenty of familiar hokum: a demonic cat, several trips to the graveyard (once, of course, to dig up the casket in a thunderstorm), hypnotism, and a final conflagration in which the whole evil set and actor Price are lavishly burned to a crisp. But mainly it has become a pretty-heroine-in-danger piece, with the second wife battling spooks, chasing the cat through ancient passageways and having slow-motion nightmares. A handsome hero and happy ending help save things for the easily depressed.

●

Several elements, however, raise "Ligeia" above the ordinary. For one, Corman has portrayed Poe's key scene in at least the spirit in which he wrote it. He has also resisted temptations for cheap gags parodying the horror film. For another, most thrills are suggested, not presented coarsely and directly. We see no ghosts or screaming skeletons. Instead we hear sounds and see shadows, and find objects in the wrong places. One scene, in which a ghost tries to pound down a door, Corman has lifted from "The Haunting." (A few brief shots are tastelessly sick in suggesting, for the sophisticated, repulsive sexual aberrations).

The largely British cast is competent and subtle. Price is always sinister in a refined, almost apologetic way, and when he is finally obliged to chew the upholstery in his mad scenes, he does it with splendid style and diction. His villainy is always touched by intelligence. Elizabeth Shepherd, playing both women, contributes a fetching grace and a lively, 3-D personality.

Above all, Corman applies himself to details. He uses color, but in suitably muted, somber tones. The outdoor set appears to be the actual ruin of an old English abbey. The indoors are predictably extravagant, filled with cob webs, idols, mummies, sweeping drapes and ironwork, but the camera is moved so that we never see everything; the imagination is encouraged to see and fear more than is actually there.

●

Some techniques may be obvious or imitative. E. G., Corman borrows a fox hunt and low comedy squire from "Tom Jones" and forces Price, in his morbid moments, to wear dark glasses, perhaps the most overused symbol in movies. On the positive side are the use of hand-held shots during scenes of high tension and of artful cuts (from the sound of terrifying bells in the abbey tower to the bells of a church wedding). Corman also shoots the hypnosis scene through the flames of a bank of candles, increasing the blaze with the tension until it grows trom a few stabbing fingers to an inferno through which the actors move like the tormented souls.

Technique alone, unhappily, does not save a movie. Among other faults, "Ligeia" has a wildly improbable and utterly confusing ending that will puzzle even Z-film addicts. But it proves that potboilers need not be artless. A man of skill, working for the massest audience, can never degrade unless he first degrades himself. **(Legion of Decency rating not available.)**

'Look Up and Live' to present drama

NEW YORK—"Separates," a story dramatizing a conflict between ideals and material values, will be telecast April 4 on the "Look Up and Live" television program.

Produced by CBS News in association with the National Council of Catholic Men, the program will be seen from 10:30 to 11 a.m. (EST).

"Separates" tells of a successful business executive who wants to resign his job now that his children are grown but who is opposed by the members of his family who want to continue to enjoy their status symbols.

Radio & Television

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

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

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

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

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

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

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

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

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

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

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

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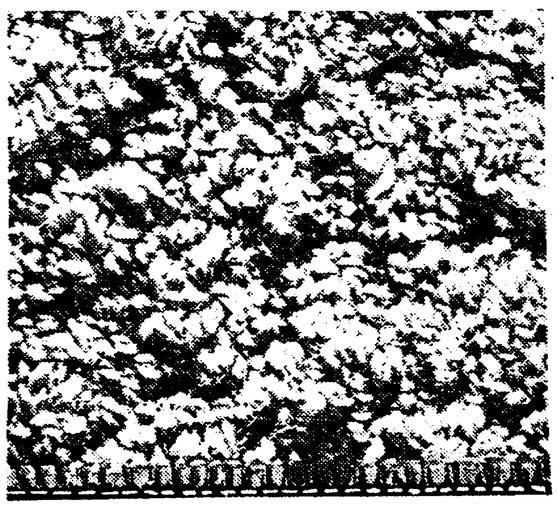

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TO APPEAR AT MARIAN—American actor Arnold Moss will use Shakespeare's "Seven Ages of Man" as a theme for readings of various works at the Marian College student convocation at 10:30 a.m. Thursday, April 8, in the college auditorium. A limited number of seats are available to the public without charge.

Notre Dame dean of science named Laetare medalist

NOTRE DAME, Ind. — The University of Notre Dame selected one of its own for the first time for the 1965 Laetare Medal—Frederick D. Rossini, dean of the college of science.

Father Theodore M. Hesburgh, C.S.C., university president, said Rossini was selected for the coveted honor awarded annually since 1883 to an outstanding Catholic layman because he combines "the gifted mind of a scientist, the teacher's interest in young people and the executive ability required to coordinate educational programs and research in science at a complex university."

"Both his public and private life exemplify the high professional competence and deep moral responsibility essential for Catholic leadership in the American community," Father Hesburgh said (March 28).

A native of Monongahela, Pa., Rossini was employed for 22 years at the U.S. Bureau of Standards, Washington, D.C., where he headed the thermochemistry and hydrocarbons section. He joined the Notre Dame faculty in 1960.

The Laetare Medal is so named because the recipient is announced each year on Laetare Sunday. The presentation takes place at a later time at the convenience of the medalist.

Slate annual rummage sale

INDIANAPOLIS—The annual rummage sale sponsored by the Catholic Daughters of America will be held Saturday, April 3, in St. Patrick's school, 950 Prospect St. A large selection of clothing and household items will be offered for sale beginning at 7 a.m.

Catherine Mansfield is chairman.

Woods Chorale on concert tour

ST. MARY-OF-THE-WOODS, Ind. — The Chorale of St. Mary-of-the-Woods College here began a week-end of song and travel Thursday, April 1, which will continue to Dayton, Cincinnati and Fort Wayne.

A joint concert with the Villanova Glee Club was held on campus Thursday evening. On Friday, April 2, the Chorale will present a concert at Julienne High School, Dayton, and a program with Xavier University the same evening in the Netherland Hilton Hotel, Cincinnati.

Saturday, April 3, the Chorale will participate in the Indiana Catholic College Choral Festival in Fort Wayne. Host of that event is St. Francis College. Accompanist for all concerts will be Mary Berkebile, of Peru, a graduate of Ladywood School, Indianapolis.

Marian will host philosophy parley

INDIANAPOLIS — The spring meeting of the Indiana Philosophical Association will be held at Marian College on Saturday, April 10, attracting teachers and students from several Hoosier colleges and universities.

Msgr. John J. Doyle, head of Marian's philosophy department, serves as an officer in the association. He will present a paper "The Square of Opposition and Modal Propositions" during the meeting.

Other papers will include: "Contemporary German Scholasticism," Robert E. Wood, of St. Joseph's College, Rensselaer; and "The Aesthetics of Paul Tillich," R. Duane Thompson, of Marion College, Marion, Ind.

'Subversive'

RIO DE JANEIRO—Several copies of the encyclical Mater et Magistra were reportedly confiscated at the Rio de Janeiro state book fair on grounds that Pope John XXIII's treatise on social justice is subversive, it was reported here. Radio Globe reported that the seizure was made March 11 by officials of the Political and Social Order department.

● *VARIETY IN BOOKS*

'The Church and Mankind'

"The Church and Mankind," Vol. I of Concilium, 50-volume series on theology in the age of renewal; Father Edward Schillebeeckx, O.P., Editorial Director. Paulist Press, Glen Rock, N.J. 177 pp. $4.50.

The idea of the "people of God," while not entirely new, surely introduces a dimension and dynamism into our somewhat static concept of "Church."

"The Church and Mankind," the first in a 50-volume series entitled "Concilium," delivers a new punch to our traditional "ever ancient, ever new" theology. The Concilium series is about theology in the age of renewal.

This first volume is under the editorial direction of Father Edward Schillebeeckx, O.P., professor of dogmatic theology at the University of Nijmejen in the Netherlands and advisor to the Dutch episcopacy at Vatican II.

GRANTED that "the meaning of eschatology is one of the greatest rediscoveries of contemporary Catholic theology," the nine collaborators in this monumental volume have found a method to make a discussion of the sacred science both existing and relevant to our times.

If the new accent after Vatican II will be on pastoral theology, then "The Church and Mankind" offers a good beginning. According to one of the collaborators, "a fruitful pastoral theology of the future will have to overcome the sterile side-by-side system of mere theories and pragmatic recipes," finding "its way back to the original unity of the Bible and the Fathers."

"Although the renewal of the Church can come only from turning to its origin" it must not stop there, for true renewal must look with dynamic hope to the Christ coming "with great power and majesty."

PART III contains a documentation of Eucharistic Congresses from Leo XIII to Paul VI.

If according to Pope Paul "the Church must engage in a dialogue with the world in which she lives," it would seem that the new theological approaches expounded in this first volume can assist all of us in our encounter with Christ and dialogue with our world.

Paulist Press is to be commended on an excellent job of publication. After reading "The Church and Mankind" it will be boring to go back to the traditional theological manuals.

(Reviewed by Father Boniface L. Wittenbrink, O.M.I., executive secretary, Conference of Major Superiors of Men, Washington, D.C.)

* * *

"20th Century English Literature 1901-60," by A. C. Ward. Barnes & Noble, New York. 234 pp. $1.95, paper; $4.50 cloth.

Now that we are two-thirds of the way through the 20th century, it is opportune to see how the perspective stands now. In the field of English literature—if the term doesn't immediately repel any further interest—this book ably gives the opinions of a hardy critic, who has been revising and revising this same "perspective" angle since 1928, when he published the first edition. This is the 13th, so it has worn rather well.

Prof. Ward establishes the setting at the opening of the century, and thereafter he takes up in successive chapters, novelists, play-wrights, poetry, essayists and critics, and finally travelers, biographers and others, even to historians.

You may think Prof. Ward somewhat conservative. He admires Galsworthy, lets Kipling down easily, finds the poets quite interesting, feels sad for the decline of drama, but generally he's on our side—the side of those who hope our reading will be entertaining. Prof. Ward writes entertainingly, so that this book which your college-age sons and daughters may not like, becomes a pleasant week-end's reading for the oldsters.

(Reviewed by John E. Ryan of the staff of NCWC News Service, Washington, D.C.)

Planning secretariat to deal with atheism

VATICAN CITY — Unofficial sources have confirmed the report that Pope Paul VI is planning to set up a secretariat to deal with atheism.

No official confirmation was available at the Vatican (March 26) of the report made by ANSA, the Italian national news agency. But it was stated unofficially that the report was "creditable."

CARDINAL Franziskus Koenig of Vienna reportedly will be head of the new secretariat, which would be a counterpart to those for promoting Christian unity and for non-Christian religions.

The function of the new organization would be to gather information on the various types of disbelief and atheism in different parts of the world. By analyzing this information it is believed that the secretariat could help the world's bishops in their pastoral tasks and also possibly provide a means of contact with atheists that might ultimately lead to a dialogue between them and the Church.

ACCORDING to reliable sources, Father Vincenzo Miano, S.D.B., dean of the philosophy faculty of the Pontifical Salesian Institute in Rome, has been named secretary of the embryo Secretariat for Non-Believers. He will study the program and possible future action of the new office.

Cardinal Koenig, who is due in Rome in April to take part in council commission meetings, will arrive a few days earlier than scheduled to begin studying problems involved in the project.

JFK memorial

DAYTON, Ohio—A $2.5-million John F. Kennedy Memorial Union Building will be dedicated at the University of Dayton April 7.

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Tic Tacker

NAMES IN THE NEWS—**James H. Fierek,** a member of **St. Christopher's parish,** Speedway, and a degree candidate this year at Marian College, has been appointed Special Projects Assistant to U.S. Senator Vance Hartke. He will be located in Room 451 of the Old Senate Office Building, Washington, D.C. . . . **Clare F. Falkner,** a member of **St. Luke's parish,** Indianpaolis, and lay advisory board president of **Our Lady of Grace Convent,** Beech Grove, spent two days last week-end in Cali, Colombia, inspecting the construction progress of the Benedictine Sisters' first permanent Latin American mission to be launched this summer. A complete parish center is being erected there by the **Archdiocese** of Cali, which will be staffed by four nuns and lay co-workers. . . . **Francis Schaler, Jr.,** son of **Mr. and Mrs. Francis Schaler, Sr.,** of **St. Ann's parish,** Indianapolis, was invested as a Claretian Brother at **Immaculate Heart of Mary Novitiate,** Terre Haute, on March 24. A 1964 graduate of **Sacred Heart Central High School,** he will be known in religion as **Brother Frank.** . . . **Mrs. Ann Wellington** is the newly-appointed public relations director at **Cathedral High School.**

CHILDREN'S ART BAZAAR WINNERS—Seventeen youngsters from Indianapolis Catholic schools received blue ribbons in the Children's Art Bazaar, which concluded April 1 in the Wm. H. Block Co. auditorium. Winners included: **Clare Henkel, St. Luke's; Thomas Faught, Andrew Bohr** and **John Brown, St. Anthony's; Robert Hatch, St. Mary Child Center; Mary Gardner, St. Gabriel's; Beth Ann Walpole** and **John Mitchum, St. Mark's; Carol Josten** and **Janet Clover, Holy Spirit; Stanley Kuklak** and **Walter Martin, St. Thomas Aquinas; Kim Brand, St. Simon's; Eric Light, St. Andrew's; Thomas Klee, Immaculate Heart of Mary; Frank Kish, St. James the Greater;** and **Karen Barkei, St. Pius X.**

MAKE-UP LECTURES—Two of the **Marian College** lecture series topics, postponed several week ago because of the snow storm have been rescheduled on Thursday, April 8. **Father Charles Frazee** will conclude his "Countries of the East Mediterranean" series at 7 p.m. with a treatment of the Arab Nations of the Levant: Lebanon, Syria and Iraq. **Miss Emilie Murray** will review James Joyce's "Portrait of an Artist" at 8:15 p.m. the same evening to conclude the series entitled "Aspects of Man in Modern Literature."

HERE AND THERE—The first and second graders of **St. Joseph's School,** Clark County, were asked to dramatize the parable of the loaves and fishes last Friday night at the CCD-sponsored course at Clarksville. Quite unabashed about their performance before an audience of 200 adults, the youngster portraying St. Philip went to "Jesus" with the excited news: "Jesus, we gathered up the fragments after the 5,000 were fed and we have 12 baskets full." To which "Jesus" replied nonplussed: "Well, just put them in the deep freeze." . . . Wilbur D. Peat, director of the Art Association of Indianapolis, will present an illustrated lecture on Chinese art at 8:15 p.m. Tuesday, April 6, at Marian College. The program is sponsored by the college non-Western studies committee. . . . Robert Rayfield, assistant professor of music at Indiana University's School of Music, will present the third and final concert of this year's organ recital series of the Indianapolis Chapter of the American Guild of Organists at the Meridian Street Methodist Church on Tuesday, April 27, at 8:30 p.m. The program is open to the public without charge.

MONTGOMERY MARCHERS—Two Indianapolis pastors, several college and high school students joined in the last leg of the Selma to Montgomery march last week. **Father Joseph Barry, O.M.I.,** pastor of **St. Bridget's parish,** and **Father Bernard L. Strange,** pastor of **St. Rita's parish,** flew to Atlanta, Ga., where they joined a chartered bus entourage to Montgomery from the Ebenezer Baptist Church in Atlanta. Included among the busriders were Martin Luther King, Sr., father of the Nobel-prize winner, and the mother of one of the slain civil rights workers. Upon reaching Montgomery, they were faced with a four-mile hike to join the assemblage outside the city, so the priests "hopped" a truck to the scene. Also in the final line of march were three children of **Dr. and Mrs. Paul Muller** and a son of **Mr. and Mrs. Mark Gross,** all members of **St. Joan of Arc parish,** Indianapolis, and six **Marian College** students.

TELEVISION PERSONALITIES—Sister Rosemary and three students of Our Lady of Grace Academy, Beech Grove, will be among the participants on next week's "Sister Says" television program on WISH-TV, Channel 8, Indianapolis. Topic for the series, to be seen at 7:30 a.m. Monday through Friday, April 5-9, is "What About This Liturgical Nonsense?" Also appearing are two Indianapolis couples, three priests and several Latin School students. The Academy girls talking with Sister Rosemary before the program are (from left): Mary Sue Freiberger, of Floyds Knobs; Peggy Baurley and Teresa Gerth, both of Seymour.

Interfaith talks on Chatard slate

INDIANAPOLIS — Representatives of three religions will speak on their respective forms of worship at the April meeting of the Chatard Parent-Faculty Association.

The program will follow the meeting at 8 p.m. Thursday, April 8, in the Chatard auditorium.

Participating will be Rev. Jack Barrell, of Faith United Presbyterian Church; Rev. Fr. Laurence Lynch, chaplain of St. Paul's Hermitage and instructor at the Latin School of Indianapolis; and Robert Gordon, Indiana Regional Director of the Anti-Defamation League of B'nai B'rith.

Recollection set for lay teachers

INDIANAPOLIS—The Catholic Lay Teachers Association will attend a day of recollection on Sunday, April 4, at Our Lady of Grace Academy, Beech Grove. Registration begins at 10:15 a.m. followed by Mass at 11 a.m. in in the chapel. Dinner will be served at noon and the first conference is scheduled to start at 1:15 p.m. The closing exercises are planned for 3:30 p.m.

Archabbot Ignatius Esser, O.S.B., chaplain of Our Lady of Grace, will conduct the spiritual exercises.

———

The final CLTA meeting of the school year will be held at 7:30 p.m. Thursday, April 8, at St. Matthew school, 4100 E. 56th St. Father Philip Jones, assistant principal of Ritter High School, will be the guest speaker. Father Albert Diezeman is the host pastor.

Alumnae slate annual breakfast

INDIANAPOLIS — The sixth annual Communion Breakfast for members of the St. John's Academy Alumnae will be held Sunday, April 1, at 11:30 a.m. in the Indiana State Teachers Association building, Market and Capitol Ave.

The breakfast will follow 10 a.m. Mass in St. John's Church. Miss Frances M. Lipps is chairman of the event, assisted by Mrs. John Feeney, co-chairman.

All alumnae, commercial students and teachers of the academy are urged to attend.

Calendar

FRIDAY, APRIL 2

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

——

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

——

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

SATURDAY, APRIL 3

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

SUNDAY, APRIL 4

The Fun Party in St. Catherine's parish hall, Shelby and Tabor Sts., begins at 5:30 p.m.

MONDAY, APRIL 5

The Card Party sponsored by the Blue Ladies of Lourdes parish, begins at 1:30 p.m. at Union Federal Hall, 5646 E. Washington St. Benefit of Veteran Hospital patients.

WEDNESDAY, APRIL 7

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

Scecina to host annual contest

INDIANAPOLIS — Scecina Memorial High School will host the annual contest among commercial students in Archdiocesan high schools on Saturday, April 3. Areas to be tested include shorthand, typing and bookkeeping. Each school may enter two students in each competition.

Sister Mary Xavier, O.S.F., of Scecina, is chairman of the business contest.

Fish fry

INDIANAPOLIS — Carry-out curb service will be a special feature of the Lenten Fish Fry to be held today (Friday), April 2, at Chartrand High School from 5 to 8 p.m. The event is sponsored by the Chartrand Parents Association.

Rummage sale

INDIANAPOLIS—The Women's Council of St. Bernadette parish will sponsor a rummage sale on Saturday, April 3, in the school hall, 4830 Fletcher Ave. The sale will be held from 9 a.m. to 4 p.m. Mrs. Thomas Clouser is chairman.

Hospitals hold two-day workshop

INDIANAPOLIS — Representatives of St. Vincent's and St. Francis Hospitals participated in a two-day workshop sponsored by the Indiana Conference of the Catholic Hospital Association this past week at the Speedway Motel.

Theme of the event was "Hospital Inservice with a Purpose." Six areas of hospital work were covered: administration, medical services, maintenance, housekeeping, dietary and nursing service.

St. Vincent's provided three panel leaders: Mrs. Marie Loftus, inservice education coordinator; Miss Dorothy Marone, therapeutic dietician; and Mrs. Joyce Bowman, administrative dietician.

Birth

(Continued from page 1)

which seem today so difficult to solve? We want to believe and hope so.

We wanted the bases of your research to be wide so that various trends of ideological thought would thus be better represented, so that countries which experience grave difficulties on the sociological plane would by virtue of your meeting, make their voices heard, so that laymen and particularly married couples would have their qualified representatives in such a great undertaking.

HERE YOU ARE now engaged in a new and decisive stage of your labors. We trust you will continue to pursue them to the end with courage. We were saying a short time ago: The question is too important, the uncertainties of some persons are too painful for you not to feel driven by a sense of urgency, which is that of charity, toward all those to whom we owe an answer. Your labors, we hope very much, will use these elements.

Therefore, apply yourself wholeheartedly to your task, allowing that to mature which must mature. But you must understand the anguish of so many souls and work with diligence without being concerned with criticism and difficulties. You are in the service of the Church and the vicar of Jesus Christ, who invokes upon your commission the enlightenment of the Most High and who paternally blesses yourselves, your families and your work.

Norms

(Continued from page 1)

concelebrate. But they may at the Communion receive the Body and Blood of Christ under both species even if they have offered Mass the same day or will do so.

OUTLINGING the history of the new rite of concelebration, Father Bugnini said the first plan was drawn up in November of 1963, even before the ecumenical council enacted the Constitution of the Liturgy, which called for the extension of "concelebration, whereby the unity of the priesthood is appropriately manifested."

The following March, he said, a study group was formed by the postconciliar liturgy commission to work on the rite of concelebration and the question of Communion under both kinds. That April, this group submitted a plan for examination by 30 consultors from the world over.

Their observations and suggestions, said Father Bugnini, were used in formulating a second plan, which was returned to the consultors last May 21.

The text was submitted to the entire liturgy commission on June 6, Father Bugnini recalled, and was approved at the plenary session of June 18-20. With changes suggested by the commission, the new rite was submitted by the commission chairman, Cardinal Giacomo Lercaro of Bologna, to Pope Paul VI on June 26. The Pope gave permission for its use on an experimental basis.

Father Bugnini said the first experiments were entrusted to Benedictine abbeys in six countries—including St. John's abbey in Collegeville, Minn.—and to Le Saulchoir, Dominican house of studies, just outside Paris.

ON JULY 3, Cardinal Lercaro received the faculty to allow concelebration "in particular cases" in addition to the original seven communities. Father Bugnini said that by this March 21, such permissions were given in 1,500 cases, with the same stipulations as were made for the original experiments. These went individually to 720 dioceses and 206 religious communities, and collectively to eight religious orders and episcopal conferences in three European and five African and eight American nations.

The most notable of all the early concelebrations took place last September 14, when Pope Paul opened the third session of the ecumenical council by concelebrating Mass with some 20 bishops at a specially enlarged altar in St. Peter's.

AOH Auxiliary to get charter

Formation of the first Ladies Auxiliary of the Ancient Order of Hibernians in the Indianapolis area will be finalized on April 25 with the granting of a charter, it was announced this week by Mrs. Patrick Lawley, first president of the group.

Membership is open to women of Irish descent or wives of AOH members in the area.

Miss Darella McManus, of St. Paul, Minn., national president of LAHOE, will present the group's charter at a luncheon Sunday, April 25, in the Marott Hotel.

Tickets for the event may be obtained from Mrs. Michael Kirby, 3020 N. Wallace Ave.

Marian gets grant to purchase pianos

Marian College has received a $10,000 grant from the Arthur Jordan Foundation, of Indianapolis, for the purchase of additional pianos in the college music department.

According to Msgr. Francis J. Reine, Marian president: "We are proud to receive this recognition and support from the Arthur Jordan Foundation as an expression of their confidence in the work of Marian College and especially its music department, faculty and students.

"Marian must look to foundations and others for grants and gifts such as this," he added.

Guild to meet

INDIANAPOLIS — The St. Pius X K of C Guild will meet Wednesday, April 7 at 8:15 p.m. at the club house, 2100 E. 71st St. Mrs. John T. Rocap will show slides of the city of Rome

Rap missioners

BERLIN — Christian missionaries are agents of colonialism, according to the first of a new series of English-language broadcasts to southern Asia by Moscow Radio. The broadcast said efforts are being taken to increase the number of missioners to mask the influence of colonialist powers which seek to exploit their former colonies.

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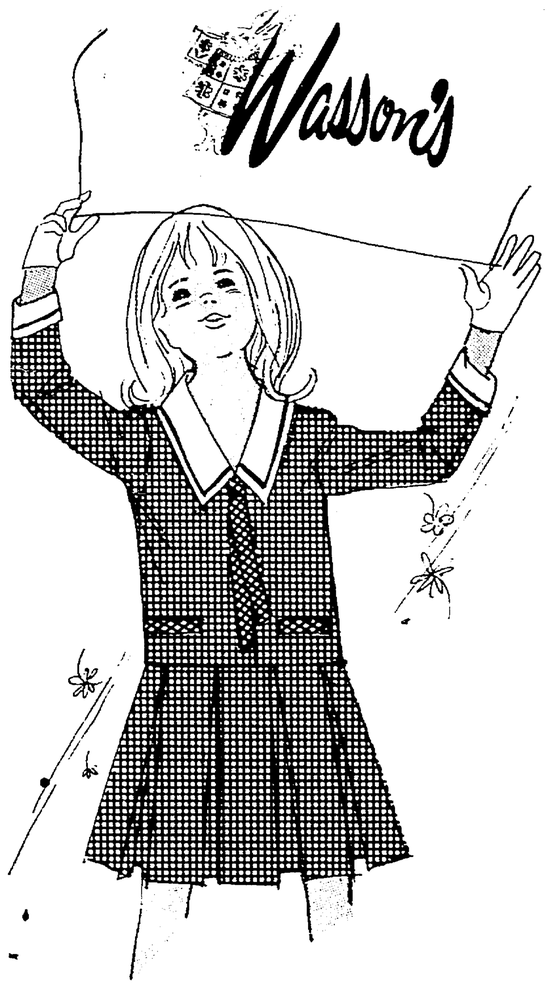

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The Klan In Indiana
By Irving Leibowitz
The Ku Klux Klan once rode in Indiana. What was it like? Who ran the Klan? How did it happen?
Irving Leibowitz, managing editor of The Indianapolis Times and author of "My Indiana," tells the inside story of the Klan in Indiana in the roaring, lawless 20s.
Starts Sunday, April 4, in
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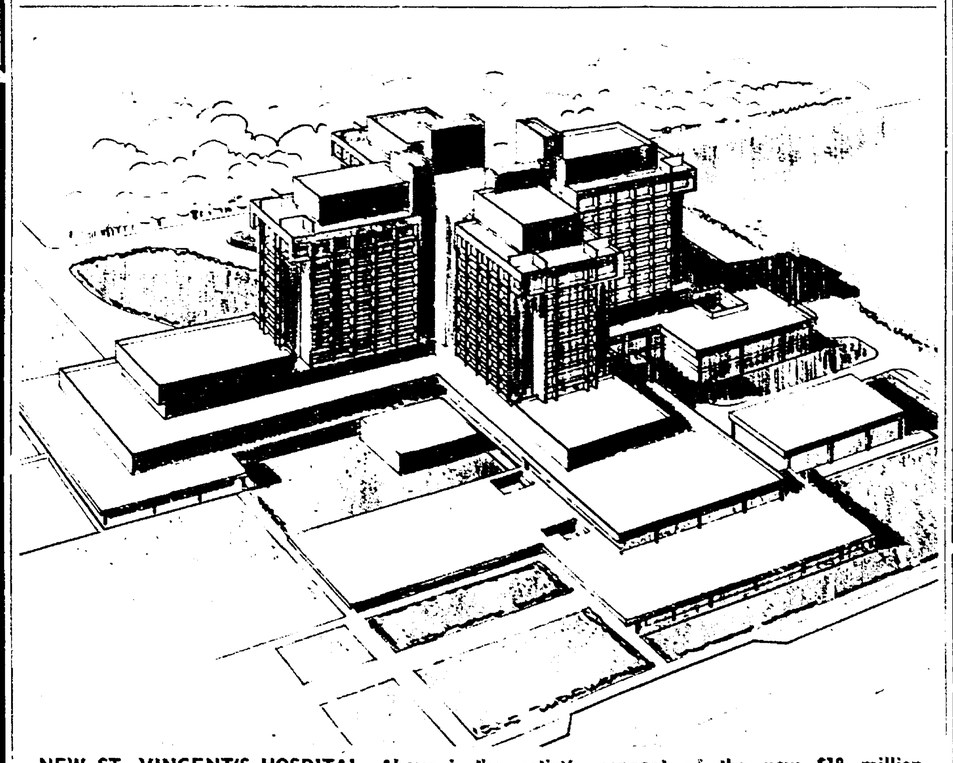

NEW ST. VINCENT'S HOSPITAL—Above is the artist's concept of the new $18 million St. Vincent's Hospital to be located on Indiana 100 near Township Line in northwest Marion County. The drawing was released this week in connection with the formal announcement of the $34.4 million United Hospital Campaign to be conducted in the Indianapolis area. Another Catholic hospital—St. Francis, Beech Grove—will benefit from the drive with a new 150-bed wing.

AROUND THE ARCHDIOCESE

Three events slated for Terre Haute area

TERRE HAUTE, Ind. — Reminders were issued this week on three events in the Terre Haute area:

- The Twelfth annual Day of Recollection for men of the Terre Haute District Council of Catholic Men from 9 a.m. to 3 p.m. on Sunday, April 4, at Schulte High School.
- The Schulte Mothers Club meeting at 7:30 p.m. Thursday, April 8, at Schulte High School.
- A Pre-Cana Conference in the Schulte High School auditorium Tuesday, Wednesday and Thursday, April 6, 7 and 8. The conferences begin at 8 p.m.

The Single Catholic Adult Club will hold its monthly meeting Sunday, April 4, at 7 p.m. at St. Joseph School. Newly elected officers will preside. "April Showers Bring May Flowers" is the theme of the party to follow.

NEW ALBANY

Catholic nurses in the New Albany area are invited to attend an evening of recollection on Thursday, April 8, from 5:30 p.m. to 9 p.m. at Bellarmine College, Louisville, Ky.

Bishop Charles G. Maloney, council chaplain, will be the celebrant at the 5:30 p.m. Mass, which begins the evening. Following the Mass a conference and Bible Vigil will be conducted by Msgr. Raymond Treece, vice-president of Bellarmine College.

A Lenten buffet dinner will be served at the close of the evening. For additional information or reservations, call Miss Mary C. Hornung, program chairman, at WH 4-5165.

RICHMOND

The Knights of St. John and Auxiliary will receive Communion in a body on Sunday, April 4 at the 7:30 a.m. Mass at St. Andrew's Church. Following the Mass, breakfast will be served in the cafeteria.

A Fish Supper is scheduled from 4 to 8 p.m. in Holy Family school cafeteria on Friday, April 2. The proceeds will be placed in the fund to send eighth grade graduates to Washington, D.C., in June.

Earle Stolle is the newly elected chairman of St. Andrew's Athletic Committee. Other new officers include Verlin Lawler, co-chairman; Mrs. Helen Lawler, secretary-treasurer; and Mrs. Lois Stolle, publicity chairman.

Sister Generose, Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister M. Generose Rom, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Thursday, March 25. She died March 23 at the age of 82.

A native of Cincinnati, Sister Generose had taught 22 years in New Mexico. Assignments in the Archdiocese included: St. Francis de Sales, Indianapolis; Immaculate Conception, Aurora; St. Lawrence, Lawrenceburg; St. Michael, Brookville; St. Vincent, Shelby County; St. Louis, Batesville; and St. Andrew, Richmond.

She had been retired from active teaching for several years. A brother, Father Agnellus Rom, and a sister, Sister M. Reinildis, both preceded her in death.

CONTRIBUTORS

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

MISS MARY C. HORNUNG, New Albany
MISS LULA EHRINGER, Sellersburg

MacEoin

(Continued from page 4)

sistance level, like our unassimilated Indians. They do not constitute a significant element. I am referring to the half of the population which is surplus to our labor needs and which literally produces nothing, adds nothing to the gross national product."

Statisticians in Venezuela and similar countries are beginning to use the term **unemployable** to describe this surplus labor which lacks the education and skills needed in today's society. The traditional plantation agriculture needed a big work force for hand operations at planting and harvest, but rationalization has cut the labor content in farming, while the population is growing fast. Increasing numbers drift to the cities, where they live by their wits.

●

Efforts to develop the backward countries have been bringing a basic dilemma into focus. With a modest input of capital, such as the Alliance for Progress is achieving in some countries of Latin America, the economy grows at a significant rate. Agriculture and industry produce enough to supply the effective demand. But the labor needs for this expansion are adequately met from the part of the population already active in the economy, the people with some education, some capital, a roof over their heads.

"What this means," said Dr. Anzola, "is that in spite of the national progress, the unproductive mass is getting constantly bigger. Here in Venezuela, we have a high rate of population increase, nearly three per cent annually. But few people analyse the figures. About half our population falls into the economically productive category, as just described. This half is growing at a one per cent annual rate, while the other half is growing at a five per cent rate. If things continue as at present, in 25 years we'll have one-third of the population on the productive side and two-thirds in the slums. This is not progress. It is the road to chaos."

●

The directors of Dividendo, representing Venezuela's principal business leaders, do not believe that industry can grow fast enough to absorb this surplus labor.

"To create an industrial job today," says Dr. Anzola, "takes an investment of $15,000. Even wealthy Venezuela can go only so far along that road. But we find many in the slums with the intiative and ability to develop their own service businesses, given capital and training. Everyone today has a radio, for example, and a radio repair shop employing five or six men can be started for an investment of $1,000 per worker. Instead of removing the slums, we hope to transform them by giving the people who have ideas the opportunity to try them out."

Others have already reached a similar conclusion. In many slum parishes in Latin American cities, priests from the United States are working along the same lines. The difference here is that Dividendo has substantial funds with which to test its theory. The results may alter significantly the current official approach to solving Latin America's social problems.

AGENCY HONORS FOSTER PARENTS—The Catholic Charities Bureau recently honored five couples in the Indianapolis area who have served as foster parents during the past five years. Cited were: Mr. and Mrs. Marion Fieber, Mr. and Mrs. Herman Leonard, Mr. and Mrs. Stephen O'Connor, Mr. and Mrs. Hurley Waters and Mr. and Mrs. Robert Stone. Shown above with Arthur Sullivan, second from left standing, president of the agency's board of directors, are (from left, seated): Mrs. Fieber, Mrs. O'Connor, Mrs. Waters and Mrs. Stone. Standing from left are: Fieber, Sullivan, O'Connor and Stone. The service awards were presented during a dinner-meeting by Mr. Sullivan. (Staff photo)

List promotions on the faculty at St. Mary-of-Woods

ST. MARY-OF-THE-WOODS, Ind.—Sister Marie Perpetua, president of St. Mary-of-the-Woods College recently announced faculty promotions.

Named to full professorships are Sister Francis Angela, formerly associate professor of music, and Sister Immaculee, associate professor of art and chairman of the art department.

Raised to the rank of associate professor are: Sister Alexa, religion department; Sister Cecilia Ann, and Sister Marie Brendan, music department; Sister Alma Louise, biology department; Miss Martha E. Logan, Spanish department; Sister Marian, philosophy department; Sister Michael, chemistry department; Sister Mary Rosalie, art department; and Charles Watson, drama department.

New assistant professors are: Sister Marie Celestine, music department; Sister Estelle and W. Dennis Sullivan, English department; Miss Erlinda Tumaneng, business department and James Wynne, art department.

The promotions in academic rank are based on academic degrees and years of service at the college.

Oversight

VATICAN CITY—The "Deo Gratias" said after the "Ite, Missa Est" at the close of Mass must still be said even though the response was overlooked in the new missal and ritual issued by the Congregation of Rites. Father Annibale Bugnini, C.M., an undersecretary of the congregation, said the failure to include the response in the liturgical books was an oversight.

Opinions

(Continued from page 4)

velops between Christian ideals and an unethical authority which seeks to turn brother against brother; mother against son, for securing "their" desired aim of "justice," which "all" men seek.

I was taught that the angels are in Heaven; that we are all sinners; that Christ died for our sins, but that we must atone for our sins. God would rather have one repentant sinner than 99 of the righteous.

I pray that you will continue to help us; light the path with the ethical press; to destroy this symbol of hate-fear; that those close to man's problems can progress only as far as an enlightened public will allow.

All things—everything is possible through love.

Mike Callahan
Death Row
State Penitentiary
Michigan City, Ind.

Gibault's Brother Dacian dies at 56

TERRE HAUTE, Ind.—Brother Dacian Renner, C.S.C., a member of the Father Gibault School staff the past 28 years, died unexpectedly following minor surgery in St. Anthony's Hospital here March 29. He was 56.

A native of Toledo, Brother Dacian entered the Brothers of Holy Cross in 1933 and made his first temporary vow profession two years later.

Since 1937 he had been assigned to the Father Gibault School here, where he served in many capacities, including secretary, steward, commercial teacher, maintenance and counsellor.

Funeral services will be held at Notre Dame, Ind., headquarters of the Brothers' Indiana Province. One brother, Norbert Renner, of Toledo, survives.

Funeral Masses offered for two nuns at Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for two Sisters of Providence were held this past week in the motherhouse Church of the Immaculate Conception.

Sister Catherine Louise Soraghan, and Sister Catherine Cecile Ryan, both natives of Chicago, entered the Providence community within a year of each other in 1906 and 1907, respectively.

The funeral of Sister Catherine Louise, an elementary and secondary school teacher before her retirement, was held Friday, March 26. Among her teaching assignments were: St. Patrick's, SS. Peter and Paul Cathedral, both in Indianapolis; St. Patrick's and Schulte High School, Terre Haute.

There were no immediate survivors.

Sister Catherine Cecile's funeral was held on Thursday, April 1. A former music teacher, she taught at St. Agnes Academy and St. Philip Neri, Indianapolis, among other assignments in Indiana and the Chicago area.

Survivors include two brothers—Father William F. Ryan, S.J., and Edwain Ryan, both of Chicago; and five sisters—Sister Margaret Mary, S.P., Sister Mary Reparata, S.P., Mrs. Ella Kilkenny, Mrs. Marie Casey and Miss Cecilia Ryan, all of Chicago.

Scripture is theme of radio series

NEW YORK — The National Council of Catholic Men has announced new approaches to the study and teaching of Scriptures will feature a four-part series on the Catholic Hour radio program on the Sundays of April.

General theme of the program, carried on the NBC network each Sunday at 1:05 p.m., EST, is "The Scriptural Renaissance." The speakers will include Father Bruce Vawter, C.M., of Kenrick Seminary, St. Louis, April 4; Father Eugene Burke, C.S.P., Washington, D.C., April 11; Mother Kathryn Sullivan of Manhattanville College of the Sacred Heart, Purchase, N.Y., April 18, and a group of Protestant and Catholic scholars who will discuss the possibility of a common Bible, April 25.

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†

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INDIANAPOLIS

† **WALTER T. HAMILTON**, 83, Sacred Heart Church, March 25. St. Joseph Cemetery. Husband of Elizabeth M.; father of Walter J. Hamilton.

† **ETHYLE A. FAHRSON**, 52, St. Joan of Arc Church, March 25. Holy Cross Cemetery. Wife of Walter L.; sister of Miss Irene Kalo; daughter of Rose Kalo.

† **OTILLIA K. WEBER**, 74, St. Jude's Church, March 26. St. Joseph Cemetery. Mother of Robert W. and Mary J. Weber, Rosemary Niehaus, Virginia Niehaus, Margaret Stull, and Delores Halzer.

† **WILLIAM H. LAKIN**, 76, St. Patrick's Church, March 26. Holy Cross Cemetery. Father of Louise E. Hogan; brother of Hazel Lewallen.

† **AMELIA BATTISTA**, 79, St. Joan of Arc Church, March 26. St. Joseph Cemetery. Mother of Marie Birck, Anita Meek, Antoinette Ashmore, Joseph Battista; sister of Emma Russo.

† **ALVINA D. PLUMMER**, 49, Our Lady of Lourdes Church, March 27. Calvary Cemetery. Wife of Orville; mother of Mary Janice and Marjorie Plummer; sister of Vincent, Leroy and Roland Kies; Mrs. Kile Wilson and Mrs. Lorena Leary.

† **EDWARD F. GALLAGHER**, 69, St. Catherine's Church, March 27. Holy Cross Cemetery. Husband of Anne M.; father of Edward F., Richard, Patrick and Michael Gallagher.

† **MARGARET KENT**, 86, St. Francis de Sales Church, March 27. Holy Cross Cemetery.

† **MARY SOLYOM**, 82, Holy Trinity Church, March 29. St. Joseph Cemetery. Sister of Albert Toth.

† **ROSE NELL MORAN**, 64, Marion County Chapel, March 30. Holy Cross Cemetery. Sister of Mary McGovern.

† **RALPH M. COX**, 71, Our Lady of Lourdes Church, March 30. Holy Cross Cemetery. Husband of Nellie T.; father of Mrs. John Fisher.

COLUMBUS

† **MRS. CHARLES ATKINSON**, 60, St. Bartholomew's Church, March 15.

† **MRS. GEORGE OCHS**, 86, St. Bartholomew's Church, March 18.

JEFFERSONVILLE

† **MARY GORDON BUEHLER**, 39, Sacred Heart Church, March 25. St. Anthony Cemetery. Wife of Dr. George M. Buehler; mother of George, Paul and Mary Elise, Frances, Laura Patricia and Julie Buehler; daughter of Mrs. Mary McKay; sister of Charles McKay; half-sister of Marvin and Oscar Spink.

NEW ALBANY

† **MARGARET LAVINA BOWLING**, 82, Holy Trinity Church, March 30. Mother of Lewis G. and Russell E. Bowling, Mrs. Katherine Fess and Miss Margaret Bowling, all of New Albany.

ST. JOSEPH HILL

† **BENJAMIN MISSIE**, 81, St. Joseph Church, March 27. Church Cemetery. Father of Mrs. W. J. Sumner, of Louisville; and Mrs. Emmett (Elba) Hagan, of Pleasure Ridge Park, Ky.

SELLERSBURG

† **THERESA ENDERS**, 77, St. Paul Church, March 26. Mother of Mrs. Mary E. Ball, of Sellersburg.

BROOKVILLE

† **ANTHONY MUNCHEL**, 82, St. Michael's Church, March 27. Church Cemetery. Husband of Lenora; brother of George Munchel, of Oldenburg; and William Munchel, of Cincinnati.

RICHMOND

† **CLYDE CATES**, 66, St. Mary Church, March 27. Church Cemetery. Husband of Mary; father of Robert Cates, of Richmond; David Cates, of Indianapolis; and a foster son, Donald Knob, of Richmond; stepson of Mrs. Pearl Cates, of Richmond; brother of Paul Cates, of Modoc; Kenneth Cates, of Indianapolis; and Harold Cates, of Salt Lake City, Utah.

† **ADAM SCHMITT**, 79, Holy Family Church, March 23. St. Andrew's Cemetery.

† **EVARD WINTERS**, 72, St. Andrew's Church, March 27. Father of Malcom, of Richmond; William, of Newport, Tenn.; and Mrs. Thelma Hildebrand, of Richmond, with whom he made his home; brother of Mrs. Everett Titus and Mrs. Joseph Aufdenkamp, both of Richmond.

Fire Department sets tenth annual Mass, breakfast

INDIANAPOLIS—More than 100 uniformed members of the Indianapolis Fire Department will attend the twelfth annual Corporate Communion Mass at 8 a.m., Sunday, April 4, at St. Mary's Church.

Breakfast in the cafeteria of St. Mary's Child Center will follow the Mass.

Special guests will include Mayor John J. Barton, Safety Board President Arthur J. Sullivan, Chief Arnold W. Phillips, assistant Chief Ward L. Storm, ex-assistant chiefs Fred C. Dilger and Charles Gregory, and many retired firemen, representing hundreds of years service to the fire department.

Father Jordan Schell, O.F.M., retreat master of Alverna Retreat House will be the main speaker. The subject of his address will be "The Catholic Layman and Social Responsibility."

Chairman of the twelfth annual Corporate Communion is Lt. Kelley Murray. Master-of-Ceremonies will be Capt. Ernest J. Schnippel.

ORATORICAL CONTEST WINNERS—The impressive "hardware" above was the result of the first Eighth Grade Oratorical Contest, sponsored by Brebeuf Preparatory School, Indianapolis. Two lads from St. Joan of Arc School, Indianapolis, won first place in two of the three categories of competition. Shown from left above, are: Robert Wesseler, of St. Louis School, Batesville, oratorical declaration division; Stephen Powers, of St. Joan of Arc, dramatic interpretation; and Mary Gastineau, of St. Joan of Arc, original oratory.

Rummage sale

INDIANAPOLIS—The Ladies of Charity of St. Vincent de Paul will have a rummage sale Friday and Saturday, April 9 and 10, at 2510 N. Capitol Ave. The sale will be from 8 a.m. to 6 p.m. Friday, April 9, and from 8 a.m. to 4 p.m. Saturday, April 10.

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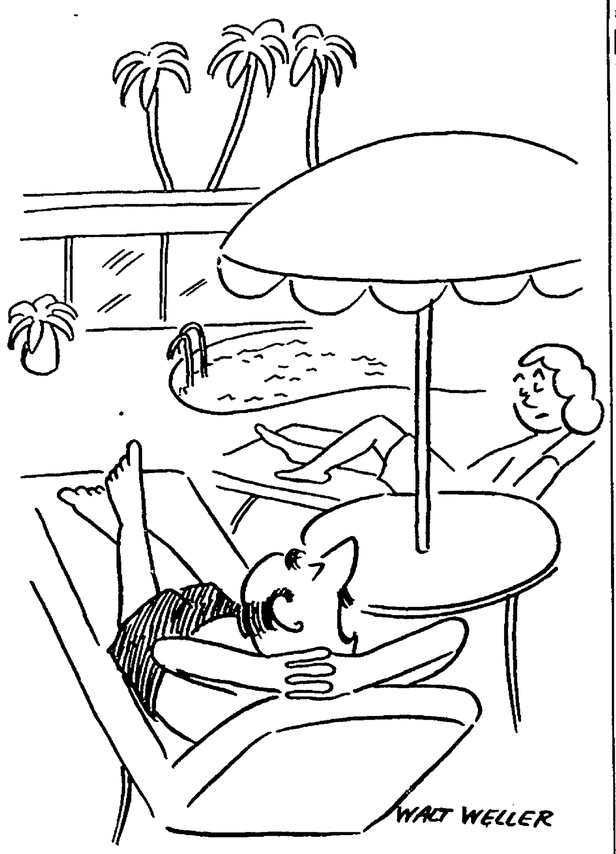

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Patriarch tells why he became a cardinal

BEIRUT, Lebanon—Cardinal Maximos Saigh has spelled out the reasons why he agreed to become a cardinal this year even though he had earlier maintained that the rank of cardinal was incompatible with the dignity of an Eastern-rite patriarch.

The Melkite-rite patriarch of Antioch gave his reasons in a sermon in his cathedral here (March 14) on his return from Rome.

He said he had changed his mind because of the development of the College of Cardinals which has made it an institution of the whole Church and not only of the local church in Rome. He also said he felt he could not refuse Pope Paul VI's "repeated desire to have us . . . closer to him in the central administration" of the Church.

SPEAKING of his earlier objections against being named to the Sacred College, Cardinal Saigh said:

"The reasons which formerly motivated our refusal can be summed up in a few words.

"The rank of patriarch in the East . . . is a pinnacle above which there is only the papal primacy, which extends to the whole Church, Eastern and Western.

"As for the rank of cardinal, it was originally an institution of the local church in Rome. Founded in the Middle Ages, it evolved in the course of the centuries but did not cease to be a Western rank, and those who held it were looked on as advisors or auxiliaries of the pope in the central administration.

"Therefore, since the patriarchal rank in the East is a pinnacle topped only by the papal primacy and, on the other hand, the office of cardinal in the West is a subordinate rank and one more recently established, it is not normal for the rank of cardinal to be conferred as a promotion on a patriarch, who already has the highest rank. In itself, the single fact of receiving this rank as a promotion makes it incompatible with the discipline of the Eastern Church.

"That is a truth which for years . . . we have worked, and are still working, to spread, so that it may become known in the Christian West, where the idea of the patriarchchate has nearly vanished.

"In fact, the only authentic patriarchate existing in the West is that of Rome. But this Roman patriarchate has become united in a way with the papacy. It is so confused with the latter that people can no longer see in it its distinctive characteristics and it has become, so to speak, a purely titular office. Still more, to recall that the pope is also patriarch of the West causes astonishment among a great many, if not most people, if it is not regarded as an offense to the Holy Roman See and a diminution of its rank.

"But is it possible to begin a dialogue with a view to reunion with our Orthodox brothers if the authentic rights of the patriarchs as recognized by the ecumenical councils are not restored to them?"

CARDINAL Saigh then listed the reasons which made him change his mind and accept appointment to the College of Cardinals. He said:

"The image of the office of cardinal, at the instigation of His Holiness Pope Paul VI, is obviously changing today. From a local and Western institution it has transformed itself into a worldwide and catholic institution embracing the East and West alike. In fact, the College of Cardinals has become today a senate for the whole Catholic Church.

"To mark this transformation and to avoid all confusion, we have decided not to use the expression "cardinal of the Holy Roman Church" but to say only "cardinal of the Holy Church." Thus the whole world will understand that in accepting the rank of cardinal we are not being absorbed into the Church of the West, but that we are remaining faithful to the East. The evolution of the very idea of the rank of cardinal naturally involves a change in our attitude toward it.

"Besides, the valid motives which militated against acceptance of the rank of cardinal by an Eastern-rite patriarch have disappeared, or nearly so. There remains only a trace of them, which will disappear gradually. . . .

"These, then, are the principal changes which have already taken place. . . .

"According to Latin usage, every cardinal received title to a church in Rome which he was supposed to administer as a bishop, priest or deacon. In this way the cardinals became, although only in appearance, bishops or deacons of the local church in Rome. . . . Naturally that was not suitable for the situation of an Eastern authority, especially if he was a patriarch.

"Now, according to the new regulations, Eastern patriarchs do not receive title to a Roman church but enter the Sacred College with the title of their own patriarchal See.

"A second modification in the regulations in force up to now affects the rank of Eastern patriarchs in relation to cardinals. It is known that the early ecumenical councils decided that the Eastern patriarchs occupied first place in the Church after the patriarch of Rome. But the Christian West experienced, during the centuries of separation, an evolution of discipline independent from that of the East. It consequently came to consider the rank of cardinal as the highest dignity in the Church after the papacy. It also gave to cardinals, even those who were laymen, deacons or simple priests, precedence over all bishops, archbishops and patriarchs.

"BASING itself on this unilateral evolution, the Eastern canon law code promulgated in 1957 relegated the Eastern patriarchs to a status lower even than any representative of the pope, even if he were only a simple priest. Such an error could not be admitted by the Eastern tradition.

"Today the Holy Father means to recognize effectively the prerogatives of the Eastern patriarchs. At the second session of the council he changed their places by putting them across from the cardinals.

"Today he has introduced at least some of them into his supreme council by recognizing their right of precedence not only over all Catholic archbishops and bishops in the whole world . . . but also over the cardinals themselves, save for those whom His Holiness regards as forming a single person with himself, namely the six cardinals placed at the head of the six dioceses known as suburbicarian. . . .

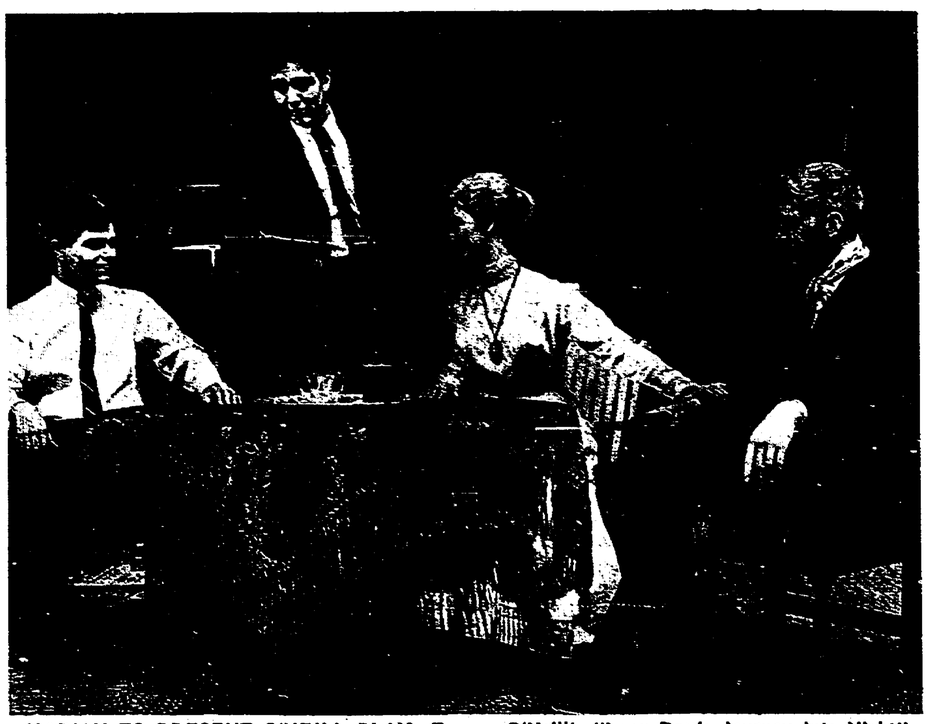
"This exception itself is subject to change. And it may also be that this is a first step in recognizing the right of precedence and other historic prerogatives of Eastern patriarchs, not because of their entrance into the College of Cardinals but because of the very fact that they are patriarchs.

"The third modification made in the regulations in force up to now is that in accepting the rank of cardinal we do not cease to consider the rank of patriarch as the pinnacle in the ecclesiastical hierarchy after the office of pope. We consider the office of cardinal as a supplementary charge given us for the good of the universal Church. That is why we do not see in the rank of cardinal a promotion in the proper sense of the word. We are and remain first of all the patriarch of our patriarchal Sees. . . .

A FOURTH change has been made in the ceremony of investing the cardinals. This ceremony included actions, symbols and words incompatible with the patriarchal dignity. Inherited from the Middle Ages, when the papacy reached its temporal apogee, they drew their inspiration from feudal usages.

"The Pope changed this somewhat worldly ceremony and replaced it with the most sublime of liturgical rites, namely the concelebration of the Eucharist, in which he with us consecrated and received the Body of Christ. To this rite he added a fraternal accolade, the symbol of our most profound collaboration with His Holiness."

Cardinal Saigh said that in addition to the above reasons he became a cardinal because of the "repeated desire of our Holy Father the Pope to see us nearer him in the central administration." He declared that "we should have thought it failing our duty had we not responded to that paternal appeal coming from the apostolic heart of the Pope.



MARIAN TO PRESENT O'NEILL PLAY—Eugene O'Neill's "Long Day's Journey Into Night" will be presented by the Marian College drama department in the college auditorium April 9 and 11. Performances will be given at 8 p.m. Friday and Sunday evenings. Shown above in the opening scene are Patrick Welsh, left, of New Albany, as Edmund Tyrone. John O'Hara, second from left, of Indianapolis, as James O'Neill, Jr.; Kathleen McCarthy, of Indianapolis, as Mary Tyrone; and Clement Richard, of Anderson, as James Tyrone. Sister Mary Jane, O.S.F., will direct the production.

Latin American meeting slated

FORT WAYNE, Ind.—The annual meeting of the Catholic Conference on Inter-American Student Problems will be held April 9 to 11 at St. Francis College here.

The meeting will deal with needs and ways of assisting Latin American students attending U.S. colleges and universities.

Speakers will include Bishop Leo A. Pursley of Fort Wayne-South Bend, Father Theodore McCarrick, development director at the Catholic University of America, and Father Pedro de la Garza of the Latin American Secretariat for Academic Services at Catholic University.

Vote rights law seen 'imperative now'

WASHINGTON—Father John F. Cronin, S.S., stressed it is "imperative that the Congress respond to the moral indignation of the nation by the enactment of the Voting Rights Act of 1965."

The assistant director of the Social Action Department, National Catholic Welfare Conference, joined with Rabbi Richard Hirsch of the Synagogue Council of America, and Dr. Robert W. Spike, executive director, and Dr. J. Oscar Lee, associate executive director, of the National Council of Churches' commission on religion and race, in a statement on the legislation being considered by a House judiciary subcommittee.

THE STATEMENT reminded the legislators that 20 months ago U.S. religious groups in a petition submitted to Congress emphasized that safeguards be established for the right to register and vote.

"We come before you today because the conscience of the nation has again been stirred, in an unprecedented way, by the wanton denial of a basic American right—the right to vote," the statement asserted. "Men of goodwill everywhere have been shocked by the naked and cynical use of violence to deny that right. In the past months, hundreds of ministers, rabbis, priests and nuns accompanied by thousands of lay people have responded to the call of conscience by identifying themselves with those Americans who are deprived of their rights on the basis of race and color."

The spokesmen for the three major religious faiths advocated the bill be broadened so it would apply to all areas where Negroes are prevented from voting, and not be limited to pinpointing six states as now provided in the measure.

"WE URGE THAT the formula prescribing the geographical areas to be covered, be broad enough to apply to all areas in which persons attempting to register and to vote experience difficulty because of race or color," the statement said.

"We believe that any provision that would unnecessarily delay and complicate the prompt registration of citizens is intolerable. Once the need for federal examiners has been established, we wish to stress the necessity for making access to their services available immediately," the statement said.

The religious leaders advocated the abolition of the poll tax. They urged that the penalties provision of the measure cover every type of intimidation and coercion employed to deny Negroes the right to register and vote.

Requiem offered for slain Detroit civil rights worker

DETROIT—Requiem Mass for Mrs. Viola Gregg Liuzzo, 39, mother of five and martyred civil rights worker, was offered in Immaculate Heart of Mary church here. Burial was in Holy Sepulchre Cemetery.

The Mass was offered (March 30) by Father Albert M. Hutting, pastor of the church. The family had requested that the funeral services be kept as private as possible, but there was an outpouring of state and civic officials, civil rights workers and members of the Teamsters Union who handled the funeral arrangements.

Since word of Mrs. Liuzzo's death (March 25) until the time for the funeral, her husband, Anthony, 51, a Teamsters Union business agent and her five children, were in virtual seclusion at their home here and reported under sedation.

Vice President Hubert H. Humphrey visited the family (March 26) and expressed his sympathy.

In the aftermath of the civil rights march on Montgomery, Ala., Mrs. Liuzzo was driving her automobile, shuttling civil rights marchers between Montgomery and Selma. She was driving along a highway eccompanied by Leroy Morton, a young Negro march worker, when she was shot to death by a sniper riding in another car.

Mrs. Liuzzo's body was brought here in the private plane of James R. Hoffa, Teamsters Union president. Only a few officials of the union and a group of newsmen met the plane (March 26) as it arrived late at night at Detroit City Airport from Montgomery. The simple, gray, cloth-covered casket was taken from the plane, placed in an ambulance and driven to the funeral parlor.

Sees U.S.-Vatican diplomatic ties

CINCINNATI — A journalist veteran of the Vatican best characterized lack of official U.S.-Vatican ties as a "gap in our diplomatic defenses."

Barrett McGurn, Rome correspondent of the New York Herald Tribune for 13 years, predicted here "it won't be many years before we do have such a representative."

"It's not a matter of doing homage to the Pope," he told Xavier University students, "but simply one of keeping diplomatic channels open."

He said some 50 other nations maintain diplomatic relations with the Holy See. He observed "rival propagandists sometimes dim the clarity of the American position on issues."

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

FISH — TURTLE — SHRIMP
Friday Dinners During Lent
5 P.M. - 7:30 P.M.
Scecina Cafetorium — 5000 Nowland

St. Bernadette RUMMAGE SALE
4830 Fletcher Avenue
Saturday, April 3 — 9 A.M. - 4 P.M.

WHITE ELEPHANT SALE
St. Mark Church Basement
Saturday, April 3 — 10 A.M. - 4 P.M.
Public Invited

6th ANNUAL COMMUNION BREAKFAST
St. John Academy Alumnae
Sunday, April 11
Mass: 10 A.M. — St. John's Church
Breakfast: 11:30 A.M. Indiana State Teachers Bldg.
Tickets: $2.50 — Phone: FL 9-6851

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

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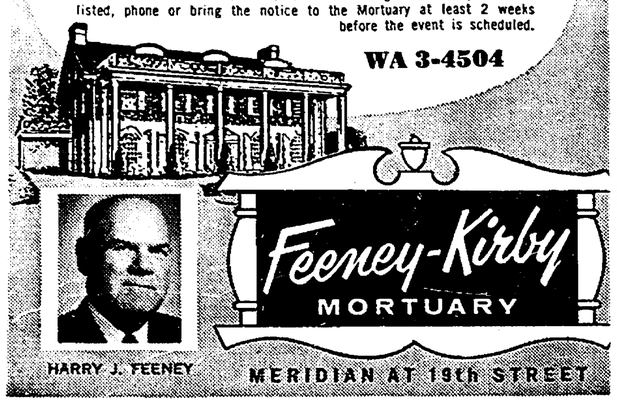

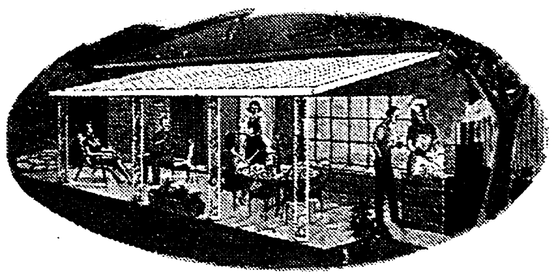

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