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Pope offers Italian Mass at altar facing the people

AT PARISH SCHOOL'S 'CAREER DAY'—Miss Anne Dugan, R.N., librarian at St. Vincent's School of Nursing, briefs three young nursing school "prospects" at a special Career Day held recently at Holy Cross School, Indianapolis. The youngsters are, left to right: Sandy Mendez, eighth grade; Mary Himes, sixth grade; and Sharyl Ilieff, seventh grade. Story on Page 9. (Photo by Robert Lavelle)

ROME — Pope Paul VI marked the introduction of Italian in the Mass on the first Sunday of Lent by going to a downtown parish and celebrating the Eucharist at an altar facing the people.

About 5,000 people overflowed All Saints' church on the new Appian Way for the Mass (March 7). Despite pleas to the contrary by the master of ceremonies, the Bishop of Rome was applauded as he entered the church. He went directly to the newly erected simple altar table and vested for Mass in front of the people. Instead of the traditional Roman or fiddleback chasuble, he wore a fuller Gothic-cut one of Lenten purple.

Much of the Mass was in Italian, including the shortened prayers at the foot of the altar beginning, "Saliro all'altare di Dio" (I will go to the altar of God.)

AFTER THE Gospel was proclaimed, the Pope began a half-hour homily in which he called the celebration of the vernacular Mass "a truly extraordinary event."

"From now on," he told the congregation, "you will have to pray understanding what you are saying." He added:

"The rite we are celebrating is a meeting between the celebrant and the people who assist."

The Pope then turned to an explanation of the significance of the Gospel passage of the day, which recounts Satan's temptation of Jesus. Temptation is attractive, he said, because it arises from confusion about what is good and what is bad. Today, because of "indiscriminate freedom," there are various displays and productions dealing on the baser aspects of the human being, he said.

You cannot be good Christians, the Pope told the people, if you are "weak, fearful, vile, betrayers of your own consciences, of your own duty." On the contrary, he said, the Christian must be "consistent, strong, heroic if needs be, since he is a militant man, a soldier of Christ."

SITTING NEAR Pope Paul as he spoke was Cardinal Josef Beran of Prague, whom the communist government allowed to come to Rome in February to become a cardinal after barring him from his episcopal ministry for 16 years. After the Mass the Pope made mention of Cardinal Beran and spontaneous applause broke out.

"You do well to applaud, even if it is not included in the new liturgy," the Pope said. "He is a champion of the Faith. He was in Dachau for two and a half years and was impeded in his ministry for 16 years."

At the Communion of the Mass, Pope Paul gave Communion first to a group of aged and ill people who are cared for by the Religious of the Little Works of Divine Providence (Don Orione Fathers and Sisters),

(Continued on page 9)

the CRITERION

VOL. V, NO. 23 INDIANAPOLIS, INDIANA, MARCH 12, 1965

St. Meinrad closing its high school

ST. MEINRAD, Ind. — The high school department of St. Meinrad Seminary, which has educated priests for the Archdiocese for nearly 100 years, will be discontinued, according to an announcement this week by Archabbot Bonaventure Knaebel, O.S.B.

A "phasing out" process will be inaugurated in September, 1965, when the freshman class will be eliminated. Present students for the priesthood will continue their studies.

Archabbot Bonaventure cited the need to expand seminary facilities on the college and theology level, and the existence of other high school programs for the secondary education for priesthood candidates as reasons for the action.

"THE DEMAND for excellence in the liberal arts and theological training of seminarians has made it necessary for St. Meinrad Archabbey to contentrate its resources on these levels," he stated.

He further indicated that plans are being formulated for additional development of faculty and housing as part of the St. Meinrad community's long-range development plan.

During the present school year, there are 263 students enrolled in the high school department, including 71 boys studying for the Archdiocese of Indianapolis. Other students represent numerous dioceses, religious orders and candidates for the Benedictine Archabbey.

It was not disclosed what provisions St. Meinrad would make for the community's own high school candidates.

There are 24 Benedictine priests currently serving on the high school faculty, headed by Very Rev. Herman Romoser, O.S.B., rector.

ST. MEINRAD'S high school department was first approved by the State of Indiana in 1890. A first class commission was granted by the State Department of Public Instruction in 1932. Two years later the high school became an accredited member of North Central Association of Colleges and Secondary Schools.

In addition to the 71 students attending St. Meinrad Seminary high school for the Archdiocese are 236 currently enrolled at the Latin School of Indianapolis, which was established in 1955 by Archbishop Schulte as a preseminary high school.

Catholics warned on 'rigidity'

ATLANTA, Ga. — Archbishop Paul J. Hallinan of Atlanta, stressing that "change is natural to us," has cautioned Catholics against giving a new mark to the Church—"rigidity."

Archbishop Hallinan said that "those who read history, those who study the reasons for Pope John's updating, those loyal to the reality of Christ in His Church" are not upset by the renewal and reform of the Church.

He maintained that adaptation is essential if the Church is going to meet the new needs and challenges of the modern world.

The archbishop expressed these views in a Lenten pastoral letter—"The Church and Change . . . In the Age of Renewal"—published as a 19-page pamphlet and distributed to Catholics throughout the archdiocese at Sunday Mass (March 7).

HIS THEME was change in the Church — its necessity and the attitude Catholics should take toward it.

On the one hand he cautioned against excessive impatience for change, the idea that "everything must be done now."

He said: "ecumenism is not an invitation to togetherness; it is God's unseen providential plan. Liturgical renewal is not for novelty, but for understanding and participation. The present re-examination of marriage or missions or Mariology is a stern duty of the Church, not a bid for popular approval. . . .

"The impatient Catholic today should realize that 'fire on the earth' must be kept under control, that the experience of 20 centuries is as vital to the Church as the insights of today, and that Christ's presence with us is the guarantee of our final success."

AT THE SAME time, Archbishop Hallinan added, Catholics must approach their tasks today

(Continued on page 9)

Msgr. Hamill dies; former Chancellor

NEW ALBANY, Ind.—Funeral services for Msgr. Joseph E. Hamill, P.A., Ph.D., former diocesan Chancellor, were conducted in Holy Trinity Church here this past Wednesday, March 10, by Archbishop Schulte.

MSGR. JOSEPH E. HAMILL

Msgr. Hamill, who had served as active pastor of Holy Trinity parish from 1934 until his retirement in 1962, died March 5 at the Alexian Brothers Rest Home, Signal Mountain, Tenn. He was 79.

Officers of the Funeral Mass included: Msgr. James Jansen, V.F., pastor of St. Mary's, new Albany, and dean of the New Albany Deanery, archpriest; Father Thomas P. Carey, pastor of Christ the King, Indianapolis, deacon; and Father Louis Marchino, pastor of Holy Family, New Albany, subdeacon.

DEACONS OF honor were: Father Paul Sweeney, chaplain of St. Vincent's Hospital, and Father William Dorraugh, pastor of St. Joseph's, both in Indianapolis. Masters of ceremonies were: Father Bernard Gerdon, administrator, and Father Richard Lawler, assistant pastor, both of Holy Trinity.

Archabbot Bonaventure Knaebel, O.S.B., of St. Meinrad Archabbey, delivered the sermon. Burial followed in the parish cemetery.

A native of St. Patrick's parish, Indianapolis, Msgr. Hamill was ordained by his pastor, Auxiliary Bishop Denis O'Donaghue, in 1909, following seminary studies at St. Meinrad.

He served as assistant pastor of three parishes — St. Augustine's, Jeffersonville; St. Anne's, New Castle; and St. Patrick's, Terre Haute. In 1912, he was named administrator of Holy Rosary, Seelyville, then appointed pastor of St. Patrick's, Daviess County, in 1914.

He pursued graduate studies at the Catholic University of America from 1919 to 1922, when he received a doctorate in philosophy.

The following year he was named assistant pastor at SS. Peter and Paul Cathedral, and in 1924 was appointed Vice Chancellor of the diocese. He was named a diocesan consultor in 1930 and Chancellor three years later.

POPE PIUS XI honored Msgr. Hamill in 1934 with the title of Domestic Prelate and Prothonatory Apostolic.

In 1934, he was named pastor of Holy Trinity parish and diocesan examiner. He was appointed to the Archdiocesan building committee in 1945.

Msgr. Hamill was pastor emeritus of Holy Trinity since his retirement.

There are no immediate survivors.

A PRIEST'S REPORT

Nightmare in Selma

SELMA, Ala. "Many of them kept saying, 'I'm blind, Father, I can't see.' My curate, the Sisters and myself helped the nurses carry in the injured. Some were very badly hurt."

This is the memory of Sunday, March 7, of Father Maurice Ouellet, S.S.E., pastor of St. Elizabeth's church here and local superior of the Society of St. Edmund which operates Good Samaritan Hospital.

Father Ouellet was interviewed (March 8) the day after Alabama state troopers and mounted deputies fired tear gas and charged into a crowd of 600 praying Negroes who were beginning a "Walk for Freedom" from Selma to Montgomery, a distance of 50 miles.

The policemen, swinging clubs, whips and ropes, chased screaming, bleeding marchers nearly a mile back into Selma, clubbing them as they ran and charging them both on foot and on horses, according to eyewitnesses.

ACTING UNDER orders of Alabama Gov. George Wallace, the policemen were sent to break up the march designed to protest lack of Negro voting rights. Several hundred white bystanders hooted and cheered as the police charged the marchers.

Father Ouellet, whose parish serves Negro Catholics, said his parish encouraged the marchers, many of them parishioners, held prayer services for them and provided material support, such as medical supplies distributed in advance.

"I can state unquestionably that we priests felt very badly because we could not take part in the march, but we abide by the decision of the authorities in this diocese that priests are not to join in street demonstrations," he said.

"We did what we could, but we'd like to do more," he said.

(In Washington, where he was visiting, the director of the Society of St. Edmund's missions in Alabama and northern Florida said he does not regard the prohibition against participation of priests in street demonstrations as "too severe."

(Father John P. Crowley, S.S.E., said the Church's stand on the immorality of racial segregation is clear, although absence of priests from the marches can make it look as if the Church were not involved. "Everyone there knows where we stand," he said.

("We do attend the mass meetings, often being the only white people present, and we do try to help in many other ways," he said.

(Father Crowley on February 7 paid for a full-page advertisement in Selma's Sunday newspaper outlining the Catholic position on civil rights and praising the Negro voter registration drive.)

AT GOOD Samaritan Hospital, one of two local hospitals to which relays of screaming ambulances brought injured marchers, Father Ouellet said he and his curate, Father Charles McNeice, S.S.E., all the Sisters of St. Joseph of Rochester, N.Y., who staff the hospital and the parish school, and the medical staff handled more than 50 injured.

"There was much pain and suffering. And those persons gassed were frightened. The gas burns your nose and throat, you know, and takes away your sight temporarily. Many of them kept saying, 'I'm blind, Father, I can't see.' Eventually it wore off," Father Ouellet related.

"We treated many for shock and hysteria. And we feel there are many more who did not get to the hospital, but simply went home," he said.

"Some had skull fractures. Many had bad lacerations on the head and face. Those beaten on the shoulders and arms had no lacerations, but serious and painful bruises. I think some got trampled because they had bruises all over their body," he added.

"I've known this was going to happen. I've been saying it for two years, but nobody listens. This has been evident, but you could not sense it unless you

(Continued on page 9)

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Clergy, Sisters join Selma protest march

SELMA, Ala. — Hundreds of priests, ministers and rabbis gathered here in defiance of a Federal judge's injunction and threats of violence to join the Rev. Martin Luther King in a protest march demanding equal voting rights for Negroes.

"They feel that the church is really on trial—just as it was in nazi Germany—and this is the moment of truth," declared Father Geno Baroni of Washington, D.C.

"They know that a man would be dead in spirit if he is not free to follow his conscience," the priest said.

Several hundred clergy from many parts of the country—among them an estimated 35 to 40 Catholic priests—flocked here in response to an appeal by civil rights leader Dr. King. Later on a number of Catholic Sisters joined the demonstrators.

THEY PLANNED to march the 50 miles from Selma to the state capital at Montgomery in protest against denial of voting rights to Negroes. When the demonstrators were turned back by state troopers firing tear gas and wielding clubs in an outburst of violence, they knelt in the streets in prayer vigils.

U.S. District Judge Frank M. Johnson, Jr., issued an injunction barring the second march. But Dr. King announced that the demonstration would go ahead anyway, and hundreds of demonstrators massed at Brown's chapel, an A.M.E. church which has been a focal point of civil rights activity here.

Father Baroni said many of the clergy supported the de-

(Continued on page 9)

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Conference hits Selma 'brutality'

CHICAGO—The National Catholic Conference of Interracial Justice has denounced the "gross brutality" of Alabama state troopers who attacked Negro voting rights demonstrators in Selma, Ala., and injured scores of them.

A statement by the conference compared the action of the state troopers to the behavior of nazi storm troopers and said: "Virulent racism is as evident in the Alabama brutality as it was in nazi Germany."

The NCCIJ called for steps by the Federal government to protect civil rights demonstrators, as well as new Federal legislation to guarantee the right to vote.

Jeffersonville man in ordination class

ST. PAUL, Minn.—A native of Jeffersonville, Ind., will be ordained to the priesthood here Saturday, March 13, in the Cathedral of St. Paul.

Rev. Bruce (James) Weidner, O.F.M. Conv., the son of Mr. and Mrs. Leonard Weidner, of Jeffersonville, will be ordained by Archbishop Leo Binz, of St. Paul. The ordinand will complete his studies in June at Assumption Seminary and College, in Chaska, Minn.

He will offer his First Solemn Mass in his home parish, St. Anthony's, Clarksville, later in the spring.

A member of the Franciscan Conventual Fathers' Our Lady of Consolation Province, the ordinand began his seminary studies in 1952 at Mt. St. Francis. He also attended the order's novitiate in Angola, Ind., and Our Lady of Carey Seminary, Carey, O. He received his college degree in 1961 from the University of Dayton.

REV. BRUCE WEIDNER

Appointed

The Chancery Office this week announced the appointment of Father John Thuis, O.S.B., as temporary administrator of St. Martin's parish, Siberia, Ind. The appointment is effective immediately.

AT ST. BARNABAS GROUNDBREAKING—Scores of potential parishioners braved raw weather (and a sea of mud) to attend groundbreaking ceremonies last Sunday to mark the start of construction on the new St. Barnabas Church and School. Located in Hill Valley Estates on the far southside of Marion County, St. Barnabas will be the 44th Catholic parish in the county. Lending a foot to the shovels above are, from left: Very Rev. Leo Schafer, V.F., pastor of St. Mark's parish and dean of the South Indianapolis Deanery; Mother Mary Robert, O.S.B., of Our Lady of Grace Convent, Beech Grove; Msgr. Cornelius B. Sweeney, Archdiocesan Chancellor who represented Archbishop Schulte; and Father John R. Betz, pastor of St. James the Greater parish. The parish school, to be completed by September, will have approximately 350 youngsters in grades one through eight. It will be staffed by four Benedictine Sisters of Our Lady of Grace Convent and four lay teachers. The founding pastor has not yet been named. (Staff photo)

$24,000 willed to Church agencies

A retired Indianapolis fireman, who died last year, left his entire estate of nearly $35,000 to charity.

Michael J. Mulvihill, who was a member of Cathedral parish, left the bulk of his estate to institutions or charities in the Archdiocese.

The Chancery Office received $5,000 for the education of candidates to the priesthood and $2,000 for the Catholic high school building fund.

Other recipients included: Little Sisters of the Poor, $14,000; Propagation of the Faith, $2,000; and St. Mary's Child Center, $1,000.

51 percent 'favor' private school aid

PRINCETON, N.J.—The Gallup Poll said here that 51% of the nation's adults believe that Federal aid to education should include Catholic and private schools.

The American Institute of Public Opinion said this percentage compares to a total of 36% when the same question was asked in March, 1961.

Persons who felt Federal aid should go only to public schools totaled 41% and those with no opinion made up 8%, Dr. George Gallup said in a copyrighted report.

CLERGY SHORTAGE ACUTE

Married diaconate called a necessity

By MANUEL ARCE TRIAS

SAN JUAN, P.R. — The bishop of a priest-short Puerto Rican diocese put the case for married deacons in terms as simple as they are persuasive:

"We need about 100,000 priests for Latin America by the year 2000. We will never get them. Let's face the situation by training married deacons to administer certain sacraments and officiate in other capacities now reserved for priests."

Thus Bishop Alfred F. Mendez, C.S.C., of Arecibo summed up his view of the need for married deacons in Latin America, an area with one-third of the world's Catholics but only one-tenth of its priests (200 million as against 45,000).

BISHOP Mendez is founder and director of the new Society of St. Stephen, set up to furnish know-how and funds to bishops in their local programs for training deacons. (St. Stephen besides being the Church's first martyr, was also among the first group of deacons.)

In addition, the 58-year-old bishop will soon be heading a pilot project in the training of deacons in his 500,000-member diocese in northern Puerto Rico. In September he expects to start a three-month training program for 15 candidates for the diaconate.

Bishop Mendez, a native of Chicago, was interviewed here on his ideas about the married diaconate. The ecumenical council's Constitution on the Church, promulgated last year, authorized bishops' conferences, acting with papal approval, to create a permanent order of deacons open to young single men and mature married men.

THE BISHOP is convinced that it will be impossible in the forseeable future to obtain enough priests for a region like Latin America and that the availability of deacons with power to administer baptism, witness marriages, bury the dead and preach in certain circumstances is essential to the well-being of the Church there.

The most obvious work for deacons, he said, would be in remote mission areas which are rarely visited by priests. In such places they would keep the faith alive in the hearts of the people during the intervals between visits by a priest.

But also, he said, deacons would be valuable in many situations working in close collaboration with priests as their assistants.

The bishop also raised the possibility of training Brothers from religious communities and ordaining them as deacons—with the approval of their communities.

BISHOP MENDEZ said the Society of St. Stephen has already received a number of pledges of funds from various sources, including mainland business executives. The money will be used to assist the deacon training programs of individual bishops.

The bishop called permanent deacons "the only solution to a problem we must all share as members of a universal faith. They are the hands and feet of the priest."

Prelate improving

BOSTON — Cardinal Richard Cushing continues to show improvement from his recent intestinal operation, according to his doctors, and is sitting up for longer periods than usual.

Italian bishops defend Pius' wartime record

ROME—The Italian bishops have jumped to the defense of Pope Pius XII in the wake of the furor throughout Italy resulting from performances of the play "The Deputy."

The play, which claims the pope was weak in the face of nazi anti-semitism, was staged in a bookshop in Rome and given a public reading in Florence. The resulting uproar threatened an already unstable government coalition with further discord over the terms of the 1929 treaty between Italy and the Holy See, which was invoked to block the play's performance.

DEPLORING strongly the "continuous deceitful attacks against the Church and the pope" the bishops said in a letter to all Italian Catholics: "We feel deep pity for those who, dragged down by the error of many forms of secularism, incite division of souls in a moment when our country is most in need of a secure harmony."

They recalled the tragedy of World War II and Pius XII's part in alleviating the resulting misery, together with their own role.

"The Lord knows it is with reluctance that we publicly recall the part we had in those days and nights full of anxiety when we witnessed anguished people running to the doors of our houses, and read in their eyes the suffering brought on by injustices, overriding abuses, losses without remedy of persons and precious things, dark despair for the future."

The bishops said they tried to do all in their power, by prayer and through enlisting the aid of men, friend or enemy, to alleviate the suffering. "We felt stimulated and encouraged in this by the noble example of the first of us all—he who held the glorious title Pius XII," they added.

"TODAY IF civilization still exists in the world, credit for its survival is due to several men of good will who cooperated in the rebirth and who still exert every effort to remain on the road to true progress. But nobody with real good will or good faith could deny that among these people Pope Pius XII excelled.

"We will not repeat the proofs of our statement, proofs that in these 20 years have been piled up demonstrably in volumes, letters and in actions of people who wanted to show their gratitude."

The Italian bishops' letter was dated March 2, the 26th anniversary of the election of Pope Pius XII and the 98th of his birth.

DIOCESAN HIGH SCHOOL MUSIC DIRECTORS—The four gentlemen above will share the podium Sunday, March 14, to direct an 87-piece concert band composed of students from four diocesan high schools in Indianapolis. Chatard High School will host the event at 3 p.m. Participating directors include (from left): Fred Dean, Scecina Memorial; Stan Schumacher, Sacred Heart Central; Bernard Weimer, Chartrand; and Father Randolph Marshall, Chatard. (Staff photo)

Sees dialogue need between Church, city

CHICAGO—If the Church is to enter into dialogue with the city, it must wrestle with the forces that shape civilization, not limit itself merely to ministering to personal needs, Msgr. John J. Egan said here.

"Not only the neighborhood but the factory, the office, the law court, the legislature, the laboratory, the university . . . form the urban world in which man must live and work and suffer and achieve salvation," said Msgr. Agan. "The Church must strive to enter into dialogue with all these institutions."

THE MAIN problem is knowing concretely how to go about beginning the dialogue, Msgr. Egan told the Council of Hyde Park and Kenwood Churches and Synagogues.

The director of urban affairs for the Chicago archdiocese said that perhaps "here the lay people of our various churches have much to teach us if only those of us who are professional religious functionaries have the sense to be quiet for a while and listen to them."

The urbanite can on many occasions tell the churches that "you might know something about love but I do not observe it very often in your life," Msgr. Egan said.

"IF THE CITY is to learn about love from us, then we must dramatically improve the quality of our love for each other and for those who, through no fault of their own, are not yet part of God's churches," he said.

Msgr. Egan asserted proper offense should be taken at "the ignorance, the stupidity, the malice, the lethargy which stands in the way of the human development in the city."

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Says lay teachers lack 'in-service' training

NEW ORLEANS—There is a lack of "in-service" programs to enable lay teachres in Catholic schools to increase their education and professional status, an educational researcher said here.

Utilization of lay teachers in the Catholic school system has increased, but their status has not kept pace, said Reginald A. Neuwien, director of a nationwide study of Catholic education in progress at Notre Dame university.

SPEAKING at the annual teachers' institute of the Archdiocese of New Orleans, Neuwien noted that there are both pre-service and in-service programs for Religious which enable them to pursue further study, but none for lay teachers.

He said that as recently as 15 years ago, the lay teacher was looked upon as a temporary substitute for an unavailable Religious.

It is clear, he added, that the status of the lay teacher has improved, "but it has not reached equality with the Religious."

Neuwien, who said his comments are based on the study being made on Catholic elementary and secondary education in this country, issued statistics to show the increase in proportion of lay teachers to religious teachers.

"IN THE PERIOD 1950 to 1962, the lay faculty in the elementary schools increased almost 80% while the Religious faculty increased by 26% he said. "By numerical weight alone, the lay teacher at all levels must be given very careful consideration."

He said reports show that for the 1962-63 school year there was one lay teacher to every 2.24 Religious teachers on the elementary level nationwide, and one to every 2.62 on the secondary level.

Neuwien said that the extensive study of Catholic education at Notre Dame, financed by the Carnegie Corporation, will be material for a book scheduled for publication in late April or early May.

Describes revised schema on World

MADRID, Spain—The redrafted text of the Vatican Council schema on "The Church in the Modern World" will appear in two parts, one on the Church and men's present situation, the other on the most urgent world problems that the Church must face, according to a Spanish prelate who has been working on the revision.

Bishop Manuel Fernandez-Conde of Cordoba said the much-debated Schema 13 expected to be a key document of the council, "speaks directly to the hearts of men and makes them see that the Church is at their service." He explained that the controversial appendices of last year's version have been dropped, but that their main points have been incorporated in the new text.

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ARCHBISHOP'S SCHEDULE

Unless otherwise indicated, the following appointments are Confirmation:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sunday, May 2—St. Meinrad, Ordinations.

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

Tuesday, May 11—N.C.C.W. Convention.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thursday, Aug. 12 — Oldenburg, Profession.

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

BISHOP PINGER'S SCHEDULE

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

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

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

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

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

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

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

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

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

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

Interracialist to receive award

CINCINNATI — Mary Dolan, editor of "Community," monthly publication of Friendship House, Chicago, will receive the second annual Mater et Magistra award of the College of Mount St. Joseph March 14.

Sister Maria Corona, president of the college, cited Miss Dolan's "dedicated enthusiasm and leadership in promoting interracial justice."

Editor of Community since 1957, she is widely known for her promotion of the interracial home visit program, which last year involved more than 10,000 persons in 85 cities.

Sister of Charity dies in the East

Word has been received of the death in New Jersey of Sister Anne Vincent, a Sister of Charity of St. Vincent de Paul, a native of Indianapolis.

Sister Anne Vincent was a member of Sacred Heart parish, Indianapolis, prior to entering the convent in 1920.

Survivors include a brother, John A. Klebes, and a foster sister, Carrie Ahlders Deschler, both of Indianapolis.

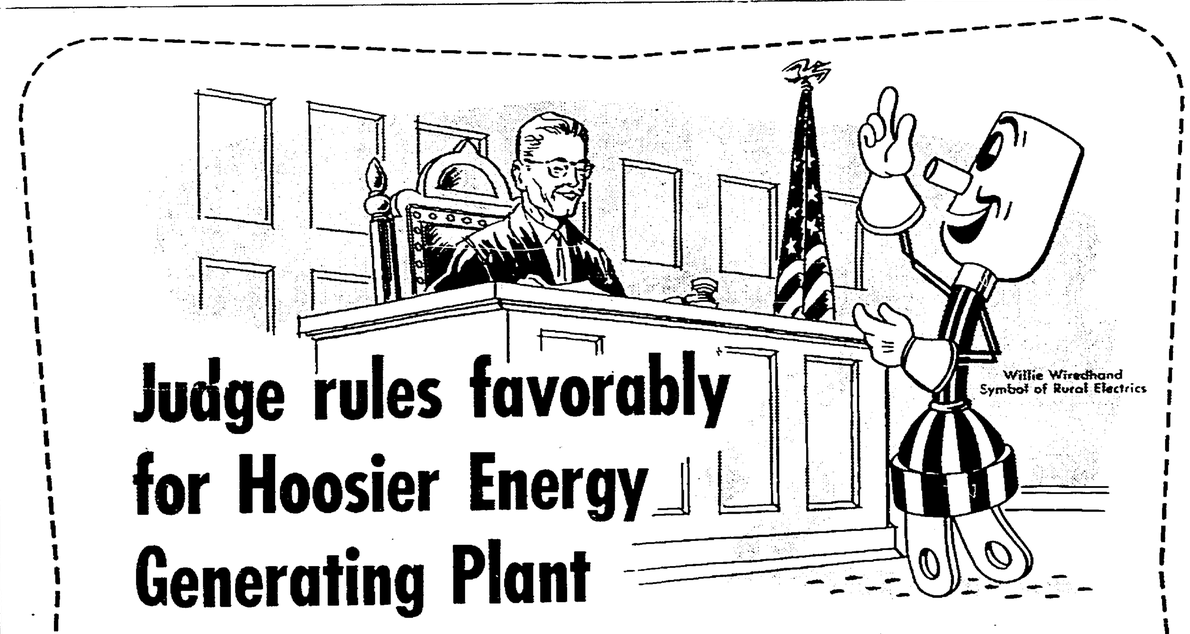
Church Council endorses aid for nonpublic pupils

PORTLAND, Ore.—The general board of the National Council of Churches has endorsed Feredal aid to non-public school pupils.

The "reconciliation" plan, outlined in a resolution approved here by the board, would make available the facilities and instruction of public schools on a part-time basis. Indirect aid would be more acceptable, the board said, than arrangements under which public funds would go directly to private and parochial schools and parents.

Certain safeguards were called for in the resolution "to make it clear that it is children and not schools, which receive the benefit."

They were: no discrimination because of race, religion, class or national origin; benefits should not be conveyed so that religious institutions acquire property or the services of personnel; benefits should not be used directly or indirectly for religious teaching; benefits should be administered directly by public agencies responsible to the electorate.



Judge rules favorably for Hoosier Energy Generating Plant

Indiana's REMCs took another giant step forward toward building the Hoosier Energy generating plant, as the result of a favorable decision recently handed down by Judge George B. Davis of the Hancock Circuit Court in Greenfield. Judge Davis ruled in favor of REMCs in a case brought by Southern Indiana Gas & Electric Company of Evansville.

The Court has spoken. Rural electrics say that here is legal proof that our right to generate our own electricity should not be questioned. We are grateful that the court "finds for" the 80,000 rural families and businesses who will own and control Hoosier Energy, and who will be the users of the power it generates.

This is the second important victory, based on legal questions, won by REMCs in their struggle for the privilege of generating their own electricity. While there is one court case still pending, we are hopeful that Judge Davis' firm ruling will lead to early construction of the Hoosier Energy plant.

Hoosier Energy will benefit Hoosiers . . . whether they live in rural areas or in the city

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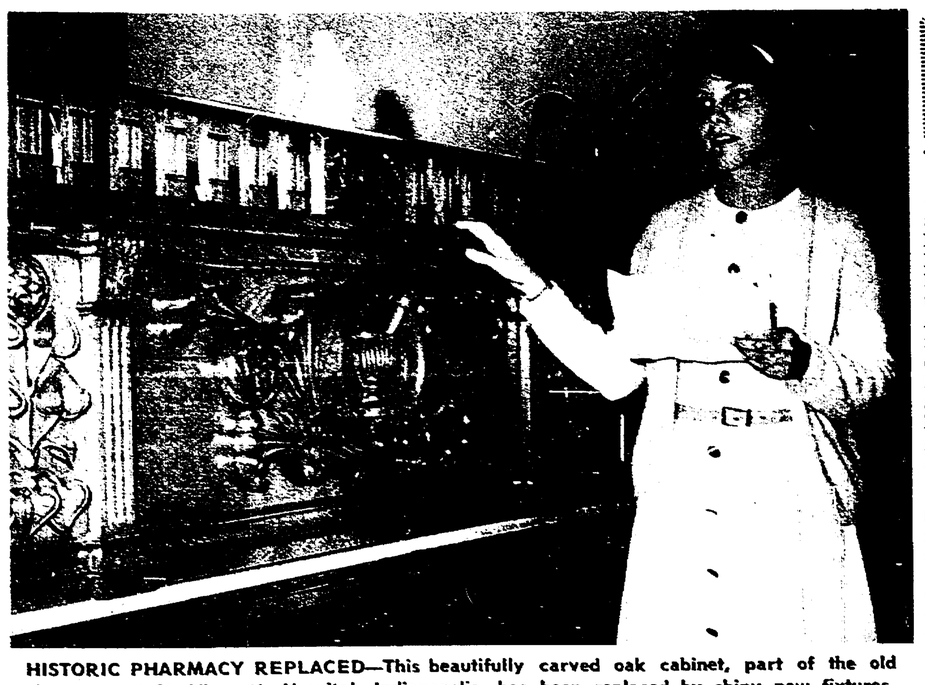

HISTORIC PHARMACY REPLACED—This beautifully carved oak cabinet, part of the old pharmacy at St. Vincent's Hospital, Indianapolis, has been replaced by shiny new fixtures. Mrs. Carol Barneclo, a member of Holy Spirit parish and a clerk in the purchasing and pharmacy departments of the hospital, admires the carved symbols of the pharmacuetical profession before it was shipped to the St. Louis, (Mo.) Medical Society for exhibition and preservation in its museum there. The pharmacy fixtures originally had been in the old St. Vincent's Infirmary on South and Delaware Streets and brought to St. Vincent's Hospital in 1913. The carving was done sometime before 1889 by an unknown sculptor.

BY SUPREME COURT

Movie censorship principles upheld

By RUSSELL SHAW

WASHINGTON—The U.S. Supreme Court's latest action in the area of motion picture censorship is in a real sense more important for what it does not do than for what it does.

On March 1 the Supreme Court unanimously struck down a Maryland film licensing law. At the same time, however, seven of the court's nine members pointedly refrained from holding that prior censorship of films is in itself unconstitutional.

Instead, a painstakingly detailed opinion by Associate Justice William J. Brennan, Jr., spelled out the procedural safeguards a prior censorship system must have to pass muster under the First Amendment's free speech guarantees.

The court did not embrace prior censorship with open arms. There are distinct overtones of distaste in Justice Brennan's opinion. But this does not change the substance of the court's position — that, with proper safeguards, prior censorship of films is constitutional.

In effect, the court was saying to state legislatures—and perhaps to its many critics on the censorship - obscenity issue—"Look, we aren't opposed to all prior censorship of movies. What we do insist on is that censorship systems observe the rights of constitutionally protected films. And here is how we think this should be done."

INEVITABLY the ruling disappointed vocal elements in the film and communications industries who had been hoping—even perhaps expecting—that the Supreme Court would rule out all prior censorship of films.

For them there was scant comfort in a separate opinion by Associate Justices William O. Douglas and Hugo L. Black arguing that no form of prior censorship is permissible.

This has been the position of Justices Douglas and Black for as long as anybody can remember, and restating it on this occasion only emphasized their fairure up to to now to win over other members of the court.

THE STAGE for tne new decision was set in November, 1962, when Ronald L. Freedman, manager of the Rex Theatre in Baltimore, exhibited a movie called "Revenge at Daybreak" without submitting it to the state Motion Picture Censor Board.

Freedman was tried in Baltimore Criminal Court and convicted of a misdemeanor under a state law requiring all films except newsreels to be licensed by the censor board before being shown in Maryland. The law gives the board power to ban movies it judges obscene or tending to "corrupt morals or incite to crimes."

Freedman was fined $25. In February, 1964, the Maryland Court of Appeals sustained his conviction.

The full significance of the Supreme Court's action in reversing the lower court is apparent only against the background of its prior decisions on movie censorship.

Originally, in a case decided in 1915, the court upheld such censorship on the grounds that the exhibition of motion pictures was a "business. pure and simple" and not entitled to the First Amendment's guarantees of freedom of the press.

In 1952, however, in Burstyn v. Wilson the court held for the first time that movies are "a significant medium for the communication of ideas" entitled to the protection afforded freedom of the press.

But the court did not rule on whether movie censorship was in itself constitutional. Instead, in a series of decisions from 1952 to 1961, it overturned various movie censorship orders because the particular standards employed were constitutionally invalid.

THEN, IN THE 1961 Times Film Corporation case involving a Chicago film licensing ordinance, the court at last faced the central question and upheld prior censorship of movies. Under the Constitution, it said, there is no "complete and absolute freedom to exhibit, at least once, any and every kind of motion picture."

The big issue in the Freedman case was thus whether the court would stand by its Times Film ruling or repudiate it. It stood by it.

The Maryland Court of Appeals had relied on the Times Film decision in sustaining Freedman's conviction. In this, the Supreme Court said, the Maryland court erred.

Justice Brennan said the issue in Times Film was the "narrow" one of "whether a prior restraint was necessarily unconstitutional under all circumstances."

The court said no in 1961 and it says no now, he said.

However, he distinguished the Freedman case from Times Film. The key point in Freedman's challenge, he maintained, was the argument that the Maryland law created a danger of "unduly suppressing protected expression."

On this point Freedman was correct, he held. Accordingly the court struck down the Maryland law.

CENSORSHIP, Justice Brennan said, is "always fraught with danger and viewed with suspicion." But instead of using this as a rationale for barring all prior censorship of movies, he went on to list procedures that should be incorporated in a movie censorship system to make it constitutional.

As described by Justice Brennan, the principal safeguards are 1) that the burden of proof rest on the censor rather than the exhibitor; 2) that the time limit on a censor's ban prior to a judicial determination be strictly limited; and 3) that there be a prompt judicial determination when an exhibitor chooses to appeal from a censor's ruling.

Prior to the Times Film decision, it has been said, movie censorship in the United States was "moribund." But the Supreme Court's 1961 ruling spurred a burst of enactment and enforcement activity.

At the time of the latest decision, four states — Kansas, Maryland, New York and Virginia — and some 50 cities had movie censorship laws, although a number of the municipal ordinances are reportedly "inactive."

The court's new ruling all but invites these states and cities to revise their censorship procedures to bring them in line with constitutional standards. And it gives states and communities without such laws clear guidelines if they choose now to adopt them.

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THE CHURCH AND THE WORLD

Church and diplomacy—Pastoral renewal sought

The Vatican

♦ Pope Paul VI has established an apostolic delegation for Libya, Tunisia, Algeria and Morocco and appointed Irish-born Archbishop John Gordon the first apostolic delegate. Archbishop Gordon was transferred to the new post from that of apostolic delegate for Thailand, Laos and the Malay peninsula. The 52-year-old prelate had headed the apostolic delegation in Bangkok since February, 1962.

♦ Pope Paul has set July 11 as the official celebration in Europe of the feast of St. Benedict under his new title as Patron of Europe. The regular feast of the founder of monasticism falls within Lent, March 21, and will remain a third class feast as before. Thus, according to recent liturgical changes, the Mass for that day of Lent takes precedence.

♦ The Church's diplomatic relations do not result from a desire to dominate but to work more surely for peace, Cardinal Amleto Cicognani, the papal secretary of state, has told a gathering of diplomats accredited to the Holy See. During an annual honorary dinner in his honor by the diplomatic corps, the Cardinal said the Vatican's diplomatic efforts have had many results, and he singled out February's Pacem in Terris conference in New York City.

♦ Pope Paul offered "fervent prayers" for the soul of Queen Louise of Sweden, who died March 7 at the age of 75. He sent a telegram of condolence to King Gustaf VI.

At home

♦ WASHINGTON — The House Education and Labor Committee, by a margin of 23-8, gave its stamp of approval to the $1.3 billion federal aid to education bill, which would permit certain aid to private and parochial school students. Next step is the House Rules Committee and then to the floor of the House where it is expected to pass by an overwhelming margin. Most controversial of the church-state issues had been the provision of textbooks and library books for parochial students.

Abroad

♦ SANTIAGO, Chile—President Eduardo Frei's Christian Democratic party has won control of Chile's Chamber of Deputies in an election victory of a size unprecedented in this century. The victory practically assures enactment of social reforms supported by this country's Catholic hierarchy, as well as broad cooperation between Chile and the United States through the Alliance for Progress. Frei is a Catholic and a liberal reformer.

♦ LIMA, Peru—The facilities of Catholic schools here should be available to all students and not limited to those who study in them, according to one of four American educators making a study of Catholic education in Peru. Msgr. Mary J. Hurley, of Stockton, Calif., said: "It is not only necessary to open the doors to other students, but there is need of a coordinated program to instruct other students. The four are making the study at the request of Cardinal Juan Landazuri of Lima and the Peruvian Ministry of Education.

♦ BOGOTA, Colombia — Cardinal Luis Concha of Bogota has created an archdiocesan council composed of priests, Religious and lay persons to draw up a master plan for pastoral renewal in the archdiocese. Assisting the 14-member council will be four commissions investigating specific areas of pastoral concern. Laity make up 25 of the 80 commission members.

♦ BONN—The German Catholic News Agency (KNA) has reported that Church-state talks in communist Hungary have led to the appointment of vicar generals in three Hungarian dioceses. According to KNA, the appointments were apparently made possible through the resignation of two government-backed priests. Neither of the two had been recognized by the Holy See.

♦ LIEGE, Belgium—The Bishop of Liege in a statement deploring the decision to close two coal mines near here said that the miners' "right to work" must always be given top consideration in any such decision. Bishop Guillaume van Zuylen acknowledged that mining operations must sometimes be altered for economic reasons. But he said there should be advance planning in such cases so that jobs can be found in other mines or in other enterprises for the miners.

♦ ROME — The head of the Italian Liturgical Commission has predicted that the reform of the liturgy in this country will take four years, and he hinted that changes may be made beyond the present new laws. Cardinal Giacomo Lercaro of Bologna stated his views in a televised roundtable discussion with journalists three days before the introduction in Italy of the directives called for by the ecumenical council's Constitution on the Liturgy. Discussing church buildings of the future, Cardinal Lercaro said that "sacred space will be conceived rather differently. There will no longer be churches with naves. Rather they will have a central plant in a fan shape where the whole assembly can turn toward the altar."

♦ A subscription drive spurred by a Jewish resident of Rome to build a monument to Pope Pius XII has exceeded $25,000 in its first four days. The drive was begun by the Rome daily Il Tempo on the suggestion of an anonymous "Israelite . . . whose family has lived in Rome for about 1,000 years." The plan is to build a monument from the funds in the square at St. Lawrence church. Pius XII visited that area after it had been bombed in World War II.

♦ DUBLIN—Irish Prime Minister Sean Lemass said Pope Paul has urged a larger role in international affairs for Ireland, and he suggested this could be done best through the United Nations. Irish volunteer troops took part in the UN peacekeeping operations in the Congo, and Irish diplomat Frederick Boland was president of the 15th UN General Assembly.

♦ LONDON—After a silence of 15 years, Cardinal Josef Beran will be able to speak to his countrymen of Czechoslovakia, but only through the facilities of the British Broadcasting Corporation. It was announced here that the cardinal had taped in Rome a message to the people of Czechoslovakia and that the message would be broadcast over BBC's Czech program. It was stressed that the cardinal's talk was non-political in nature.

♦ OTTAWA, Ont.—The vernacular on its most extensive scale was introduced in the Catholic churches of Canada on the first Sunday of Lent, March 7. The vernacular is used in almost all the Mass before and after the Canon—including the Collect and the Postcommunion.

♦ TRIVANDRUM, India—Communists sympathetic with Peking have emerged as a dominant political force in Kerale, India's southern state which is the home of a large portion of this country's Catholics. The communists won a near-majority in the 133-seat state parliament at the conclusion of a long and bitter election campaign. In New Delhi, Prime Minister Lal Bahadur Shastri held an emergency cabinet meeting to decide on the government's next step. Kerala has been under federal control since the Congress party rule collapsed last September.

Pope gives battle flag to Turkey

ANKARA, Turkey — A battle flag seized from a Turkish ship by Christian forces during the naval battle of Lepanto, Oct. 7, 1571, has been turned over to the Turkish government by Pope Paul VI as a gesture of good will.

The flag which for centuries hung in the basilica of St. Mary Major in Rome was presented to Turkish Foreign Minister Hasan Esad Isik by Archbishop Francesco Lardone, Apostolic Internuncio to Turkey.

WITH THE flag went an apostolic brief signed by Pope Paul in which he explained his gesture as an effort to "transform an ancient war trophy into an instrument of harmony and peace."

The Pope recalled the modern friendly relations between Turkey and the Church and attributed the good measure of change to efforts of his predecessor Pope John XXIII who had been Apostolic Delegate to that country before becoming pope.

(COMMENTING on the gesture L'Osservatore Romano, Vatican City daily, said: "To restore a trophy taken in battle does not dim the glory and the significance of an ancient victory and certainly does not deny the generosity of those who four centuries ago gave their lives under the shadow of the great standard on which the figure of Christ on the Cross dominated. It only means a sincere desire for peace, faith in good will and the hope that contact founded on this basis in mutual and loyal respect may enliven in everyone the awareness of supreme values.")

The battle flag left Rome in late January on its journey to Turkey, but no official announcement of its destination was given at that time.

Cincinnati sets concelebration

CINCINNATI — Archbishop Karl. J. Alter and 12 priests will concelebrate Mass in St. Peter in Chains' cathedral here Holy Thursday, April 15. Concelebration is the offering of Mass by several priests together, all consecrating the same bread and wine.

The Constitution on the Sacred Liturgy adopted by the Second Vatican Council provides for concelebration, but the Holy See has not given permission for its general practice.

Requiem offered

NOTRE DAME, Ind.—Requiem Mass was offered (March 6) in Sacred Heart church here for Father John J. Hennessy, C.S.C., 85, the second oldest priest of the Holy Cross Fathers' Indiana Province. Father Hennessy returned to the United States in 1961 after 54 years of missionary service in India and East Pakistan.

Prelate sees progress

VIENNA, Austria—The condition of the Catholic Church in Eastern Europe is being gradually improved through personal contacts and treaties with communist governments, Cardinal Franziskus Koenig of Vienna said here.

The Austrian prelate, who has frequently served as a Vatican emissary in trips behind the iron curtain, told newsmen (March 4) that his own task was to continue personal contacts with East European churchmen and political leaders, not to negotiate treaties such as the one completed between the Holy See and communist Hungary last September.

REGARDING Hungary, Cardinal Koenig declared that Cardinal Jozsef Mindszenty, the Primate of Hungary, is determined not to leave the U.S. legation in Budapest until he is "fully rehabilitated" by the communist government. Cardinal Mindszenty has been living in the legation since the collapse of the Hungarian uprising in November, 1956.

"The Vatican is in complete sympathy with the firm stand of Cardinal Mindszenty," said Cardinal Koenig.

The Austrian cardinal said he plans to go to Hungary again to meet with Cardinal Mindszenty and with Archbishop Endre Hamvas of Kalocsa, the head of the Hungarian Bishops' Conference. He said Msgr. Agostino Casaroli of the Papal Secretariat of State also is planning a visit to Hungary to talk with government officials.

CARDINAL Koenig reportedly was invited to Hungary by two Hungarian prelates who have been visiting Catholic charity organizations in Austria. The two are Bishop Pal Brezanoczy, apostolic administrator of Eger, and Bishop Jozsef Cserhati, apostolic administrator of Pecs.

Cardinal Koenig also told the newsmen that he hopes to visit Rumania sometime next year. The Rumanian communist government refused to grant him a visa last year.

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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.

Paul's example

In holy imitation of Christ, who preached wherever two men assembled, Pope Paul VI chose an outlying working-class parish in Rome rather than more august precincts to mark the first Sunday in Lent and introduce the Italian language in the Mass.

And, like any parish priest in America, he celebrated the Eucharist at an altar facing the people.

Die-hard anti-vernacularists may as well heed the Pontiff's example. Despite their wails, that which the Vatican Council has done will not be undone.

An amusing story about a one-man rebellion against the new way is relayed in this week's America magazine.

On the day the language changes in the liturgy started in Paris, a priest greeted the people with "Le Seigneur est avec vous" instead of "Dominus vobiscum." A timid murmur of "Et avec votre esprit" was heard. Then came a loud voice from the back of the huge church: "Et cum spiritu tuo!"

Much as we admire the basic instincts of battlers for lost causes, they will do better to channel their fight into the defense of the Church Militant. And, as the Pope suggested last Sunday, prayers are of more value when understood by the petitioner.

●

Wearin' the green

Shure, 'tis not necessarily true that the Irish, thim as live in Ireland, celebrate St. Patrick's Day by splashin' green paint on their fences, their mail boxes, their front doors, and even their cartographic faces.

But look at it this way, lads. God gave Ireland a glory of natural green, the most luxurious verdance of any land on earth. Wisha, he gave us in America a mixture that sometimes includes green, sometimes not.

So 'tis but a normal craving for Ireland's beauty that induces us to hail St. Patrick's Day and the Irish of all lands, nationalities, and races by wearin' green neckties and shirts, dyeing hair and mustaches green, and paintin' green the very streets.

On Sunday, the Kevin Barry Division of the Ancient Order of Hibernians and guests assembled will march from a church in Indianapolis north up a green-painted street to hear the celebrated Robert Briscoe, former Lord Mayor of Dublin, who honors us with his presence for a whole week, as does another of the Ould Sod's best, a lovely colleen from Irish International Airlines.

Some 1,400 of them will sit down to breakfast in a Masonic building (Murat Temple), having attended Mass in a German Catholic Church (St. Mary's), having heard a sermon by a priest of Flemish descent (Msgr. Victor Goossens), and applaud the rare witticisms of Mayor Briscoe (a Jew).

Who says the Irish are clannish? Why, they're getting as ecumenical as the wearin' o' the green on St. Patrick's Day. Bless 'em all!

●

For the record

Dialogue between the Catholic and Jew has begun. It is halting, tentative, sporadic, sometimes shy, sometimes belligerent, and fraught with centuries of ignorance and misunderstanding.

But it has begun. With the grace of God and the sympathetic forbearance of the parties involved, it will continue.

Actually, dialogue has gone on for decades among scholars and churchmen who have felt a compelling need to bridge historic divisions. This effort, happily, has been accelerated considerably in recent years.

But what we are concerned with here is a fruitful exchange between average—everyday, if you please—Catholics and Jews.

The council Fathers have done well to make pronouncements against promoting, in actuality or in spirit, the false charges of deicide against Jews. But it is another thing for Catholics to purge the recesses of mind and heart of all prejudice, subconscious though it may be.

One of the finest ways of attacking these reserves of prejudice would be a close, objective study of the Jewish people and the record of persecution that has been their heritage.

An ABC network television program prepared by the National Council of Catholic Men, and shown last Saturday afternoon on stations in the Archdiocesan area, vividly demonstrated Catholic contributions to that record of persecution.

We doubt that many Catholics could have watched the pages of history unfold on that program without murmuring a sorrowful "mea culpa."

The next step is to assauge some of history's grievous wrongs by sympathetic personal participation in the Jewish-Catholic dialogue.

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Chains Can Be Cut

● QUESTION BOX

Can the adopted enter religion?

By MSGR. J. D. CONWAY

Q. Is it true that an adopted child may not be allowed to become a priest or a nun? If so, what sin do they hold against the child? Certainly he did no wrong.

A. Church law states that only legitimate boys may be admitted to the seminary; and that illegitimacy is an "irregularity" —or impediment to the reception of Holy Orders. Church law declares a child legitimate if its parents were properly married at the time of its conception or birth. A child is "legitimated," in most cases, if its parents marry subsequent to its birth. For most purposes, in church law, a legitimated child has the same rights as a legitimate one.

The general law of the Church does not prevent an illegitimate child from entering a religious order; but many orders have special rules banning such a person.

Canon law is in process of revision. Let us hope and pray that it will be truly modernized, eliminating the archaisms which it now retains in abundance! And may this stigma of illegitimacy, as it affects spiritual matters, be the first fossil to be placed in a museum!

Whenever I mention the existence of this law I receive many letters of protest against it, and several note that, "there are no illegitimate childern; only illegitimate parents."

In former centuries the handicaps of illegitimacy existed for social purposes: to encourage legitimate marriage, and to show strong disapproval of extra-marital arrangements. The same purposes are laudable today, but the means are wrong. It is only through injustice to the innocent person that we achieve our social goals. This is contrary to modern concepts of human rights and the equality of men.

Article 2 of the Universal Declaration of Human Rights states the ideal of equality which inspires moral men of today: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, BIRTH or other status." (Emphasis added.)

●

Q. Ten years ago I lost my husband and he was a Protestant; and he was buried in Rose Hill Cemetery, which is non-sectarian. Six years ago I was converted and I am now a Catholic. Perhaps you will tell me what to do.

When my husband died I had a head-stone marked in both our names, and had the grave dug extra deep, so when my time comes I'll be with him again. However a lot of Catholics tell me the Church will not allow this. What shall I do? I am crowding 70 years old now. The rest of the family are still Protestant and would not know what to do.

Do I have to get special permission to be buried there?

A. My problem in answering your letter is that I do not know the regulations of your particular diocese. The general law of the Church is stated very simply: Catholics are to be buried in a blessed cemetery. From such law exceptions can readily be made for sufficient reason. And in your case the reason is far more than sufficient.

However, some dioceses have made very rigid rules in this matter. In some cases these rules seem designed to protect the financial interests of Catholic cemeteries rather than for the welfare of souls. But in a case like yours even the strictest imaginable rules will surely be relaxed. But I would suggest that you call on your pastor and talk the matter over with him. Then if special permission be needed it can be obtained and your worries eliminated. I hope you need not make use of the permission for many happy years.

●

Q. If a person who was not baptized had stolen a large sum of money, would he have to return this money before he could be baptized, or would the Baptism take away all sin?

A. Baptism takes away all sin if a person receives it with faith, love and honest sorrow for sin. But it does not cancel out debts of justice. Anyone truly sorry for stealing must be resolved to restore what he stole.

● YOUR WORLD AND MINE

Brazil: can Church renew self?

By GARY MacEOIN

RIO DE JANEIRO, Brazil — Not even San Franciscans are prouder of their city than Cariocas. I understand their sentiments, for these are two of the most beautiful cities on earth. This year, the Cariocas are shouting even louder than usual about the home town, because they are celebrating the fourth centenary of the founding of Rio de Janeiro.

Not to be left out of the festivities, the Catholic Church authorities have decided to mark the date by building a new cathedral. The design is magnificent, no medieval re-creation like our national shrine in Washington, but a swirl of color and geometry attuned to the off-beat dynamism which is Brazil at its most architecturally creative.

Its beauty, nevertheless, is not enough to justify it for a significant group of educated and socially-conscious Catholics, with a representative cross-section of whom I have talked here. "They must have rocks in their heads," was the consensus of their opinion, if I may translate loosely but accurately.

What I am trying to say is that a broad trench is opening between a lay Catholic elite, conscious of the nation's social ills and aware of the need to concentrate all effort on their solution, and a clerical establishment conditioned to a Pavlovian reaction that has little relation to today's facts.

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Seventeen months ago I wrote an article for a national magazine on the Latin American presence at the Vatican Council. At that time, some of the Brazilian contingent in Rome summed up the situation in their country for me. "Of the 200-odd bishops," they said, "some twenty are conscious that basic social reform is necessary and that the Catholic Church must take the lead. Perhaps half that number is equally convinced that it is the Church's duty to oppose change as a threat to order. The others either do not understand what is involved or do not feel equipped to make a judgment."

I have asked the same people to evaluate the position today. "A tremendous withdrawal has taken place," they tell me. "Frightened by the undoubted left-wing influence in the Goulart government, the official Church almost unanimously hailed the army coup d'etat of last year as a crusade against Communism. Only two voices continue to cry in the wilderness for social justice, Arch-

(Continued on page 9)

OPINIONS

Davita replies

To the Editor:

Well, I'm still worried about Mrs. Reasoner of Bedford. After reading her second mammoth Bircher diatribe in last week's Criterion, I find only two ideas worthy of any comment.

Mrs. Reasoner definitely lacks education in Catholic social thought. Anyone who thinks, as she does, that the destruction of all social inequalities are essential to the general good of mankind needs help badly. For once again, emphasis upon social inequality which leads to class consciousness is Marxist in approach, not Christian.

If my Bedford friend can put down her Birch propaganda literature for a moment and examine Leo XIII's **Rerum Novarum**, she would soon see that her ideas are un-Catholic and anti-Christian. Leo tells us that employers must respect the dignity of the worker as a man and a creature of God. Their relationship must be governed by the Christian ideals of justice and love, not as Mrs. Reasoner believes, by the materialistic ideals of social inequality and exploitation.

Catholic social teaching, not Mrs. Reasoner's "hate" theories, present an alternative to Communism. This program is called Christian Socialism. It is based primarily on Christ's injunction to "love thy neighbor as thyself."

Christian Socialist concepts form the basis of the Christian Democratic parties in such countries as Germany and Italy and were incorporated in the Austrian constitution of 1934. Christian Socialists, such as Bishop Ketteler of Mainz, Father Luigi Sturzo, and Pope Leo XIII, fought Communism positively; they did not have to appeal to outmoded and discredited laissez-faire principles!

Secondly, Mrs. Reasoner accuses me of obviously not being well schooled in the history of our great country. She says that our land became strong through laissez-faire. I must admit that I am not well read in American history, but the little I know must be vast in comparison with Mrs. Reasoner's knowledge of the subject. My dictionary says that laissez-faire means no governmental interference in businessness, trade, and commence. What do you call the government's grant of twenty million acres of land and sixty million dollars in loans to the Union and Central Pacific railroads in the 1860s? How about the Interstate Commerce Act (1887) and subsequent legislation setting up railroad rates? And what is the Sherman Anti-Trust Act (1890) which sought to regulate the size of business? And how about some 14 different tariffs between 1820 and 1930, all controlling our foreign trade?

All of these examples (and there are a myriad of others) show that even in pre-New Deal days laissez-faire economics was not upheld in the United States. Our country became strong because government fulfilled its function of providing for the general welfare (see the preamble to the U.S. Constitution) by passing what Mrs. Reasoner would call "socialist and welfare state" legislation!

My advice to Mrs. Reasoner is that she hit the books! Ignorance of Catholic social teaching and American history is the Communist's best ally.

James J. Divita

Indianapolis

Backs Medicare

To the Editor:

During all the talk about the Kerr-Mills Bill being preferable to Medicare, no one, absolutely no one, ever mentions the fact that the Kerr Mills Bill is not based on the ability of old people to pay their doctor and hospital bills. Rather, it is based on the ability of their children to pay the bills.

They have cleverly linked the Kerr-Mills Bill to the Welfare Department knowing full well that 99% of the middle income families will go in debt and borrow money rather than go to Welfare, and lay bare their finances and beg for aid.

Most families have not one set of elderly parents, but two. Often we must deprive our young children of some of the necessities of life in order to meet the mounting doctor and hospital bills of our dearly beloved parents.

That is why I am 100% in favor of Medicare.

M. R. Sullivan

New Albany

Urges 'sanity'

To the Editor:

With the kind of enemies you seem to have, you probably don't need any friends, but I am one. In the specious blood-and-guts noises being made by those who would have us turn all Communists and misguided peasants into nice little free-enterprise-type Americans, even if we have to kill them first, The Criterion is a refuge of quiet sanity.

The frothy super-patriots are always with us. Wrapped in the flags of Christianity and Americanism, they bellow for others to go forth into battle. They would have us plunge forth on a "holy" crusade, and never mind the cost, to turn what is essentially a civil war among Indonesians into a global holocaust.

It is true that both sides in the Vietnamese war are receiving outside aid. That is usually true of civil wars. Both the North and the South received outside help in our own terrible Civil War.

Pursuing that analogy a bit further, both the North and the South were goaded by hot-heads on the sidelines into a massive conflict which cooler temperaments might have prevented or at least limited. Here in the North, President Lincoln constantly was under pressure from the "On-to-Richmond!" crowd. Then, when the war got out of control and became a seemingly endless meat-grinder, these very same warmongers began making treasonable peace plots and sought in 1864 to install the good but ill-advised Gen. George B. McClellan as President.

That is your hot-heads for you —lots of sound and fury before the battles begin but full of faintness when the war they promoted becomes a frightful carnage. They have noise, but no staying power.

Without killing everybody in sight, including our native hot-heads, the United States cannot possibly guarantee a permanent stable political situation in Viet Nam, an area beset and confused by shifting social and economic forces since long before World War II. The best we can do, as you have stated, is to achieve some sort of military balance there and hope for the best in political stability. If that proves impossible and if the civil war escalates despite our best efforts to contain it, we at least shall know we have tried. We shall not have stumbled blindly into the holocaust which now is being so eagerly tub-thumped by the let's-you-and-him-fight crowd.

(Mrs.) Maria Shantz

Indianapolis

Reader disagrees with both sides

To the Editor:

The friendly controversy between Mrs. Reasoner and the editors of The Criterion over the Birch Society, plus the letter by Mr. Divita, reminds me of the old army adage, namely, "There is the right way, the wrong way, and the army way."

Actually, while I do not agree with any of you, I am inclined to believe that Mrs. Reasoner is less in error. To say the least, I admire both her spunk and her writing style.

It is a not a question of taking from the "haves" to give to the have nots;" rather, it is a philosophy to take from the ambitious to get votes from the indolent.

Socrates predicted that in a democracy the 50 per cent plus lazy workers, would eventually vote the 50 per cent minus good workers into some form of slavery.

Mr. Divita complains that laissez-faire was tried and failed under Mr. Hoover. Laissez faire means non-government interference in economics. May I remind Mr. Divita that land is property only because we tax labor? Farm land is almost excluded from this statement.

Because we tax labor, we produce a condition called "landlordism," which is the worst possible abuse of the principles of laissez-faire. Taxes were placed on the brow of labor long before the time of Mr. Hoover. The income tax, which, in relation to landlordism, is the most offensive of all taxes, is the result of three Democrats, namely, W. J. Byran, W. Wilson, and F. D. Roosevelt. Byran borhowed the idea from defunct England, which is the landed aristocracy of the world.

The problems are unemployment and [illegible]. The socialists have not [illegible] unemployment, except partly through deficit spending. [illegible] stage they have multiplied many times. After throwing hundreds of billions down the drain, these problems still exist.

You probably will not understand this statement but unemployment is equal to land rent (or simply rent) divided by production. Said algebraically, U equals R/P. Nothing has been done by either the liberal or the conservative parties to lower the value of rent.

The saddest time in our history was the decade starting in 1917. With the exception of a few students of Henry George, economists failed to comprehend. The last of the good land of the West was taken. Rents rapidly rose. Wage was pushed backward toward what could be earned on sub-marginal land. However, this backward thrust of wage was some what compensated upward due to tremendous advances in technology. By 1929, rent had absorbed the gain in technology. Rent was further advanced due to the income tax which had been applied to labor. On the proportion, this lowered taxes on land. As a result, rent soared to still higher levels. Laissez faire, which had made us the most prosperous nation in the world, could not function. Why? Because U equals R/P. We think with a language which developed under landlordism. As a result, we are treating the effect which is unemployment, and not the cause which is rent.

I am going to make some statements. Space will not permit me to enlarge on them. If you are interested and willing to give me several hours of your time, I believe I can explain them to your satisfaction.

Landlordism is the cause of all war and depression. It is the cause of many diseases and crime. It prevents or slows automation. It makes our best virtue, namely selfishness, a vice. It is the cause of the population explosion. It forces labor to live on one-third of its earnings. It eventually will take us into Communism.

The socialists claim man is a social being. Their claim is true. Man is, however, also a selfish individualist. Further, he is born with an imperfect instinct to develop an imperfect language. He cannot think except with language. All conditions must be understood and considered. We are thinking with language which evolved under conditions of landlordism. We cannot think clearly.

Either we take society's unearned increment of rent for use of society, permit the virtue of selfishness to function as the result of some deep thinking, or we go into Communism. In

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

"THIS CHALK DOESN'T WORK SO GOOD."

● THE YARDSTICK

Is minimum wage of $1.25 realistic?

By MSGR. GEORGE HIGGINS

The Saturday Evening Post used to be a kind of national symbol of safe and sound middle-of-the-road conservatism. It was as American as baseball and apple pie—and Warren G. Harding.

Apparently, however, those days are gone forever — if one can use the word "forever" with reference to a magazine which, from all accounts, is in perennial danger of going out of business. Under its present management, it is predictable that almost every issue of the reorganized and reoriented Post will include at least one article or guest editorial which is outspokenly independent, from the political and economic point of view.

A good example of this new trend is Christopher Jencks' guest editorial, "Do We Want to Win the War on Poverty?," in the March 13 issue of the Post. Mr. Jencks, formerly a member of the board of editors of the New Republic and presently a Fellow of the Institute for Policy Studies, argues that the admfinistration's widely publicized War on Poverty is calculated to help only a small minority of the poor.

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The basic weakness of the administration's program, he contends, is that it is aimed almost exclusively at the young and the unemployed, whereas "most poor Americans are neither young nor unemployed." People, he says, who earn low wages or, for one reason or another, cannot work at all account for most of the poverty in America.

To illustrate his basic argument, Mr. Jencks cites the fact that there are still more than 20 million jobs in this country which pay less than $60 a week. "This is the basic problem," he maintains, "which any attack on poverty must solve." In his judgment, the reason we are not facing up to this problem is political. "It is easy," he says, "to mobilize support for efforts to put the unemployed to work, or at least to keep them out of trouble . . .," but " there is no such consensus in favor of raising wages or providing bigger 'handouts' for those who can't work."

Several weeks before Mr. Jencks' measured criticism of the war on poverty was published in the Saturday Evening Post, a similar line of argument was developed by George Lardner, Jr., writing in the Washington Post in favor of an adequate minimum wage law for the District of Columbia. Mr. Lardner pointed out that, according to a special 1962 study by the Bureau of Labor Statistics of the U.S. Department of Labor, 38,000 out of 87,000 District of Columbia workers in low wage industries and trades were earning less than $1.25 an hour and that many were getting less than $1 an hour. "A war on poverty that can't guarantee job holders $50 a week," he concluded, "doesn't make sense."

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When you come right down to it, even the $1.25 minimum wage advocated by Mr. Lardner doesn't make much sense either, if we are really serious about eradicating poverty in the United States. The $2 minimum currently being advocated by the AFL-CIO would seem to be a much more realistic figure. It is perfectly obvious, however, that, from the political point of view, a $2 minimum is presently out of the question, but perhaps in due time the labor movement will be able to persuade the Congress to go along with a compromise figure somewhere in between the present minimum of $1.25 an hour and the long-range goal of a $2 minimum.

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But if Mr. Jencks' reading of public opinion is correct, this is going to take a lot of doing. Jencks maintains that "whether or not we are conscious of it, most of us affluent Americans have a stake in keeping the income of poor Americans down." By that he means that we are unwilling to see the wages of the poor increased in our own cost of living.

This being the case, Mr. Jencks is, if anything, guilty of an understatement when he says that, under present circumstances, the war on poverty "has about as much chance of achieving 'total victory' over poverty as Brigade 2506 had in the Bay of Pigs."

Urges First Confession delay

CINCINNATI—First Confession should be delayed until the fourth or fifth grade, a Catholic psychiatrist has urged, instead of being required in the second grade.

Writing in the St. Anthony Messenger magazine, Dr. Conrad Baars of Rochester, Minn., said First Communion should still be given in the second grade, while the child is "unspoiled by fear of mortal sin and hell."

The listing of sins is abstract and unreal for a young child, Dr. Baars said, and may encourage him "to interpret the most innocent acts as possible sins" and to develop an over-scrupulous conscience.

There is no reason to link First Communion and First Confession, Dr. Baars said. He pointed out that free will, as well as sufficient knowledge, is necessary for mortal sin, and the child "may have enough knowledge to receive Communion without having enough free choice to commit a mortal sin."

INDIA: HER NAME IS LEELA

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- ☐ AS A LIFETIME GIFT TO YOUR FAMILY (or a loved one), enroll them in perpetual membership in this Association. We'll send an attractive certificate, suitable for framing, of course. Your perpetual membership offering ($100 for a family, $20 for an individual) will buy rice, wheat, blankets, for the needy overseas.
- ☐ GIVE SOMETHING TO THE POOR, "NO STRINGS ATTACHED."

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Television used at consecration

TORORO, Uganda — Closed-circuit television receivers were set up outside the Cathedral of St. Peter and the Uganda Martyrs here to enable an overflow crowd of 5,000 persons to witness the consecration of Auxiliary Bishop James Odongo of Tororo.

The congregation included Catholic bishops from Uganda, Kenya and Tanzania, Anglican and Protestant dignitaries, and government leaders. Following the consecration Mass, relatives of 33-year-old Bishop Odongo performed the traditional dance.

Consecrator at the rite was Cardinal Laurian Rugambwa of Bugoba, Tanzania. Coconsecrators were Bishop John F. Greif, M.H.M., of Tororo and Iowa-born Bisop Vincent McCauley, C.S.C., of Fort Portal.

Sister M. Bridget dies at age of 83

OLDENBURG, Ind.—Funeral services were held at the motherhouse of the Sisters of St. Francis here on March 2 for Sister M. Bridget Clifford, O.S.F., who died here Feb. 27. She was 83.

A native of Tyre, Mich., Sister Bridget entered the convent in 1914. She was an elementary school teacher until her retirement several years ago.

Among her assignments in the Archdiocese were: St. Ann, North Vernon; St. Anthony, Morris; St. Francis de Sales, Indianapolis; Sacred Heart, Clinton; St. Ann, Hamburg; St. Nicholas, Sunman; and St. Mary North Vernon.

Race manual

CHICAGO—"Study in Race Relations," a teachers' manual for human relations instruction on the junior high school or high school level, has been published by the National Catholic Conference for Interracial Justice. Copies are available at $2.50 each from the conference at 21 West Superior St., Chicago, Ill. 60610.

Double Take

"Oh, I'm sure you have at least one talent the Church can use."

English teachers set convention at Marian

A Congressman and a university professor will be principal speakers at the annual convention of the Indiana Council of Teachers of English, to be held Saturday, April 3, at Marian College.

Several hundred Hoosier teachers in public and private schools are expected to attend the convention.

The keynoter will be Dr. James R. Squire, Ph.D., professor of English at the University of Illinois and executive secretary of the National Council of Teachers of English. His topic will be: "Developments in the Teaching of Language K-12."

Rep. Richard Roudebush, Sixth District Congressman, of Noblesville, will speak on "The Life and Work of Ernie Pyle" at the convention's conclusion.

Convention chairman is Dr. James Hocker Mason, of Indiana State University, Terre Haute. A committee member is Sister M. Georgine, O.S.F., of Marian College, who serves as professional relations representative in Central Indiana for the National Council of Teachers of English.

DR. SQUIRE

Prelate sounds warning on birth control plan

CINCINNATI — Archbishop Karl J. Alter of Cincinnati has warned against "oversimplified remedies" for the problems of overpopulation and mounting relief costs.

Commenting on a proposed family limitation policy for the local welfare department, Archbishop Alter said "no thoughtful person would want to see the community rush into action without weighing all the elements involved."

The archbishop spoke at a banquet (March 7) marking the completion of the 50th cursillo in Cincinnati. Cursillos are retreat-like spiritual exercises.

THE HAMILTON County (Cincinnati) Welfare Department has asked the local Community Health and Welfare Council to make "a comprehensive study and detailed recommendations" to determine to what extent the Welfare Department should involve itself in family planning.

Archbishop Alter referred to an editorial in the Cincinnati Enquirer urging that welfare workers "refer public assistance clients to birth control clinics when it is evident that the real trouble is unwanted children."

"What provision will be made to protect those who have conscientious objections to the use of artificial contraceptives? Will they be dropped from the relief rolls if resistant, or penalized financially?" he asked.

He said birth control "would not help those now living, and might even distract attention from a more important remedial program which could be initiated. An expanded anti-poverty program would help. Creating work opportunities — improving practical educational programs — decent housing — these are positive helps."

THE REAL question, Archbishop Alter said, is "whether artificial contraception is in accord with human nature as created by God, or at variance with it."

He added: "We recognize that there is a sharp difference of judgment even among religious and conscientious people with regard to the morality of contraceptives. The determination of a sound public policy by governmental authority should not favor one view at the expense of the other."

He urged that the religious liberty and rights of conscience of the individual be respected, and that no form of coercion be used to induce conformity. Neither party, he said, should impose its views on the other.

Papal gift

UNITED NATIONS, N. Y. —A contribution of $1,000 and a letter of commendation and blessings for the United Nations Children's Fund has been received here from Pope Paul VI. It is the 13th year the Holy See has sent such a contribution. The letter from Cardinal Amleto Cicognani, Papal Secretary of State, expressed Pope Paul's "continued interest" in UNICEF's "admirable activities in favor of poor children throughout the world."

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● *WHAT OF THE DAY*

'The loyal opposition'

By REV. JOHN DORAN

When Representative Melvin Laird of Wisconsin got up in the House of Representatives recently to denounce the Johnson administration for seeking to establish "one-party government," he was acting in the best traditions of a democracy. There is always need for what the English call "Her Majesty's loyal opposition."

It is the tendency of any government which has a large majority in the legislative branch and the chief executive in the White House to try to be a one-party government. No need for anyone to be surprised or angry about a majority wanting to have things all its own way, that's the old human tendency to domineer. It's foolish not to expect the expected. This very tendency is what brings about the need of the loyal opposition.

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During the 72 years that the Republicans dominated the national scene with only two Democratic administrations slipping in, the Democrats served the country well as the party of opposition. It was good for the country that they remained in existence; it was good for the Democrats that they moved back under Roosevelt into the majority party.

Now, since the advent of Roosevelt the Democrats have been, with the single exception of the Eisenhower administration, the minority and opposition party for 33 years. It will be good for the country that they remain in existence; it will be good for the party when they move back into the majority.

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The thing which we should never have in the country is a one-party government. One hundred and eighty million people are too many to beat into one shape! There needs to be a formulated opposition, a clear expression of the fundamental cleavages of human thought. Without this, the basic art of politics will descend into trickery and image-making.

Emily Post is credited with making the foolish statement that we must never talk politics. Without a formal opposition between the majority and the minority we wouldn't even think politics; the rule of our country would become a matter of emotional attachment.

I think, then, that all, Democrats as well as Republicans, can be glad to see the opposition begin to crystalize, as this speech of Laird's would indicate that it is doing. As in friendships, when disagreement is never present, neither is strength; so in a country.

Donation

PANAMA CITY—Archbishop Tomas A. Clavel of Panama has turned over his four-story residence to the projected Catholic University of Panama.

Slate regional NCCW institutes

WASHINGTON—The National Council of Catholic Women will sponsor seven regional "Institutes for Leaders" between April and September.

The three-day course of studies for women leaders of Catholic organizations will be centered this year on the liturgy, ecumenism and the war on poverty.

Sites and dates are: Athens, Ga., April 6-8; New Rochelle, N.Y., April 21 to 23; Excelsior Spring, Mo., June 1-3; Pittsburgh, June 8-10; Houston, Tex., Aug. 17-19; Spokane, Wash., Aug. 23-25; and Pacific Grove, Calif., Aug. 30-Sept. 1.

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Madison wins Cadet crown, 55-39

Defeat St. Gabriel of Connersville

By FRANCIS CAMERON

SS. Mary-Michael, of Madison, reigns as the new Cadet Archdiocesan basketball champion after defeating St. Gabriel, of Connersville, 55-39, in the title game last Sunday at Scecina Memorial High School, Indianapolis.

The champions opened up a seven point lead by half time, stretched that to 15 points at the end of the third quarter, then survived a brief flurry by St. Gabriel early in the final period to come back and establish the final margin in the last three minutes of play.

Favored from the start of the tournament, the Madison Five lived up to their billing with a combination of good floor play, fine shooting and excellent rebounding. Connersville's loss was caused mainly by their inability to score from the field in the first three quarters, but their second place trophy represented their highest finish in history in the Archdiocesan tournament.

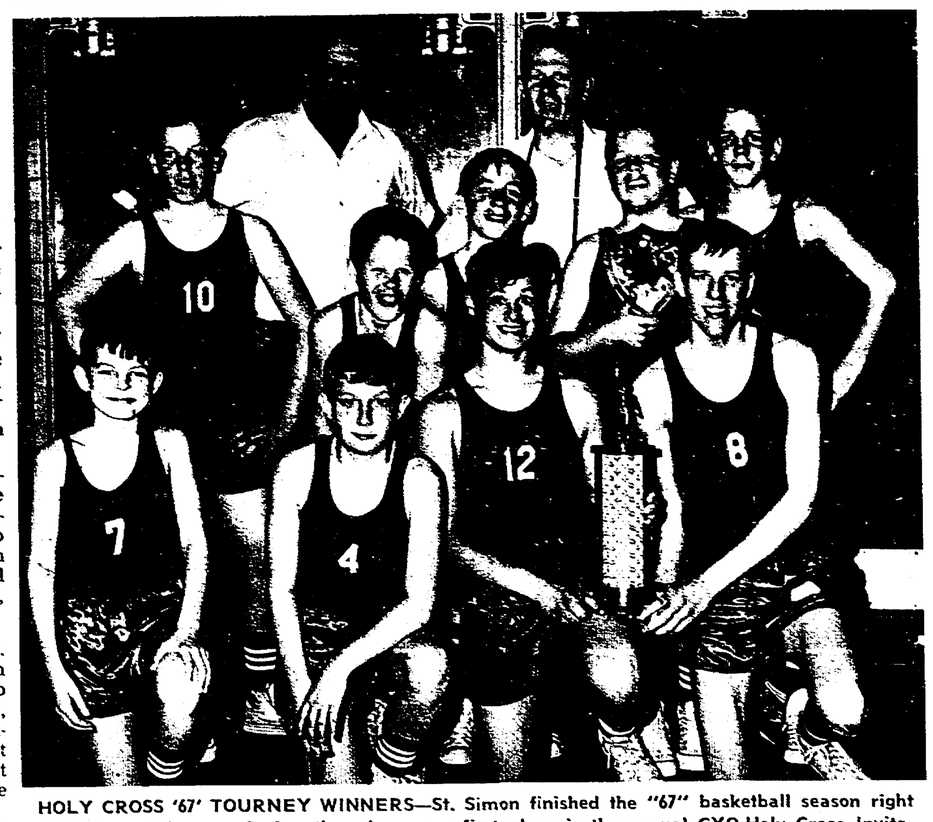
Andy Guarino led the champions' scoring in the title game with 23 points. He was supported ably by Bob Wolf who had 16. David Pflum was high for Connersville with 11 and Bill Shirkey, also of Connersville, had 10.

IN THE consolation game, St. Mark of Indianapolis came frim behind in the fourth quarter to defeat St. Paul of Tell City, 45-40. The Indianapolis Southsiders were down six points at the end of three quarters, but outscored Tell City, 22-11, in the final period.

Dave Borgman scored 19 points for St. Mark, and Lee Ganglebach led the Tell City scoring with 11. The losers were playing without the service of two boys, one who was injured and one who became sick in the afternoon game.

IN SEMI-FINAL action, SS. Mary-Michael ousted St. Paul, of Tell City, from title contention with Bob Wolf scoring 16 points for the winners and Steve Richardt posting 11 for Tell City. In the second game, St. Gabriel won a close one from St. Mark, 49-44, after beating off a fourth quarter comeback. Bill Shirkey had 16 points for Connersville, while Dave Weimer poured in 24 points for St. Mark.

After the evening competition, the champion, runner-up and third and fourth place trophies were presented by Father John Elford, Archdiocesan CYO director, to bring to a conclusion what the CYO office terms as "the most successful basketball season in CYO history" with more than 250 teams in all age brackets competing throughout the Archdiocese.



HOLY CROSS '67' TOURNEY WINNERS—St. Simon finished the "67" basketball season right at the top of the crowd after these boys won first place in the annual CYO-Holy Cross Invitational Tournament. The new champions defeated neighborhood rival Holy Spirit, 34-30, in the tightly-contested title game, after beating Holy Trinity in the semi-finals. Coaches John Talboo and Alan English are standing behind their happy lads. In the players' back row, holding the plaque, is Jeff Craver, who was named the Sportsmanship Award winner by a special committee.

'Adoration Day' for youth set

WASHINGTON — Catholic youth across the nation are being invited to participate in a National Youth Adoration Day on Sunday, May 2.

Msgr. Frederick J. Stevenson, director of the National CYO Federation, which sponsors the event, said Catholic young people will be urged to attend Mass, receive Holy Communion and spend part of the day privately before the Blessed Sacrament.

The theme for this year's observance is "Confirmation, Sacrament of Christian Maturity," he said. Other intentions are that the Holy Spirit guide the Fathers of the Vatican Council, and that God, grant to youths the light to know their vocation and the grace to follow it.

(Materials for use on the day, including prayer cards, posters and fact sheets, are available for the National CYO Federation, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.)

Cop tourney

RICHMOND—St. Gabriel, of Connersville, defeated St. Ann, of New Castle, 42-34, to win the Richmond Deanery CYO Fifth and Sixth Grade basketball tournament. In semi-final play, St. Gabriel defeated Holy Family, of Richmond, 41-31, and St. Ann squeaked by St. Andrew, of Richmond, 29-28.

Social work school

MIAMI SHORES, Fla.—South Florida's first graduate school of social service will open here in September, 1966, as a school of the Dominican Sisters' Barry College. Henry A. McGinnis of the Fordham University school of social work has been named dean of the school.

Luci enrolls at Georgetown

WASHINGTON—President Johnson proudly told 40 high school students visiting the White House that his daughter Luci has been admitted to the School of Nursing at Georgetown University.

The President told the students, all here to compete for science scholarships:

"My daughter Luci is very interested in science—not political science, either. She has just been admitted to Georgetown, to enter the nursing school there.

"When I told her I was going to meet you, she congratulated me. She said, 'Daddy, there is nothing more "in" than brains.' "

Luci is a senior at the National Episcopal Cathedral School for Girls here. Georgetown is operated by the Jesuit Fathers.

Latin School defends Table Tennis crown

Latin School successfully defended its overall team title by posting 177 points in the four-day competition to win the Junior CYO Table Tennis tournament which was concluded Sunday in the Little Flower gym.

St. Michael finished second in the overall standing with 127 points, and host team, Little Flower was third with 18. The seminarians also took team honors in the Freshman-Sophomore and Junior-Senior Divisions to make it a clean sweep.

LATIN SCHOOL had 95 points to runnerup St. Catherine's 83 in the Freshman-Sophomore Division and they narrowly edged St. Michael in the Junior-Senior Division 82-77.

The overall championship gives Latin School two legs on the traveling championship trophy and also gives them a chance to retire the trophy in next year's competition.

The only tandem winner of the tournament was Susie Kinley, of St. Michael, who defeated Janice Snyder, of St. Catherine, 21-18, 21-10 to win the Freshman-Sophomore Girls' Singles. Then Susie teamed with Terri Watson to defeat Janice and Becky Snyder in the Girls' Doubles finals 21-19, 21-17.

MARY PAT COOK, of St. Michael, who is secretary of the Deanery Youth Council, competed in three final matches in the Junior-Senior Division but was able to win only Girls' Doubles in partnership with Kathy Kinley. The St. Michael duo defeated neighborhood rival Nancy O'Neal and Ealine Renie, of St. Christopher, 21-6, 21-13, in the finals, but Paula Williams of Holy Spirit, beat Mary Pat in the Girls' Single finals 21-7, 21-10.

A Little Flower twosome, Dave Meunier and Lynn Pfarr, defeated Mary Pat and partner Bill Russell, in mixed doubles finals in the Junior-Senior Division, 21-12, 21-15.

JUNIOR TABLE TENNIS
Freshman-Sophomore Division

Boys' Singles: Mike Zahn, Latin School defeated John Speth, Sacred Heart, 21-16, 21-15, 21-16.

Girls' Singles: Susie Kinley, St. Michael defeated Janice Snyder, St. Catherine, 21-18, 21-10.

Boys' Doubles: Jerry Gwinn-Vince Griffin, Latin School defeated Mike Zahm-Tim Scanlon, Latin School, 16-21, 21-13, 21-13, 21-14.

Girls' Doubles: Susie Kinley-Terri Watson, St. Michael defeated Janice Snyder-Becky Snyder, St. Catherine, 21-19, 21-17.

Mixed Doubles: Jim Meunier-Mary Jo Mahan ,Little Flower defeated Mike Collins-Becky Snyder, St. Catherine, 21-14, 21-16.

Junior-Senior Division

Boys' Singles: John Wyeth, Latin School defeated Mike Smith, Latin, School, 21-7, 23-21, 21-10.

Girls' Singles: Paula Williams, Holy Spirit defeated Mary Pat Cook, St. Michael, 21-7, 21-10.

Boys' Dougles: Paul Johnson-Dave Coates, Latin School defeated Rudy Stumpp-John Speth, Sacred Heart, 21-7, 21-11, 17-21, 17-21, 21-17.

Girls' Doubles: Mary Pat Cook-Kathy Kinley, St .Michael defeated Nancy O'Neil-Elaine Renie, St. Christcpher, 21-6, 21-13.

Mixed Doubles: Dave Meunier-Lynn Pfarr, Little Flower defeated Bill Russell-Mary Pat Cook, St. Michael, 21-12, 21-15.

Team Results
Freshman-Sophomore

1. Latin School	95
2. St. Catherine	83
3. Little Flower	69
4. St. Michael	50
5. Holy Spirit	25

Junior-Senior

1. Latin School	82
2. St. Michael	77
3. Little Flower	39
4. Sacred Heart	26
5. St. Christopher	21

Over-all

1. Latin School	177
2. St. Michael	127
3. Little Flower	108
St. Catherine	98
5. Sacred Heart	42

Note: Latin School won its second consecutive over-all team championship, giving it two legs on the travelling trophy. Immaculate Heart also owns two legs, having won in 1962 and 1963.

State KC slates new youth award

The Indiana state council of the Knights of Columbus will initiate this year a "Catholic Youth Leadership Award," according to Alvin B. Holland, state deputy.

Entry forms for the award, designed by the state council in cooperation with Indiana Catholic high school administrators, are being mailed to all local councils in the state and to all Indiana Catholic high schools. Deadline for entries is April 5.

Winner of the youth award will be recognized at the K of C state convention at the French Lick-Sheraton Hotel, French Lick in May.

Volleyball tourney to open tomorrow

The post-season tournament for CYO Cadet Girls' Volleyball teams will get underway tomorrow (Saturday, March 13) at St. Philip Neri gym, Indianapolis.

In the first round matches, Holy Trinity's upper bracket Division I champs will meet Immaculate Heart at 10 a.m. and St. Mark plays Division II champions, St. Philip at 12 noon. Then, to wind up Saturday's competition, St. Bridget will play the winner of the Holy Trinity-Immaculate Heart upper bracket game at 1 p.m. and St. Joan of Arc meets the winner of the St. Mark-St. Philip Neri match at 2 p.m.

The lower bracket second round will be completed Monday afternoon when Little Flower plays St. Christopher at 4 p.m. Both teams drew first round byes. The 4:45 p.m. game will be between St. Rita and the winner of the St. Michael-Holy Spirit match.

Semi-finals are scheduled for Tuesday, March 16, with the upper bracket game at 7 p.m. and the lower bracket competition at 8 p.m. The championship game will be played Thursday, March 18, with the consolation game at 7 p.m. and the championship finals at 8 p.m. Trophies will be presented to the four participating teams in Thursday's final rounds.

All games will be played at St. Philip's. Adults and student spectators are welcome to the matches. There will be no admission charge. The two division winners from league competition will meet shortly after the tournament to determine league champions.

CADET VOLLEYBALL
Games of Tuesday, March 2

Division 1: St. Bridget def. St. Rita 5-15, 15-7, 15-3; Immaculate Heart def. St. Michael 15-10, 18-16; Holy Trinity def. St. Joan of Arc 15-6, 12-15, 15-9; St. Christopher, bye.

Division 2: St. Philip Neri def. St. Catherine 15-10, 15-10; Holy Spirit def. Little Flower 15-5, 15-5; St. Mark def. Our Lady of Greenwood 15-2, 15-8.

Games of Friday, March 5

Division 1: St. Christopher def. St. Rita 15-2, 15-7; Holy Trinity def. Immaculate Heart 15-1, 15-4; St. Michael def. St. Joan of Arc 15-1, 9-15, 15-0; St. Bridget, bye.

Standings

Division 1: Holy Trinity 11-1; St. Christopher 10-2; St. Bridget 10-2; St. Joan of Arc 4-8; Immaculate Heart 3-8; St. Rita 3-8; St. Michael 1-11. Holy Trinity is Division Champion.

Division 2: St. Philip Neri 10-0; Holy Spirit 8-2; St. Mark 6-4; Little Flower 3-6; Our Lady of Greenwood 2-7; St. Catherine 0-10. St. Philip Neri is the Division Champion.

Cy Cipher

The CYO office this week reminds parishes of some upcoming deadlines. The deadline for the Instrumental Music Contest is Friday, March 19; the entry deadline for Junior Spring Kickball is Monday, March 22, and the deadline for the Cadet Spring Kickball is April 1.

Other deadlines are: Spring Cadet Baseball, April 8, and Cadet Boys' Track and Field Tuesday, March 16.

Report 67 entries in Play Contest

Sunday, March 21, marks the opening of the One-Act Play Contest with teams in the Comedy Division starting their first round. The Serious Division begins Sunday, March 28, and the Classic Comedy Division opens competition Sunday, April 4.

The final rounds are all scheduled for Chartrand High School, Indianapolis, with the curtain rising at 7:30 p.m. Comedy competition will be held on Friday, April 9; Serious plays on Saturday April 10; and Classic Comedy, on Sunday, April 11. There is a total of 67 plays entered in this year's contest, and of that number, six comedies, three Classic Comedies, and six Serious plays are entered from cities outside the Indianapolis Deaneries.

Doubleheader set at Little Flower

Two all-star basketball games will be played Sunday afternoon, March 14, in the Little Flower gym.

The games will climax the intramural season for fifth, sixth, seventh and eighth grade boys of Little Flower School. The games are scheduled at 1:30 and 2:30 p.m.

The public is invited. There is no admission charge.

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● *FAMILY CLINIC*

Cites pastor's warning about teen-age dating

By JOHN J. KANE, Ph.D.

Our pastor says that steady teen-age dating is a mortal sin for parents who allow it. When I tell my 16-year-old daughter this, she laughs. Why? Because I was a teen-age bride, so was my sister. My five brothers married in their teens. My grandmother and great grandmother married in their teens. Perhaps I just don't believe what the priest says, but I do want to be a good mother.

●

Mary, I am afraid you misunderstood just what your pastor said. No one can say that steady teenage dating, and incidentally dating is not going steady, is a mortal sin for parents who allow it. What he probably said was that going steady in the early teens may be a serious occasion of sin. Parents should keep their children from occasions of sin. He is certainly right about that. If you doubt him, check into the number of pre-marital pregnacies in your city.

The reason for "going steady," courtship or whatever term you want to use to describe going exclusively with a person of the opposite sex is to determine whether or not the boy and girl wish to marry. Therefore, persons should keep company of this type only when there is a reasonable possibility of marriage in the very near future. The problem of the 13, 14, 15-year-old who is going steady is that marriage in the near future is usually impossible, and ought to be.

●

There is, or at least there should be, quite a distinction between "going steady" and dating. Certainly a 16-year-old girl should date if she wishes to do so. But she should be dating several boys, not one. A date is supposed to be boy-girl association for the purpose of social pleasure, such as a dance, a party or a movie.

Dating serves a most useful purpose, and I have written of it before. It teaches boys and girls how to get along together, to understand the opposite sex. It helps those who have a vocation for marriage to make a sensible choice out of a reasonable number of acquaintances.

Going steady from 14 to 17 and then marrying would be like going into a store to buy a dress when there was only one dress in the store. It might seem rather good since it was all the merchandise available. But you might look better in a different color or style. It might not fit as well as other dresses but how could you know? There is no basis for comparison.

I simply could not imagine any American girl or women doing such a thing. But many do this in an area of life far more important than purchasing clothes. All of us are different. We get along better with some people than with others, and it is certainly true that in marriage many could have made happier choices than they did.

●

One reason for marital failure, but not the only one, is that youthful "going steady" leads to infatuation which is mistaken for love. Futhermore, once a boy and girl begin "going steady," others tend to leave them alone, and it becomes more difficult for both, but especially the girl, to get to know and to date other boys. In other words, she takes herself out of the running far too early in the game.

Obviously, this exclusive association early in life tends to lead to intimacy. Marriage is a long way off. The couple believes they are in love, so why delay the overt expression of love in sex?

I don't think your pastor would object to a girl's "going steady" at 18 if she and the boy were in a position to marry within a year. As a matter of fact, more girls in the United States marry at age 18 than at any other age. So there is a great deal of "going steady" at this period of life which culminates in marriage and hence is quite permissible.

But whether marriage at 18 is desirable is quite another question. On the individual level it may work out well. Some girls are quite mature at this age and they tend to marry boys two to three years older. It's not the chronological age which matters. What really counts is whether a couple is prepared to accept the very serious obligations of marriage be they 18 or 80.

●

In our society too many teen-agers are not really ready for marriage at 18. If you want to check the statistics on teen-age marriages you will find the divorce rate is quite high, in-law problems are numerous. Many regret that they never had a chance to enjoy their youth but saddled with too many responsibilities too soon.

The fact that your great-grandmother and grandfather married in their teens is irrelevant. They lived in a completely different world. It is highly probable that one or both lived on a farm. In those days an eighth grade education was more than sufficient for most men to make a living. It isn't today. Even high school may not be enough, and incidentally, 18% of the 1963 high school graduates were still unemployed a year later.

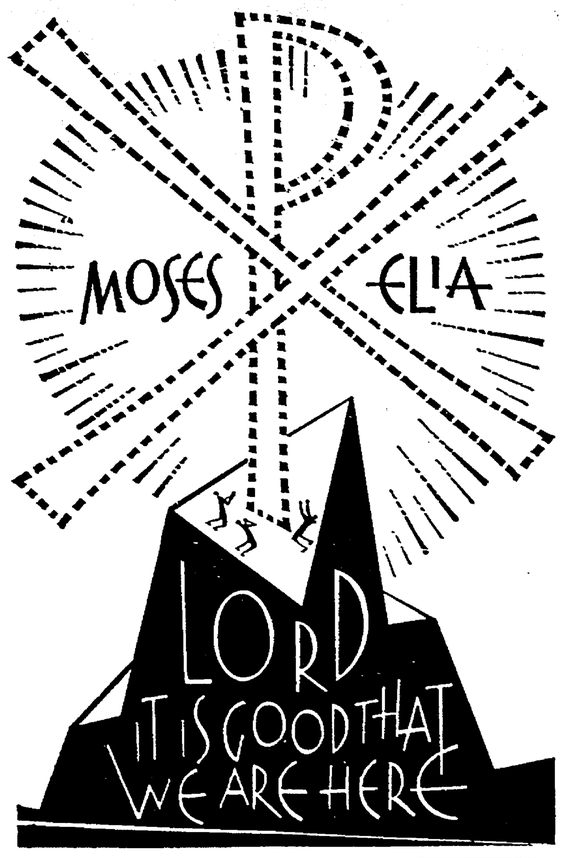
It is ironic that the age at marriage in this country has dropped about two or three years since 1940 just at a time when automation is eliminating the kinds of jobs most people get with less than a high school diploma. You can't use the past as a criterion for the present or particuarly for the future in which our young people will live. For example, the life span was considerably shorter in your great-grandmother's day. The 18 year old girl of today has a probable life span of about 54 years. Grandmother and great-grandmother, statistically at least, had much less.

I stongly suspect you don't believe not only what you think the priest said but not even my explanation of it. Your daughter laughs because she is quite aware that you are saying something to her which you, yourself, do not accept. How can you expect her to accept it?

But even if you do believe it, I admit it is difficult to prevent this too early "going steady." The best approach is not to oppose it outright but quietly try to persuade your daughter to see other boys. Encourage her to join youth groups at church or school where she will meet other boys. Have an occasional social evening at home and make certain, if you can, that a few extra boys are on hand.

Finally, I think you owe it to your pastor and yourself to have a talk with him. Find out just what he did say and more important exactly what he meant. Present your own experiences of teen-age marriage and explain your difficulties in agreeing. In a face to face meeting he can spell this out for you better than I. No one is going to pretend that all teen-age marriages end in the divorce courts. But neither will anyone claim that their chances of success are as high as two romantic teen-agers would like to believe.

Second Sunday of Lent



THIS IS CATHOLICISM

CHURCH LAWS

By REV. JOHN WALSH, S.J.

Q. Why does the Catholic Church issue so many laws for its clergy?

In the Catholic scheme of things the clergy are the servants of the laity. The reason for the existence of the papacy, the hierarchy, the priesthood, and the thousands of monks, brothers, and nuns is to provide the Catholic faithful with the Mass and the sacraments, to instruct them and especially their children in the truths of Christ, and to administer the countless institutions of charity which the Church maintains all over the world. Though every member of the clergy and of the Catholic sisterhoods is a volunteer worker who has freely consecrated his or her entire life to the service of God, nevertheless each one remains human and subject to the weakness and foibles of mortality. To make sure, then, that all the components of this sizable army are chosen with care and properly trained, that they remain on the job and attend to their duties with reasonable efficiency, that they administer her sacraments with befitting reverence and offer the Mass with suitable solemnity, that they deliver pure and unsullied the Church's divine message, that they live lives that will be a source of inspiration to the laity—all this, simply, demands laws, set policies, fresh directives, vigilant superintendence, and all the other organizational underpinning by which a large group of people is kept from collapsing into undisciplined wreckage. Those who disdain the Catholic Church's organization and reproach her for failing to preserve the simple ways of primitive Christianity are unrealistic. Growth always brings complexity. It was one thing for Peter to preside over the infant Church of A.D. 40; it is quite another for the Pope to administer the Church today. Those who have had any experience with directing large groups of people, whether in business, in the armed services, or in civic enterprises, will appreciate what burdens and worries must confront the Pope and his advisers every working day.

Q. Is not this mass of legislation excessive? How can the Church interfere with the lives of her members to such an extent?

This question stems from a misconception. Aware of the multitudinous laws of the Church, non-Catholics often assume that this volume of regulations is aimed at the Catholic laity. By a pardonable error, then, they regard Catholics as priest-ridden and pity them for allowing their lives to be manipulated and maneuvered and hence degraded by their hierarchy. The truth of the matter is, however, that the preponderant bulk of Church legislation (at least ninety-five per cent of it) is directed not at the laymen but at the churchmen themselves: the bishops, priests, and religious as well as those in training for the Catholic ministry. This is the reason why, though the laws of the Church are published for open scrutiny, the average Catholic layman rarely avails himself of the opportunity to inspect them. He knows the relatively few laws that directly concern him and takes scant interest in the remainder, realizing that they oblige only the clergy.

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● WORKING TO BEAT HELL

Nobody loves Lent

By JOSEPH T. McGLOIN, S.J.

You wish a Catholic "Happy Lent," and he knows you have to be kidding, because he feels instinctively that happiness and Lent are contradictory terms. Nobody, but nobody loves Lent—and yet, Lent does have quite some little connection with love.

Not if Lent is only a time of blind, unreasonable self-denial, of course it is purposeless and silly and hateful. But it's not.

We human beings, especially perhaps we relatively well-heeled Americans, easily tend to forget the important things in life because of the glitter of all the unimportant baubles surrounding us. It would be and is ridiculously easy for us to become. not strong and dedicated followers of Christ, but flabby Christians, waiting passively for life to come to us, and consequently making ourselves sitting ducks for temptation — which most easily hits the motionless target.

●

The key to Lent is given on Ash Wednesday, when the priest as he puts ashes on your forehead, tells you to "Remember that you're made out of dust and sometime you're going to revert to it."

This Lenten fast bit began with Christ's forty-day fast in the desert — something which seems, at first glance, even more useless than our own fasting. But then Christ also underwent baptism at the hands of John the Baptist, another seemingly useless gesture. Come to think of it, the Passion seems pretty useless, too—at least it was not absolutely necessary for our salvation.

Christ is obviously trying to tell us something by His example — always a better way to teach anyhow. He has no need of penance, nor of any signs of repentance. We have. By His humble example, Christ tried to show us for all time that if He, the Son of God Himself, can do these things, maybe we'll be able to work ourselves up to some pale. insignificant imitation of Him.

●

But Lent is connected, not just with Christ's fast in the desert, but with His enormous sufferings and death, too. He suffered, and this voluntarily, to show us what sin is really like—sheer horror. He suffered to show us that if we are to share in His resurrection (which we're most anxious to imitate), we are going to have to share in His Passion somewhat as well. Obviously, He does not call on us to suffer as much as He did. But He does ask us to accept

Lent is more than giving up candy.

the little sufferings which do come to us unrequested as a share in His Passion. And He expects us, besides, to show our willingness to share in His Passion with Him by some voluntary self-denial — during Lent, for instance.

You can, you know, shoot off your mouth all day about how much you love a person, but until you show your love by being willing to sacrifice and suffer for them somewhat, you're only talking.

There are lots of would-be funny jokes about the poor pappy of a family and about the "sufferings" he endures while his wife is enduring the far more obvious pains of childbirth. But the jokes aren't really funny where genuine love is concerned, since anyone with any sense knows that it is often much harder to stand by helplessly while a loved one suffers than it is to endure physical suffering of one's own.

If you can stand idly by and think of Christ's agony in the garden without any compassion, then you don't rate very high as a human being.

Or if you can picture Christ being scourged and crowned with thorns and mocked and derided, without any compassion or desire to share in His sufferings, then you've no slightest concept of the love of Christ for you. In fact, in this case you also have no slightest concept of what love itself is. True, we instinctively turn away from ugliness. But we don't, as real human beings, turn away from love which has endured ugliness for us.

You shouldn't even be able to look at a Crucifix without some reflection that here is Someone who loves you, that, in fact, you are His reason for being here. And the natural thought to a human being, following upon this thought, is that the best way to show some spark of a return of love here is to try to share somehow in this suffering, with some voluntary little suffering of our own—also done out of love.

●

We can share in the Passion during Lent, adding our ridiculously little sufferings—which could be more accurately labeled "inconveniences," or "annoyances"—to Christ's scarcely fathomable sufferings. And if these tiny things are too much for us, where could we possibly have gotten the idea that we have any love for God?

When you "give up" something for Lent, it should also have a positive purpose behind it. In fact. the things you do during Lent are a lot more important than the things you stop doing. You'd be better off praying attentively for five minutes each day than you would be giving up a candy bar per day. And you'd do an essentially more valuable thing by going to Mass every day than you would by giving up cigarettes. (As a matter of fact, the real Catholic will aim at daily Mass anyhow, Lent or no Lent.)

When it does come to giving up things, you have to make it a real sacrifice and not just a farce. It's certainly not much of a sacrifice to give up movies during Lent, as a share in Christ's sufferings, if you figure that Lent takes a holiday on Sundays (which hardly seems the case when you see those purple vestments) and so you go to movies on that day. Big deal! You look at Christ crucified and so you give up movies for a six week period, but only on week-days—never on a Sunday.

Or maybe you "give up" something you should have given up long ago anyhow—the candy which is fattening you or cigarettes which are killing you or onions which you hate or that extra drink which is turning you into a lush. It's not that it isn't good to give up these things, but don't call it any proof of your love for Christ unless your motive goes beyond yourself.

You know, this self-denial bit is necessary even in the natural

(Continued on page 10)

THRU GOD-COLORED GLASSES

Abominable palefaces

By GILBERT ROXBURGH, O.P.

Why, you're — you're an Indian! A real Indian!

Yes. Yes, I am, I'm an Indian. I'm flattered that you would notice. But that is quite correct. I am indeed an Indian.

I can tell. By your face. It's all red.

Oh yes, of course. That would give the whole thing away. wouldn't it? Of course, you understand that some of that is sunburn. But underneath—yes. I'm really red there too. And all over.

And then there are those feathers. And the war paint.

Yes, the war paint. I'd forgotten I still had the war paint on. That would be another clue, of course.

But why would you be wearing war paint on a day like this, Indian?

I'm working. I'm ou the war path just now, one always wears war paint when one is on the war path.

You're working? Who do you work for?

●

I represent the Red Citizens' Council, an earnest, dedicated group of ardent Indians, consecrated to the cause of returning America to the Red Man, and protecting our Chippewa way of life.

Chippewa?

We're a hate group, actually. Of course, we love our paleface brothers, because we're all religious people, but that doesn't mean we can't hate them. We feel our society would be in really good shape if it weren't for those abominable palefaces. When the boats brought them over from their native Europe is when all the trouble started—picketing, sit-ins, and that business. Those palefaces have dragged down our morals, lowered our educational standards. They've—why, do you know that most palefaces don't even know how to hunt buffalo anymore? Or—or scrape skins. Or cut notches on trees. That sort of thing.

There's a pretty pressing shortage of people equipped to do that?

●

Just look at this nation; what's become of it since the palefaces came? When they first came over here we gave them all spotless new tepees, and they ruined them, let them rot, moved into vile and unsanitary buildings of stone or brick or wood, buildings you can't even light a fire in, or the whole mess goes up in smoke.

My goodness.

Now, of course, some of my best friends are palefaces. And I'm a religious man, you know, respecting other men. But, frankly, can anything good or useful be made out of a paleface?

There's something in what you say.

They insisted on moving next door to us, right in with us, until we retired into the reservations. No palefaces there, let me tell you. Why don't they go back to Europe where they came from, take New York with them, and let us hunt our buffalo.

And notch those trees.

But we do our work. Spread a little divisiveness here, a little dissension there. Only thing is, some of our medicine men are starting to preach tolerance. Say, did you know that the Bible proves beyond a shadow of a doubt that palefaces are definitely inferior to us Indians and our Chippewa way of life?

●

The Bible says that?

It certainly does—if you know how to read it correctly. Gets a little complicated, but see if you can't follow me. Now you remember that Eden was Adam's place of perfect happiness, don't you? Well, Cain, Adam's son, killed Abel whose blood was spilled on the ground. Now the blood was, of course, red, you understand . . .

Of course . . .

. . . Then Cain was condemned to wander in the area east of Eden. "East of Eden"! Do you see?

Er—no.

The area east of Eden—which was, presumably, as far from the red blood as he could get. Do you follow?

Eh—no.

In the West, of course. Red blood is in the West. That's us, the Indians. And this country is the West, and it belongs to us Indians, because we're the greatest, while the palefaces belong as far from us as possible in the East, and we only let those palefaces have separate but equal facilities until they take New York and go back to Europe and follow a paleface way of life, and leave America for the Indians and their Chippewa way of life, and those palefaces will go, too.

And we'll stay. Unless those Comunists who are infiltrating the palefaces actually infiltrate, and we can do it, too. We're a hate group of the first rank.

Couldn't you just show a little regard for the palefaces and try and live peaceabely with them?

What? And go against the Bible?

Colleges approve student exchanges

ST. PAUL — St. Paul's four liberal arts colleges have agreed on a plan to expand student exchanges.

Participating are two Catholic schools — the College of St. Thomas and the College of St. Catherine — Hamline University, a Methodist institution, and Macalester College, which is affiliated with the Presbyterian Church.

A student at any one of the four schools upon approval can take one course each term at any one of the other three colleges. Credits will be given by his own college and no tuition charges will be exchanged among the colleges.

Stress child's stake in divorce actions

MILWAUKEE — Attorneys should treat divorce actions like bankruptcy cases in order to protect the rights of children, a noted priest-lawyer said here.

Father Robert F. Drinan, S.J., dean of Boston (Mass.) College law school, addressed a sectional meeting on family law at the annual midwinter conference of the State Bar of Wisconsin.

He said a broken marriage should be treated like a bankruptcy because the children should have top priority in the distribution of assets. There should be no action on the assets until the children have been provided for.

"The real fallacy," explained Father Brinan, "is that the husband in a bankrupt marriage can walk away into a new marriage without any responsibility to his creditors."

HE TOLD HIS audience of lawyers and judges that it is important that children should be represented by counsel because:

● these "half-orphans" have a right to economic security . . . better ways of guaranteeing normal support should be initiated;

● children have an inherent right to educational opportunities and this provision should be written into court decisions;

● they have a right to emotional stability . . . and there should be insistence on proper visitation rights.

"This is an enormous problem and we are in the eye of the storm," the Jesuit lawyer declared, "Too many lawyers take the position that they represent the wife or husband and therefore can't serve as an arbitrator.

"Now every fourth child under 15 does not live with the original parents and many of them end up in juvenile delinquency courts. They can confide in no one . . . they're even hostile to society.

"We should take a long hard look at this. If we don't, then who will do it? Children of divorce have a greater incidence of divorce in their own marriages than those not affected by divorce. Permissiveness at this time in divorce doesn't stop, it goes into another generation."

HE SUGGESTED that the husband's income be attached after a divorce so that the wife will get a regular allotment, and that he be forced to have an insurance policy to continue financial provisions in the event of disability or death.

Father Drinan suggested that in every broken family there should be a receivership, like in an bankruptcy matter, that can be followed through a year or more after the divorce.

"If we are serious about the rights of children," he said, "divorce doesn't end the ballgame. There should be continuing supervision by qualified people."

Dies at 82

WATERLOO, Iowa—Requiem Mass offered (March 5) in St. Mary's Church here for Thomas F. Sullivan, 82, father of the five Sullivan brothers who died during World War II when their ship, the U.S.S. Juneau, was sunk.

THE WEEK IN LITURGY

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

March 14 SECOND SUNDAY IN LENT. In this early part of Lent we are presented with the transfiguration of Christ on Mount Tabor (Gospel). With Peter, James and John we see Christ in glory. As the liturgy brings us to the final days of Lent we shall see another transfiguration of Christ—that of a man of sorrows. Hanging on the cross after having been scourged and crowned with thorns, bleeding and bruised, he will be almost totally disfigured. But then will follow the resurrection and the glory of Christ will last forever.

Today's Gospel encourages us to look forward to the joys of Easter; to endure the difficult Lents that may be our lot in life until that eternal Easter when we shall share in the glory of Christ.

March 15 MONDAY OF 2nd WEEK IN LENT. In an excerpt of a discussion Christ engaged in with some Jews who were unfriendly to him He says to them: "I am going away and you will look for me, but you will die in your sin" (Gospel).

These words were spoken to those who had no faith in Christ or His words. We do have faith in Him. We do believe His words. Let us continue to make our lives different from those whom Christ said would die in their sins. Let our faith increase. Let us read His words in Holy Scripture.

March 16 TUESDAY OF 2nd WEEK IN LENT. Because fervor subsides and zeal grows cold as time goes on, one who begins Lent with resolution and determination might find himself wavering and arrive at the end of Lent performing spiritual exercises and good works without having one's heart in it. This was a fault of the Pharisees (Gospel).

Pride and ambition was another fault of the Pharisees (Gospel). Not all pride and ambition is sinful. St. Paul says it is a good thing to desire to reach a high place provided that one reaches also a high degree of perfection spiritually.

March 17 WEDNESDAY OF 2nd WEEK OF LENT. The mother of James and John sought high places for her two sons from Christ (Gospel). He refused her gently. The other disciples had the same ambition. Christ explains to them that his followers were not to rule as great men of the world are wont to do, but that they must become servants and slaves. With Christians, to serve is to rule; to be humble is to be great.

We commemorate St. Patrick, Apostle of Ireland, today. Many legends distort this great Christian. He is greater than his legends and needs them not. He was a man of great faith and great austerities. Tradition tells us of his 40-day fast on Croagh Patrick.

March 18 THURSDAY OF 2nd WEEK OF LENT. There are men who have almost everything, and men who have almost nothing. The Gospel depicts a rich man who wants for nothing, and a man at his gate most poor and ill. Death came to both. He who had everything now had nothing. He who had nothing attained perpetual happiness (Gospel). Why?

Wealth and riches confer on a man not only that he may have all he desires, but also a responsibility as to how he uses this potential. Both the rich and the poor Christian who lives according to his baptismal promises can attain eternal happiness. Both also can merit everlasting sorrow.

March 19 FEAST OF ST. JOSEPH. Spouse of the Blessed Virgin Mary. Patron of the Universal Church. Holy Scripture says little of this quiet man. He was "an upright man" (Gospel). Because he was chosen to be the breadwinner for Jesus and Mary we can deduce that he was a man of many virtues. He was a man of love and understanding, not afraid of work, a man most chaste, most dependable. A model for all Christians.

In our modern world there is invented almost each week some labor-saving device; also, so many men and women who labor seek to have more leisure and less work. Is all this making our world more Christian? Is it making us better Christians?

March 20 SATURDAY OF 2nd WEEK OF LENT. There are many tragic stories that happen in real life. Such a story is related in the Gospel about a man who leased his vineyard and who not only was cheated of his rightful share of the profits but whose son was murdered. Christ tells this parable as a phophecy as to what will happen to Him.

The vineyard is the world. God has leased it to mankind. He asks a just tribute from mankind. When it is refused He sends His son, Christ. With each generation this story is repeated. Some pay tribute and reverence and love Christ. Some do neither.

● *VIEWING WITH ARNOLD*

'How To Murder Your Wife' features comic strip humor

By JAMES W. ARNOLD

When the humor is visible through the bad taste and flying spaghetti sauce, "How to Murder Your Wife" is funny in a comic strip sort of way. Remiting agile farceurs director Richard Quine and actor Jack Lemmon ("Operation Madball"), the film is about a playboy cartoonist who gets married in a drunken stupor. finds wedded bliss intolerable and is accused of dropping his beautiful blonde spouse into a vat of cement.

The film, a steal of the black comedy idea in "Divorce, Italian Style," reveals key differences in comic approach. The Italians told their joke amid the mores of a real town and real people and set one oddball husband against one decidedly murderable wife. Hollywood drowns its feeble tale amid the lush pipedream decor of Manhattan's Very Rich (the sets seem only recently vacated by Doris and Rock), and makes the couple stand for Everyman and Everywoman. Thus the target becomes Every Marriage.

While the Italians carry their mad logic to the end, the Americans typically weasel out. It's bad box-office to have an unhappy ending, much less at the expense of womanhoood, so we fade out on boy and girl reconciled, doing the One Thing we **know** marriage is good for.

If patrons can ignore the labored gags (a drunken jurist keeps saying, "I'm sober as a judge"), the adolescent peeping at Virna Lisi, and the glamorization of tawdry morals, they may enjoy Quine's magical use of the zoom lens, the spoofing of movie cliches, Lemmon's extraordinary ability to get his body to look anyway he wants it to look, and a lively, inventive score by Neal Hefti. They may also have a few seconds to ponder the film's only serious question: what kind of shape is marriage in, anyway? Has Dagwood had it? Is he really ready to murder Blondie, who has been too smug, too slick, too superior too long? **(Legion of Decency: A-3—morally unobjectionable for adults.)**

READERS BITE BACK DEPT.:

Q. I think you goofed on "The Pumpkin Eater." Why do you feel this picture is in favor of babies? She has the abortion, doesn't she? It's the solution to their problems, isn't it? And along the way, aren't we treated to many other evils, like divorce, adultery, jealousy, if-you-can-do-it-so-can-I, etc.?

A. Many perceptive customers missed the point of this film. The crucial question: who was responsible, the film-maker or the customers? Was it a failure in message-sending or in message-receiving?

Certain points are assumed as rules of the game: One, it is often necessary to portray evil incidents. Without sin, stories could be neither realistic or have dramatic conflict. Two, the evil must seem desirable to the characters, or they'd be out doing something else. Three, the evil should not seem objectively desirable, or the basic integrity of the work is corrupted.

"Pumpkin Eater" detractors need to notice more keenly the attitude of the film-makers toward the characters and the nasty things they do. Visual images keep insisting: this woman has hold of a certain truth. These other people are foolish, and they will change her and ruin her happiness. One evil must lead to another and finally to disaster. But this need not be the end. These are humans, and they can and will try again.

You can tell what a director thinks of adulterers by the way he photographs them, of abortion by the emotional response he forces you to make to it, of parenthood by the way he presents the interaction of mother and children and compares it to the values of others. Divorce and marital instability bring the heroine misery; abortion is the ultimate horror she endures out of selfless love. The film may never win a Good Cheer award, but it is hardly immoral.

Q. You list "Black Like Me" as a 1964 film which is an effective treatment of the race question. I live in the South where I've heard of the question but not of the picture. What gives?

A. "What gives" is that, without even knowing it, you have been denied the right to see a film, which is equivalent to the right to read. The fact, according to **Variety,** is that "Black Like Me" has received little exposure in the South outside of Texas. (Grand total: one date in Florida, seven in North Carolina).

In Washington, D.C., many regular theaters did not want to book the film for fear that "Negro patrons might get in the habit of attending their theaters." It was shown only in (excuse the euphemism) "mixed" neighborhoods. In Virginia, censors have demanded so many cuts that the angry producer has taken the matter to the courts. In Miami, a popular run was cut short by pressure on the theater by racist groups.

The average American citizen may one day realize that the only serious danger to free expression in this country (besides the businessmen who control what we can see on television) are the know-nothings and hate groups who intimidate theater owners and prevent the free market from governing the circulation of motion pictures.

ADMIRE NEW SCHOOL BUS—Father Albert Ajamie, pastor of Holy Angels parish, Indianapolis, and several youngsters from the parish school admire the new, 72-passenger school bus the parish recently acquired partially through trading stamps. The stamp drive is being continued by the parish, which has asked the Criterion to express their gratitude to supporters of the drive the past two years. (Staff photo)

Pope praises parents of retarded children

VATICAN CITY—Pope Paul VI has assured parents of retarded children that his prayers are with them in their secret sacrifice.

"Suffering is the heritage of the strong," the Pope said to members of the Italian national association for families of retarded children.

"It is a clear sign, so to speak, of the mysterious heavenly will which wants us to be saved by means of the Cross. You have been regarded as worthy of this Cross, and the Lord has given you strength to carry it.

"He has also prepared for you the sweetest joys in the progressive development of the intellectual and physical energies of your children, also with the help of the excellent persons who take care of them.

"Continue in your secret sacrifice. The prayer of the Pope will always sustain you," he said.

The Pope than spoke to the children who accompanied their parents to the audience. He urged them to obey their parents and teachers always, not just now and then, "like the sun on these March days, which sometimes is there and sometimes it not." He told the children also of his constant prayers for them.

● *VARIETY IN BOOKS*

'The Other Dialogue'

"The Other Dialogue," by Rev. Joseph Gremillion. Doubleday, New York. 308 pp. $4.95.

"The Other Dialogue," by which Father Gremillion means the dialogue between the Church and the modern world, as contrasted with communication only among members of the Church or among fellow-Christians, is a hopeful, wide-ranging and thoroughly informed exposition of the position of the Church with respect to contemporary social problems.

The first of three parts of the book describes the multiplication of human relationships, the interdependence of men and nations as developed by Pope John's analysis of socialization. The second part describes and explains the development of the Church and society since the industrial revolution. The third part takes up what Father Gremillion calls the great issues: race, nationalism and the world community; the economy, property and work; rich and poor nations; reform, revolution and ideology; population growth and responsible parenthood; and freedom and peace.

Because the position of the Church with respect to some of these problems is still being clarified and developed, particularly in Vatican Council II's Schema 13, and in hundreds of dioceses around the world where zealous clergy and laity seek new and better means of accomplishing old objectives, to describe a great deal of this activity and to make it meaningful and vital to the reader requires a vast experience and steadfast pursuit of the ideas and actions that will help to make a better world.

Father Gremillion is that sort of priest, that sort of man His concern that the Church may serve man, to enable man the better to serve God, has led him to his post as director of the Socio-Economic Development Division of Catholic Relief Services-N.C.W.C. He has made extensive personal investigations in many countries of what is being done to make life more bearable for those to whom each day is a struggle for existence rather than a cause for thankfulness to God.

These enquiries, as Father Gremillion describes them, point to how human living can be improved, and God made visible to man. Father Gremillion in his wark has traveled far, penetrating the human jungles of the earth. As the facts of life, as well as the love of God and neighbor, drive him to seek solutions, he becomes a persuasive teacher, for he weaves together the facts with deft background of history, sociology and economics, all made as easy to read as a diverse and complicated world permits.

●

"Through Other Eyes," edited by Dan Herr and Joel Wells. Newman Press, Westminster, Md. 260 pp. $4.95.

This valuable anthology of 29 impressions of American Catholicism by visitors to this country from 1777 to 1962 comes as a pleasant surprise. One wonders "Why hasn't this been done before?" We are indebted to the editors, who have made the collection over some years as an avocation.

The book will evoke in an American Catholic varying degrees of approval or dismay. Some of our critics have proved woefully lacking, at least as prophets of what might happen to the Church in America. Hilaire Belloc wrote some gloomy speculations on what might happen. If at first his ideas of us seem odd, we come on reflection to the idea that he may have been right, and that the New Religion he predicted may indeed be with us—Secularism. But we need not fear it as much as he did.

While almost half the essays are from people who have written in the past 20 years, that is not to say that the comments are really current, so fast have the Church, the country and the world moved, as the editors point out in their preface.

All in all, "Through Other Eyes" is valuable to American Catholics for its recall of other times, and the perspective it gives us.

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

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)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart .....WFMS

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

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

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

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

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

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

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

EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....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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SONS OF INDIANA

GEORGE ANDREW REISNER, BORN, INDIANAPOLIS, 1867

What was the secret under the Pyramids?

A flashlight beam cut through the inky blackness of the burial chamber. The rasping sound of stone against stone carried through the still, stale air as the heavy lid of the sarcophagus was raised. George Andrew Reisner peered into the coffin that had been undisturbed for thousands of years.

"Gentlemen," he said, slowly, "I regret Queen Hetepheres is not receiving."

And so it was that the great moment of this famous Indianapolis-born Egyptologist's career brought disappointment that day in March, 1927. He had discovered the lost tomb of the mother of the great pharaoh Khufu, one hundred feet under the pyramids of Gizeh. Only to find the Queen's mummy had disappeared! To this day, the fate of the remains of Queen Hetepheres is unknown. But the contents of the tomb shed important new light on the history of ancient Egypt.

Reisner worked on to recapture for all time many glories of the distant past. This brilliant Hoosier scholar was honored around the world and, today, his books and teachings are guiding modern archeologists as they seek to unearth the mysteries of early civilizations.

And the march of progress in archeology has been paralleled in another science—communications.

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Tic Tacker

HERE AND THERE—**St. Mark's parish,** Indianapolis, has a new telephone number. It is now ST 7-8246. . . . **St. Andrew's parish,** Richmond, will host members of First Friends Church at 7:30 p.m. Sunday, March 28. **Father Lawrence Moran,** assistant pastor, will lead the visitors on a tour of the church and answer their questions in the discussion period to follow. . . . A vocations panel discussion this past Tuesday night at **St. Paul's School,** Tell City, featured **Mr. and Mrs. Loy Purcell,** of **St. Anthony's parish,** Clarksville, and their two daughters, **Marilyn,** who attends **Our Lady of Grace Academy,** Beech Grove, and **Sister M. Antoinette, O.S.B.,** a junior-professed member of **Our Lady of Grace Convent,** Beech Grove. Also on the program were **Mother Mary Robert** and **Sister Mildred,** junior mistress. . . . The 10-week Confraternity of Christian Doctrine training course for potential religion teachers began last Friday evening at **Our Lady of Providence High School,** Clarksville, with 132 persons from 17 parishes represented. . . . Two Indianapolis grade schools were visited this past week by the "Spacemobile" of the National Aeronautics and Space Administration. Authentic scale models of rockets and spacecraft are used to explain basic scientific programs, current and future. The schools were **St. Jude** and **St. Simon.** . . . Named to the Dean's List at St. Xavier University, Cincinnati, was **Robert J. Alerding.** A graduate of **Cathedral High School,** Indianapolis, he is a member of **St. Matthew's parish.**

THINGS TO DO NEXT WEEK—The second program on the annual Lenten Forum at **Chatard High School** (Wednesday, March 17, 8:15 p.m.) will feature a panel on Latin America. Participants include: **Mrs. Edward Hegarty, Dr. Rogelio Riquelme, Preston Wolfe** and **Sister M. Gertrude, O.S.B.** . . . Next Friday's film fare at **Marian College** (Friday, March 19, 8 p.m.) will be Robert Helpmann's "Red Shoes," a British film. A critique will follow. . . . **Father Albert Ajamie,** pastor of **Holy Angels parish,** Indianapolis, who has the bi-ritual privilege, will offer the Divine Liturgy in the Melkite Rite at 6:30 p.m. Sunday, March 14, in **St. Mary's Church.** Communicants may receive under both species.

NAMES IN THE NEWS—**Mrs. June Dayton** and **Mrs. Gloria Scott,** Marian College science instructors, represented the college this past week at the convention of the National Association of Higher Education in Chicago. . . . **William Holland,** a member of **St. Joan of Arc parish,** Indianapolis, will be honored by about 500 persons at the Indianapolis Athletic Club on April 5. He is completing 42 years as executive secretary of the Indiana Highway Constructors. . . . **Father Carl Herold,** priest of the Archdiocese serving with the military, has a new mailing address: Office of Catholic Chaplain, U.S. Naval Hospital, San Diego, Calif.

ANNUAL LENTEN PLAY — Monsignor's Players of **St. Charles Borromeo parish,** Bloomington, will present their fifth annual Biblical play during the Lenten season. "Barter," a prize-winning drama by Brother Urban Nagle, will be given in the parish auditorium on March 27-28 and April 3-4. **Leo Hickman** is the producer, while **Robert Klausmeier** serves as director.

BALONEY SANDWICHES ARE ALL RIGHT—It has been brought to our attention that some grade school children in the Indianapolis area have been told by their teachers that they may not bring meat sandwiches to school for their lunches, because of Lenten fasting and abstinence regulations. The Lenten fast, and accompanying partial abstinence, does not apply to those under 21. So, the week days of Lent mean fasting and partial abstinence for the teachers, unless dispensed, but not minor children.

Parish school sponsors unique 'Career Day'

(Photo on Page One)

A career day was held recently at Holy Cross School, Indianapolis, to demonstrate to the sixth, seventh and eighth graders that "sanctity can be achieved in any of the three states of life God chooses for us."

Sister Michael Mary, S.P., principal of the school and seventh grade teacher, said the faculty decided on a "Career Day to give the children something to stimulate thoughtful consideration of life's purpose, responsibility and opportunity. We wanted to show them that Christian life is being fulfilled in the three states . . . single life. marriage, and religious life."

PANEL discussions by lay persons representing the single life, marriage, and student vocations were held separately for boys and girls. Miss Ann Dugan, R.N., librarian at St. Vincent's Hospital; Mrs. Raymond Monaghan, teacher at Holy Cross School; and Miss Mary Johnson, Marian College student from Holy Name parish, formed the "panel of experts" for the young ladies.

Covering the same general areas in the boys' sessions were Vincent Shanahan, of Holy Cross parish; Raymond Monaghan, also a member of the parish; and Dan Armstrong, a junior at Marian College.

Treating aspects of the religious life were two panels of priests and religious. Addressing the boys were the Very Rev. William Schmidt, S.J., president of Brebeuf Preparatory School; Father William Fisher, assistant pastor at Brookville and a Holy Cross alumnus; and Brother Carl Shonk, C.S.C., of the Cathedral High School.

THREE ORDERS were represented among the blue ribbon panel who addressed the girls' section on the religious vocation. They were: Sister Marie Armelle, S.P.; Sister Virginia, Daughter of Charity from St. Vincent's School of Nursing; and Sister Rosalie, Glenmary Home Missioners, Cincinnati.

Supplementing the panel discussions were two members of the Serra Club of Indianapolis, William Finney and Joseph Huser, who showed special films on religious vocations.

A Participated Mass offered by Father Laurence Lynch of the Latin School was a feature of the agenda.

Assisting Sister Michael Mary, S.P., in preparing for the unique "Career Day" was Sister Thomas Therese, S.P., eighth grade teacher. Father Dennis Spalding is Holy Cross pastor.

Guild schedules Spaghetti Dinner

BEECH GROVE, Ind. — The St. Francis Hospital Guild will serve a Spaghetti Dinner on March 21, from 11 a.m. to 5 p.m.

Mrs. Robert Goldman is chairman, while Mrs. Rose Gatto will have charge of the kitchen. The dinner will be served in the hospital auditorium with Miss Mary Baas in charge of the dining area.

Proceeds will be used to buy furnishings for the new Intensive Care Unit at St. Francis which will be completed the first of April. Mrs. Patrick McNelis will be in charge of door prizes.

Newman Mothers set recollection

INDIANAPOLIS—The Newman Mothers Club of Butler University will hold a Lenten day of recollection at St. Thomas Acquinas Church, 4600 N. Illinois St. on Tuesday, March 16, beginning at 10 a.m. Father William Munshower, Newman Club chaplain, will celebrate Mass at 11 a.m. and give the conferences.

Following the Mass, a dessert-coffee will be served in the school auditorium for members and guests. Mrs. Elizabeth McIntosh and Mrs. Francis Konstanzer are co-chairmen.

Annual Acies

INDIANAPOLIS — Active and auxiliary members of the Legion of Mary will hold their annual Acies at 3 p.m. Sunday, March 21, in St. Mary Church. Principal speaker will be Father Charles Frazee, of Marian College. Families and friends of members are welcome.

MacEoin

(Continued from page 4)

bishop Eugenio Sales of Natal and Archbishop Helder Camara of Recife. What may be even more serious is that the Church is identified in the eyes of the people with the military dictatorship. If it goes wrong, the Church will be the first victim."

Such, it seems to me, is the dilemma of Catholicism in Brazil. The revolution of April 1964 urgently needs a conscience to keep it on the road of constructive social reform to which it pledged itself in its triumph. Since the other social forces in the country are tainted by their excesses under the former regime, only the Catholic Church can perform this function.

●

The Church, unfortunately, is inhibited by its tradition of subservience to a state which controls the advancement of clerics and subsidizes Church activities. Here in Rio, for example, no vigorous official voice has been raised in defense of the Church-sponsored basic education program starved of its funds by Governor Carlos Lacerda because its social program offended his right-wing susceptibilities. It is left to a handful of lay Catholics to struggle to keep it alive in the face of state opposition and Church compromise.

"What will the historian have to say of the Church hierarchy which has not realized the error of closely aligning Church structures and the kind of capitalism condemned by several popes?" Such is the question posed by a priest from Europe who has worked in Brazil for many years.

"I am not thinking exclusively of the pastors who represent the Church before the masses," he adds, "nor of the 200 bishops in the nations, but also of the directors of religious congregations and orders. These have an enormous influence on the Catholic mechanisms in Brazil. Too often we think of the bishops as the absolute masters of the Church here. Actually, I more fear the conservative religious families hynotized by the preservation of their own interest and privileges."

Foster parents to be honored at special dinner

INDIANAPOLIS — The Children's Department of Catholic Charities Bureau has invited the 60 couples who provide foster homes for children under temporary care of the agency to meet for dinner and a program on Thursday, March 18.

The annual event will begin at 6:30 p.m. in the American Fletcher National Bank Branch, Friendship Room, 2829 North Meridian Street.

After dinner, master of ceremonies Robert DeFrantz, a staff member in the Children's Department, will introduce the agency director, Father Donald Schmidlin, who will welcome the foster parents. Arthur Sullivan, chairman of the Agency's Board of Directors, will then introduce five couples to be honored for having completed five years of service.

The couples are: 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.

Speaker for the evening will be an Indianapolis psychologist. Dr. Hazel Stevens. The topic of Dr. Stevens' talk will be: "Growing Up in a Foster Home."

'Rigidity'

(Continued from page 1)

with "courage and imagination as well as prudence and trust."

"Those who oppose all change do not realize that they are serving, not the Church, but only their own tastes," he said. "Some have simply grown used to old ways; their faith is more nostalgic than dynamic. Others condemn the renewal because they have read neither history nor the work of the present council.

"Some still won't take a glass of water before Communion; do they want to be 'more Catholic than the pope'? Some want selective renewal: they approve the new status of the laymen but disapprove the lector in church.

"Gently but firmly and constantly, all must be reminded that these changes are the law and spirit of 20th century Catholicism. It is folly for Catholics to keep voting for the 19th century. We are now close to the 21st."

Brebeuf slates sports carnival

INDIANAPOLIS—Members of the faculty and pupils' fathers will meet on the basketball court at the Brebeuf Preparatory School winter sports carnival Friday at 7:30 p.m. in the school gymnasium.

In addition to the parent-faculty game, there also will be final games in the intramural basketball tourney. Intramural awards will be made.

Freshmen basketball players and wrestlers also will receive awards.

HIBERNIAN GUESTS—**Famed Robert Briscoe, Jewish ex-mayor of Dublin, will address the 95th annual Hibernians' Breakfast Sunday morning at the Murat Temple in Indianapolis. The breakfast will follow 8 a.m. Mass at St. Mary's Church. The young colleen at the left is Maria Murtagh, another Hiberian guest, who is on a good will tour of the U.S. Vincent Shanahan is breakfast chairman, and Jim Sullivan AT 3-1325) is in charge of tickets.**

Archbishop Schulte to confer Orders

ST. MEINRAD, Ind. — Archbishop Schulte will confer the subdiaconate upon six priesthood candidates from the Archdiocese in the St. Meinrad Archabbey Church here Sunday, March 14.

The six include: Kenneth Bechert and Richard Keil, both of St. Andrew's parish, Indianapolis; Larry Crawford, of St. Catherine's parish, Indianapolis; Paul Pyatt, of St. Bartholomew's parish, Columbus; Gerald Renn, of St. Columba's parish, Louisville; and James Hillman, of St. John's parish, Gillett, Wisc.

Four other members of the 1966 ordination class, who are attending theology schools elsewhere, have already received or will receive the subdiaconate at a later date.

These four are: Joseph Kos, St. Maur's Seminary, S. Union, Ky., of Our Lady of Lourdes parish, Indianapolis; Joseph Mader, Kenrick Seminary, St. Louis, of St. Michael's parish, Indianapolis; Lawrence Voelker, Catholic University, of Holy Name parish, Beech Grove; and Peter Martich, Catholic University, of St. Christopher's parish, Speedway.

Clergy

(Continued from page 1)

cision to defy the judge's injunction against marching.

"The clergy have come here from around the country," he said. "It would be a tremendous psychological defeat if nothing happened. If the clergymen aren't in it today, then we'll go back home and the people here will be left by themselves again."

DURING A rally at the church, he said, speaker after speaker "expressed his commitment that this hour and this time are meaningful not only for Selma but for the world."

He said one Catholic priest, explaining his decision to march, stated: "Conscience is the highest law."

Father Baroni said there were priests here from Washington, D.C., Baltimore, Chicago, Oklahoma City and Tulsa, Wilmington, San Antonio, Boston, Pittsburgh, Brooklyn and other parts of the country.

He said many had found their reception in Selma to be "one of the deepest and most moving experiences in their lives . . . a spiritual experience of the highest order."

"Never have we seen so much hospitality and charity," he said. "The people took us in last night, opened up their tiny homes, gave us breakfast.

"For many priests this is the first time they have faced the threat of violence. It's a humbling experience—to be able to walk side by side with brave people in the face of threats, violence, imprisonment."

MANY IN Selma, he said, were calling this the "high water mark" of the non-violent civil rights movement and of religious involvement in interracial justice efforts.

"With only a few exceptions," he noted, "this is the first time that Catholic clergy could feel that they had the backing of their fellow clergy and their bishops.

"One priest from San Antonio told me he called his bishop—Archbishop Lucey—at 10 o'clock last night to ask permission to come here. The archbishop told him 'you go with my fervent blessing.' "

Father Baroni praised the conduct of Dr. King and his associates and said they provided "a tremendous motivation for non-violence."

"During the rally," he said, "one white minister got up and said he didn't know if he could be non-violent. They told him he would have to stay out of the demonstration if he couldn't."

"These are people who have everything to lose economically, people who live in shacks and don't have paved streets. But they're willing to run the risk.

"They're afraid that Selma will be forgotten, as Emmet Till was forgotten, as Montgomery was forgotten, as the four children of the Birmingham bombing were forgotten. They want to set the record straight.

"They likened themselves to the children of Israel who wanted to pass over from the bondage and slavery of Egypt to the freedom of the promised land."

Nightmare

(Continued from page 1)

were involved with Negroes here.

"The question is: 'what happens now? To whom do these people turn?' The hatred is so deep. Who will help them? I'm sure it isn't going to stop now. We need Federal protection. We need troops. The country must bring its presence to bear," the priest said.

FATHER OUELLET saw no role for a unified interfaith body in Selma as a voice of peace.

"About a year ago I tried. I even tried to hold a meeting with local church spokesmen. The outcome was negative." he said.

At Good Samaritan, John Wright, assistant director and public relations officer, said 13 persons were hospitalized. Most injuries were fractures of arms and legs and head lacerations, he said.

Among those hospitalized was John Lewis, the 25-year-old leader of the Student Non-Violent Coordinating Committee who suffered a possible brain concussion.

Good Samaritan began in 1943 as a hospital for Negroes in a string of small white buildings purchased by the Edmundite Fathers from a Baptist group.

By tradition and custom it has continued to serve Negroes, although it is open to all persons and recently admitted its first white patient—a grade school teacher at St. Elizabeth's parish who was hospitalized for one week.

Parish schedules St. Patrick's dance

INDIANAPOLIS—A St. Patrick's Day dance, sponsored by the parishioners of St. Patrick's Church, will be held on Wednesday, March 17, at the Southside K of C hall, Thompson Road and Road 31. Tickets are $2.50 per couple and $1.50 each.

Advance reservations can be made with Mrs. Jack Rhinaman, ME. 8-1634. Tickets will also be sold at the door.

Third Order unit to meet Monday

INDIANAPOLIS—The Holy Stigmata Fraternity, Third Order of St. Francis, will be held Monday, March 22, at Alverna Retreat House.

Father Elias Koppert, vice-commissary of the Sacred Heart Province, will make the annual visitation, and conduct the spiritual exercises during the chapel meeting. Following the meeting, refreshments will be served in the dining room.

Guild dinner

INDIANAPOLIS—The Marydale Guild of the Sisters of the Good Shepherd will hold a dinner meeting at 6:30 p.m. on Wednesday, March 17, at 111 W. Raymond St. Plans will be made for the Easter egg hunt party given annually for the girls of the school.

Calendar

FRIDAY, MARCH 12

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, MARCH 13

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

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

SUNDAY, MARCH 14

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

The Card Party in St. Patrick's school hall, 950 Prospect St., begins at 2 p.m.

Opinions

(Continued from page 4)

other words, we must render unto Caesar the things that are Caesar's.

Tell me, Mr. Divita, that this position is contrary to Pope Leo's encyclical on labor and Catholic teaching; but when you do, tell me also, that when the Pope learned that land was property only because we tax labor, he said he wished he had known this before he wrote the encyclical. Incidentally, he also condemned socialism.

Thirty years ago we were told, "This will save from socialism." Now these people, "who quack like a duck, walk like a duck, and look like a duck," tell us, "This will save us from communism."

Mathematicians told Einstein that common sense dictated that a straight line was the shortest distance between two points. Einstein commented that common sense was nothing more than an accumulation of all their past prejudices.

Common sense dictates that taxes grow upon wastage. This is particularly true. The greatest growth of taxes, however, comes from what they feed, namely, land rent. The stopping point is a 100 per cent tax placed on both wage and rent. This, of course, is communism. Mathematically, the only way to stop this growth is to place 100 per cent tax on the rent.

Yes, there is the right way, the wrong way, and the army way.

R. G. Lindeman
Indianapolis

Pope

(Continued from page 1)

who also supply the clergy of All Saints' parish. Then, assisted by other priests, the Pope gave Communion to other members of the congregation, who stood as they received.

At the end of the ceremonies, the Pope was presented with a chalice that had been used by Father Orione, who founded the congregation in 1903. The Pope on his part donated an unspecified sum of money to aid the poor of the parish.

After the Mass, Pope Paul went to a nearby school and visited a group of orphans and deformed children who are looked after by the Don Orione priests and Sisters.

EARLIER in the day, the Pope had appeared at his window overlooking St. Peter's square to give his blessing to the crowd gathered below. He told the thousands assembled in the pleasant spring sun:

"This Sunday marks a memorable date in the spiritual life of the Church, as the spoken language enters officially into the public worship (in Italy). The Church regards this event as a measure of duty, suggested and sanctioned by the council, so that its prayer is made intelligible and is understood."

The proper worship of the people requires that they be enabled to participate actively in the liturgical action, the Pope said, adding:

"The Church has made a sacrifice of its language — Latin — a sacred, serious, beautiful and expressive language. It sacrificed centuries-old traditions and the unity of language for a greater aspiration of universality. This was done so that the people may join better in prayer and, instead of being passive spectators they might become participants and doers in the sacred rite."

Pope Paul's Sunday afternoon celebration of the Mass at All Saints' was the first of a series of Lenten visits to various working class parishes of Rome.

At each church, the Pope is to celebrate a dialogue Mass with the use of Italian at an altar facing the people. The choirs will sing in Italian the antiphonal portions of the Mass. Pamphlets of the Mass in Italian will be distributed so that the congregation can participate.

Charity work totals $11,000

INDIANAPOLIS—Fifty-seven active members in the St. Vincent de Paul Society's Particular Council distributed nearly $11,000 during the past year in the charitable works of the Society.

This item was included in the annual report made at the Council's quarterly meeting last Sunday at St. Joan of Arc parish.

In addition, a total of 565 individuals were aided, while another 1,653 visits were made to private homes, hospitals, institutions and places of business.

Principal speaker at the meeting was Center Township Trustee Robert Murray. President of the Particular Council is Ray Wargel, of St. Joan of Arc parish.

Auxiliary slates tea for March 21

INDIANAPOLIS—The fourth annual Tea of the St. Joseph's Auxiliary of the Little Sisters of the Poor will be held from 2 to 4 p.m. Sunday, March 21, at the home, 520 E. Vermont St.

Entertainment will be provided by the Columbians, choral group of Mater Dei Council 437, Knights of Columbus, directed by Edward Krieger.

Officers of the Auxiliary will serve as hostesses. They include: Mrs. John J. Heidt, president; Mrs. Charles Galbreath, vice president; Mrs. Blanche Polovich, corresponding secretary; Mrs. William K. McGowan, recording secretary; and Mrs. Francis J. Moore, treasurer.

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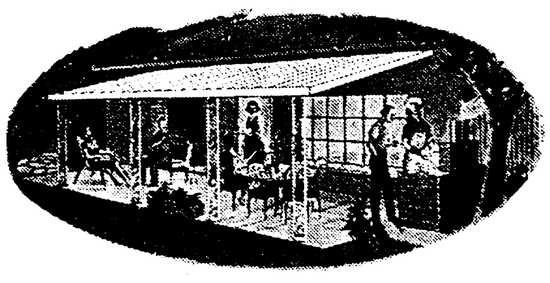

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AROUND THE ARCHDIOCESE

Rabbi will address New Albany meeting

NEW ALBANY, Ind. — Rabbi Maurice Davis, of the Indianapolis Hebrew Congregation, will be the guest speaker at the Quarterly meeting of the New Albany District Council of Catholic Men on Sunday, March 14. Our Lady of Perpetual Help parish will host the meeting, beginning at 7:45 p.m.

All laymen in the New Albany District as well as pastors are invited to attend. Edgar W. Day is DCCM president.

MADISON

Mrs. William J. Morgan, ACCW president, will be the guest speaker at the meeting of the North Vernon Deanery Council of Catholic Women to be held at 2 p.m. Wednesday, March 17, at St. Michael's Church, here.

Father Omer Eisenman, spiritual moderator of the council and pastor of St. Mary's church, North Vernon, will attend. Deanery president, Mrs. Theodore Biere, of Madison, will preside.

CLARKSVILLE

Our Lady of Providence Guild will hold a rummage sale on Tuesday and Wednesday, March 30 and 31, at Kemp's Grocery, 516 W. 6th St., Jeffersonville. The sale begins daily at 9 a.m. Donations may be taken to the school or to Kemp's Grocery the day of the sale.

TERRE HAUTE

The Schulte High School Winter Sports Award banquet will be held on March 18 at the high school. Awards will be presented to basketball athletes by head coach Mark LaGrange, and to wrestling athletes by head coach Leo Mihajlovich.

The program is sponsored by the Schulte Mothers Club and the Schulte Boosters Club. Mrs. Harriet Akers is general chairman. The banquet will begin at 6:30 p.m. The banquet is open to the general public. Tickets are $1.50 for adults, and 75 cents for students, and may be obtained at the door.

RICHMOND

Melissa Maurer, daughter of Mr. and Mrs. Robert Maurer, was named the winner of St. Andrew's school spelling bee for the third, fourth fifth and sixth grades. Alternate is Deborah Theobald, daughter of Mr. and Mrs. Charles Theobald.

Robert Gillman, son of Mr. and Mrs. Stanley Gillman, was the winner of the seventh and eighth grade contest. The alternate is Mary Lee Herig, daughter of Mr. and Mrs. Theodore Herig.

The winners will compete in the district contest at Eaton, Ohio, on March 31.

DCCM officers are announced

TERRE HAUTE, Ind. — Fred Christman, president of the District Council of Catholic Men, has announced the names of the other DCCM officers to serve during the coming year.

Adrian Paauwe was named vice president; Loy J. Long, secretary; and James A. Hauser, treasurer. All are from Terre Haute.

Deadlines listed for annual K of C oratory contest

Final deadlines for the 1965 Knights of Columbus oratorical contest were announced this week by the Indiana State Council.

Council eliminations are to be completed no later than April 11; district eliminations by April 18 and regional eliminations by April 25. The state finals will be held in Indianapolis on Sunday, May 2.

Topic for the 1965 competition is "The Sanctification of Husband and Wife through the Sacrament of Marriage as Expressed by St. Paul in His Letter to the Ephesians, Chapter 5."

The contest is open to all junior and senior boys attending public or parochial school in Indiana, including such boys living in Indiana and attending high school in adjoining states as day students only.

The competition will consist of original oratory, prepared, memorized and delivered by the contestant without the use of a rostrum. Time limit will be 10 minutes. The contest is approved by the activities committee chairman of the Indiana High School Principals Association. Contestants should contact their local grand knight or youth chairmen for additional information.

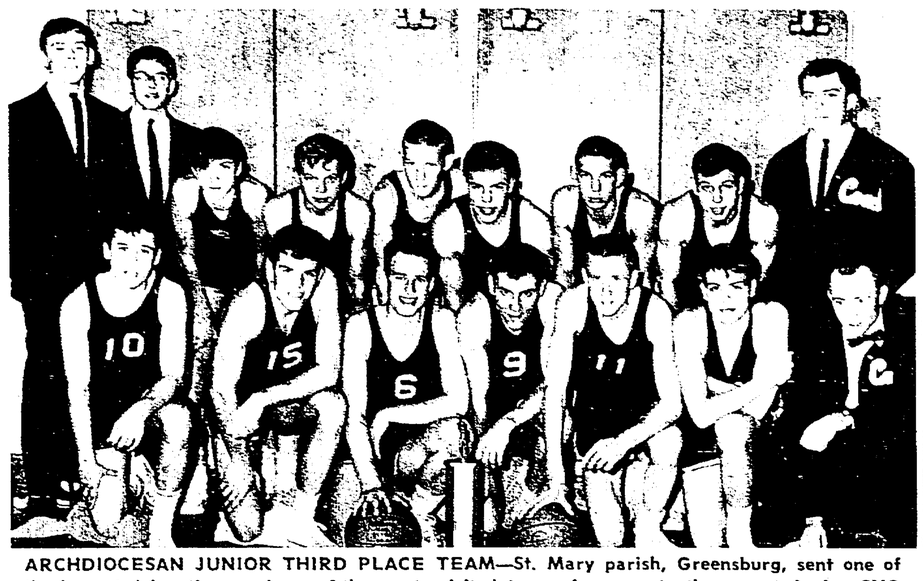
McGloin

(Continued from page 7)

order if you are to turn into a human being instead of a wet piece of asparagus. Go through life doing only the things you want or are forced to do, and you'll never be worth a hoot as a human being. Not only that, but the first real temptation which comes along is going to bowl you over, because you have never trained yourself to do anything even slightly distasteful.

But the really important fact is that Lent gives you a chance to show God and yourself that you love Him. This is hardly to be confined to Lent—but Lent is a reminder.

LADYWOOD LAY ADVISORY BOARD—Newly appointed members of the Ladywood Advisory Board met recently to discuss future development. The mmebers are all Indianapolis business and prefessional men. Shown, left to right: James E. Daly, James Fitzgerald, William K. Drew, John M. Ryan, Sol Petruzzi, J. Albert Smith, Dr. Thomas Brady, David J. Fox and Matthew E. Hayes. Absent when photo was taken were Louis B. Renner and Walter Condon.



ARCHDIOCESAN JUNIOR THIRD PLACE TEAM—St. Mary parish, Greensburg, sent one of the largest delegations and one of the most spirited teams in years to the recent Junior CYO Archdiocesan Basketball Tournament at Scecina High School, and when the firing was over, the lads had earned third place honors for themselves. The consolation game triumph was over St. Paul of Tell City, 53-52, in a thrilling overtime battle which saw Greensburg come from behind three times to win. Shown with the boys in the front row (right) is Coach Bob Martin. In the back row at the right is Assistant Coach Charles Hermesch.

RETREAT MASTER—Women of St. Louis parish, Batesville, and Holy Trinity and St. Luke's parishes, Indianapolis, will attend a retreat the weekend of March 19-21 at Our Lady of Fatima Retreat House, Indianapolis. Father Paul Trementozzi, a Carmelite from Washington, D.C., will conduct the spiritual exercises.

Woods observance committee named

ST. MARY-OF-THE-WOODS, Ind.—Charles Watson, assistant professor of speech, radio and television, at St. Mary-of-the-Woods College and chairman of the planning committee for the college's observance of the Indiana Sesquicentennial celebration has named the committee which will assist him in coordinating campus events.

Named were: Sister Mary Jean, S.P., historical details; Robert Martin, literature; James Wynne, art; and Sister Marie Brendan, S.P., music. Mr. Watson will direct the drama segments of the observance.

The committee plans to integrate the campus observance of the state anniversary with those being planned by the Vigo County Sesquicentennial committee.

Named editor

CHICAGO—Timothy A. Murnane has been named executive editor of Extension magazine published here. He was editor of Work, magazine of the Catholic Council on Working Life here; and Act, publication of the Christian Family Movement. Prior to that he was a reporter for the Catholic Universe-Bulletin, Cleveland.

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.

MRS. ELIZABETH WILBERDING, Madison
MISS LULA EHRINGER, Sellersburg

Vocations Month program set at Richmond parish

RICHMOND, Ind. — Sisters from three Orders, a Brother and a prelate will be heard Sunday, March 14, in a panel discussion on the priesthood and religious life in Holy Family parish hall.

"What Shall My Child Do?" will be the topic of the program beginning at 7 p.m. It will be sponsored by the Holy Family Vocations Committee in observance of Vocations Month.

The panel of guest speakers to be introduced by John Green, master-of-ceremonies, will include Sister Daniel Miriam, Sisters of Charity, Mt. St. Joseph, Ohio; Sister Marie Armelle, Sisters of Providence, St. Mary-of-the-Woods; Sister Carolyn, Sisters of St. Francis, Oldenburg; Brother John Lavelle, Holy Cross Brothers, Notre Dame; and Monsignor Joseph Brokhage, rector of the Latin School, Indianapolis.

Father Robert Minton, pastor, and Father Francis Eckstein, assistant, also will speak briefly. A question and answer period will follow.

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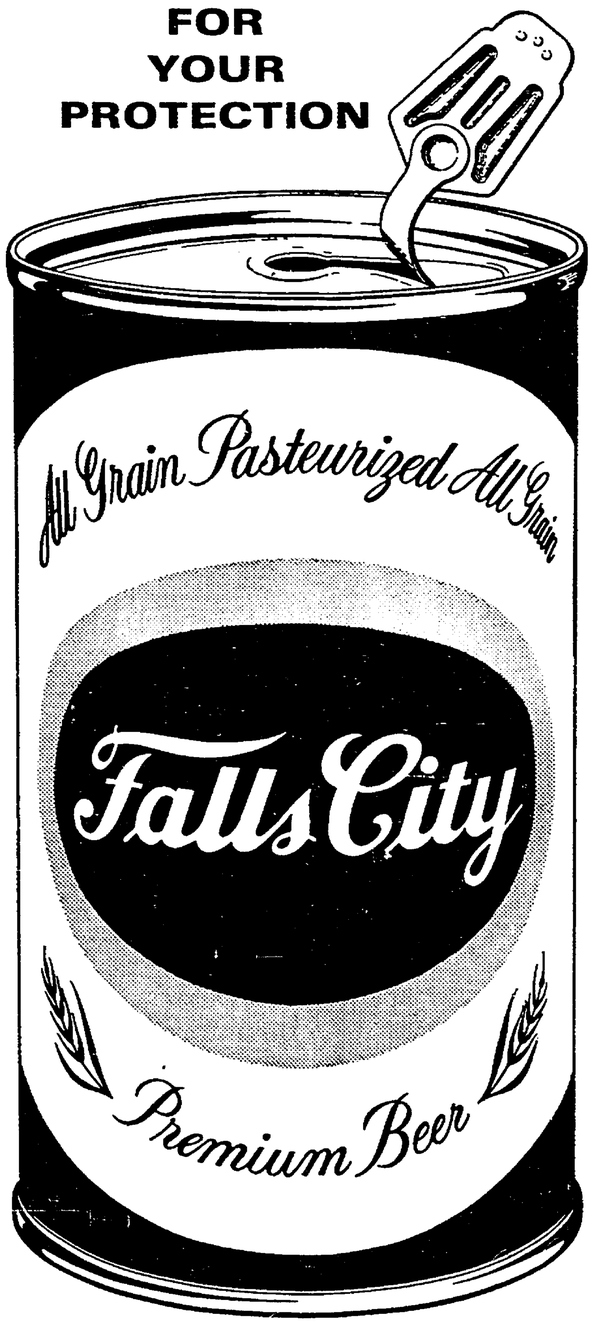

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INDIANAPOLIS

† **RHEINHOLD E. STURM**, 77, St. Ann's Church, March 5. St. Joseph Cemetery. Husband of Rose; father of Lillian Patrick, Almeda Hawkins, Cornelia Lawrence, Leona Burgess, Henrietta Wattam and Rita Sturm, Raymond, Edward, John, Alois Sturm; brother of Marie Mitchell, Emil, Fred and Robert Sturm.

† **MARGARET DESMOND**, 83, SS. Peter and Paul Cathedral, March 5. Holy Cross Cemetery.

† **KATHERYN BRENNAN**, 85, St. James Church, Wyoming, Ohio, March 6. Holy Cross Cemetery, Indianapolis. Mother of Mrs. John Carnes.

† **LOUISE H. FORESTAL**, 72, Assumption Church, March 6. Holy Cross Cemetery. Sister of Esther Jenkins, Marie Guirl, Stella Schaler, Francis, Walter, John and George Schaler.

† **NORA O'BRIEN**, 74, Holy Cross Church, March 6. Holy Cross Cemetery. Mother of Mary Walsh, Catherine Wise, Eileen Wallace, Rosalyn Fenton and Margaret Vavul.

† **EVA T. LAVELLE**, 77, St. Joan of Arc Church, March 6. Holy Cross Cemetery. Mother of Rosemary L. Sirois, Marianne Leonard, and Evangeline L. Malcolm.

† **ELLA M. CLEMENTS**, 93, St. Rita's Church, March 8. Holy Cross Cemetery. Mother of Mrs. Virginia Williams, Fred, Cecilia and Aloysius Clements and Mrs. Mary Estill.

† **LOUIS A. COCHRAN**, 67, St. Paul Hermitage Chapel, March 8. Holy Cross Cemetery. Brother of Leo Cochran, Rosemary Glover, Winifred Brinkmann, Gertrude Rumrill and Agnes Owen.

† **FRANK S. MURPHY**, 89, Little Flower Church, March 9. Holy Cross Cemetery. Father of Helen James, Frances Sheehan, and Rosemary Graam.

† **JOSEPH FOERDERER**, 78, Holy Cross Church, March 10. Holy Cross Cemetery. Husband of Mary; father of Josephine E. Greene, Catherine E. Walker, and Louis J. Foerderer; stepfather of Ralph Minor, Rudolph Minor and Elsie Hover; brother of Louis Foerderer.

† **CHARLOTTE E. KAUFFMAN**, 48, Little Flower Church, March 10. St. Joseph Cemetery. Wife of Harry C.; mother of Cheryl Marie Kauffman; daughter of Mr. and Mrs. George P. Ries; sister of Mrs. N. S. O'Connor, John, Raymond and George Ries Jr.

JEFFERSONVILLE

† **COLLMORE L. SUTTON**, 92, St. Augustine Church, March 9. Calvary Cemetery. Father of Mrs. Kathleen Nelson and Mrs. Clifton M. Knight, both of Jeffersonville.

† **EUGENE A. HUGHES**, 58, St. Augustine Church, March 8. St. Anthony Cemetery. Husband of Alsenia; stepfather of Clifford and Alvin Roberts, both of Jeffersonville.

† **FLORENCE H. FINN**, 80, St. Augustine Church, March 8. St. Anthony Cemetery. Mother of George, William and John Finn Jr., all of Jeffersonville; and James V. Finn, of Louisville; Mrs. H. B. Cole, of Nabb; Mrs. R. J. Bierlein, of Louisville; Mrs. Frank Evans, of Lakeview, Ohio; and Mrs. George Shelton, of Clarksville.

NEW ALBANY

† **THERESA B. ROUCK**, 74, St. Mary Church, March 4. Church Cemetery. Wife of Norman; mother of Mrs. Robert L. Lipps, both of New Albany.

† **MARY M. PREVENZA**, 63, Holy Trinity Church, March 6. Church Cemetery. Mother of Vance J. Prevenza, of New Albany.

† **MAGDALENA SCHMITT KORTE**, 87, St. Mary Church, March 8. Church Cemetery. Mother of Mrs. Helen Carpenter, of New Albany.

STARLIGHT

† **JULIUS H. KOETTER**, 65, St. John's Church, March 5. Church Cemetery. Husband of Elizabeth; father of Richard and James Koetter, both of Clark County; John of North Hollywood, Calif.; Mrs. Edward Kruer and Mrs. Robert Sprigler, both of Floyds Knobs; Mrs. William Book and Mrs. Leo Koerber, both of Starlight; Mrs. James Kruer, of Louisville; Miss Patricia and Miss Carol Koetter, both of Starlight; brother of William Koetter, Mrs. Maurice Grantz and Miss Hilda Koetter, all of Clarksville.

SEYMOUR

† **MARY ALICE QUINN**, 53, St. Ambrose Church, March 3. Wife of Robert G.; daughter of Mrs. Margaret Dobbins Keith. Also surviving are two brothers and a sister.

TERRE HAUTE

† **RAYMOND HIPPLE**, 65, St. Benedict Church, Feb. 24, Calvary Cemetery. Husband of Rose; father of Mrs. Virginia Schroeder; brother of Mrs. Rosanna Britton.

† **THOMAS O. VIRE**, 74, St. Ann's Church, March 3, Calvary Cemetery. Husband of Christina; father of Thomas, and Mrs. Elizabeth Walters.

† **ANN CATHERINE WHALEN**, 47, St. Joseph's Church, March 6, Calvary Cemetery. Wife of John, Sr.; mother of Mrs. Elizabeth Wilkinson, Mrs. Robert Hickman and Miss Scheryl Quist, all of Terre Haute, and Mrs. Helen Wise of Brazil; John, Jr., and Rick Whalen, and Ronald Horndasch.

† **CATHERINE McDERMOTT**, 95, St. Ann's Church, March 9, Calvary Cemetery. Mother of George and Joseph of Terre Haute, Louis of Hamilton, Ohio, William of Connersville, Ind., James of Ypsilanti, Mich., and Matthew of Detroit, Mich., Nellie Brannan and Annie Brannan, both of Chicago; sister of Patrick Hatyer of Hollywood, Calif.

TELL CITY

† **A. MILLER**, 76, St. Paul's Church, March 6. St. Mary's Cemetery. Husband of Myrtle; father of Adrian, Shirley and Eugene Miller, all of Louisville; and James M., of Tell City; Mrs. Marcella Weatherholt, also of Tell City; brothers, Benjamin T., of Lansing, Mich.; Floyd, of Tell City; Burman of St. Charles, Mo.; George, of Burlington, Vt.; and James of Louisville; Mrs. Beatrice Carter, of Hawesville; and Mrs. Grace Pugil, of Muscoda, Wisc.

Catholic Nurses to hold breakfast

BEECH GROVE, Ind—St. Francis Hospital will host the annual Communion Breakfast of the Archdiocesan Council of Catholic Nurses following 9 a.m. Mass in the hospital chapel on Sunday, Apr. 25.

Archabbot Ignatius Esser, O.S.B., chaplain of the Benedictine Convent of Our Lady of Grace, will offer the Mass. Breakfast speaker will be Father Robert Kolentus, assistant hospital chaplain.

ST. MARK'S PLAN SUPPER AND STYLE SHOW—The Altar Society of St. Mark's parish, Indianapolis, will sponsor a covered dish supper and millinery style show Wednesday, March 17, at 6:30 p.m. in the parish hall. Edith Kempe, above left, a buyer of millinery at the H. P. Wasson and Co. department store, will conduct the style show. Mrs. William Kennedy, center, is president of the Altar Society, while Mrs. Joseph Miller is chairman of the event. (Staff photo)

Lecture series on marriage set to begin March 14

A five-week series of lectures on marriage will be offered at Marian College on Sunday evenings starting March 14. The course is open to college students and adults, single or married.

The schedule of topics and speakers include: March 14, "The Psychology of Sex," Father Paul Dooley; March 21, "Social Aspects of Marriage," James T. O'Donnell and Miss Mary Haugh; March 28, "Catholic Doctor on Marriage," Dr. William Moran; April 4, "Christian Morality in Marriage," Father George Elford; April 11, "The Sacramentality of Marriage," Father Bernard Head.

Lectures will be held in Room 251 of the college administration building. All sessions will begin at 7:30 p.m.

Brebeuf schedules vocations panel

INDIANAPOLIS — Brebeuf Preparatory School will mark Vocation Month on Thursday, March 18, with a special program for parents and students in the auditorium.

Father Paul J. Courtney, pastor of St. Luke's Church, will serve as chairman for a panel discussion on the priestly vocation. The program, sponsored by the Dads' Club, will begin at 8 p.m.

Alumni to meet

INDIANAPOLIS — An organizational meeting for the newly-organized Sacred Heart Central Alumni Association will be held Sunday, March 14, at 3 p.m. in the high school cafeteria, 1500 S. Meridian St. All alumni are urged to be present.

Study club to meet

INDIANAPOLIS—The Irvington Catholic Woman's Study club will meet at 1 p.m. Wednesday, March 17, at the home of Mrs. Harold Reed, 4421 E. Washington St. Mrs. Arlie Ullrich will present a book review on "The Emerging Layman."

Parish conducting Bible Services

INDIANAPOLIS—The fourth annual Lenten Bible Services are being held in St. Catherine's Church at 2 p.m. on the Sundays of Lent.

Services consist of three readings from the Old and New Testament focusing attention on specific elements used by God as sacred signs in forming his people, the singing of Gelineau Psalms in English and homilies.

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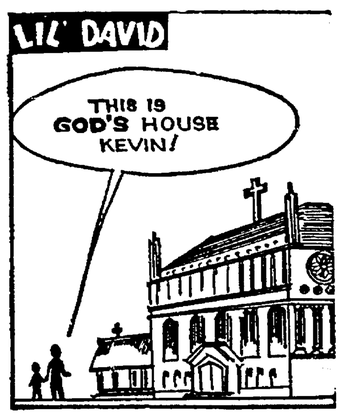

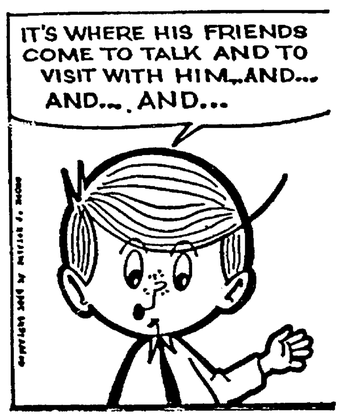

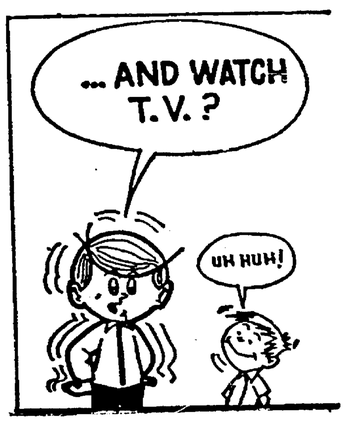

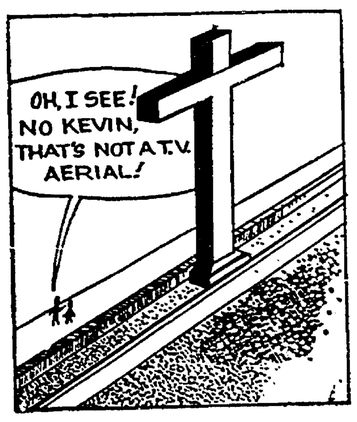

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'Over-protective' laws for Sisters deplored

ST. LOUIS—The director of a training center for nuns called here for an end to Church laws and regulations that treat Sisters as something less than adults.

"For too many years, Sisters were taken for granted and ignored, or patronized and pampered," said Sister John Marie Riley, superior of St. Joseph's Juniorate of the Sisters of St. Joseph of Carondelet and professor of theology at Fontbonne College.

If nuns were to "unite to demand their rights of Holy Mother Church," Sister John Marie told the St. Louis Serra Club, "I think our first request would be that we be treated as adults."

She sharply criticized a provision of canon law forbidding women Religious to go out alone.

"Any prudent woman, whatever her state in life, will know that there are places and times when it is improper or unadvisable or socially unaceptable for her to go unaccompanied," she said. "Could not we Sisters be trusted to make similar prudential judgments?"

SISTER JOHN Marie, holder of a doctor of philosophy degree, also called for a new look at nuns' confessions.

She charged that "in the use of the Sacrament of Penance, Sisters . . . have even less freedom than children."

Specifically she protested a requirement of canon law that Religious go to confession at least once a week.

"Any layman," she commented, "has the privilege of going to confession when he needs absolution or when he feels that the reception or the sacrament will be spiritually beneficial. But the Religious woman, who is expected to achieve—and usually does have—a spiritual maturity not demanded of the lay person in the world, must make her way to the confessional on a specified day.

"She must go at a stated hour because the confessor knows that there are so many Sisters in the house and he will wait until he has lifted his hand in absolution that many times.

"I do not know any Sisters who would not appreciate knowing that a confessor will be available for her spiritual growth on such a day during such a period of time, should she wish to take advantage of his presence. But to be obliged to confess at 4 o'clock on Wednesdays is a very easy way to produce the routine confessions that priests often deplore."

SISTER John Marie said one reason for the "over-protective" attitude of Church laws toward nuns is that they have been written by men rather than women.

"Something should be done to give women Religious a more flexible framework of Church law in which they can draw up their constitutions and form their customs," she declared.

She said this "could be best achieved" by naming women, both Religious and lay, to the commission in charge of revising canon law and by appointing some Sisters to the Sacred Congregation of Religious.

She described changes in nuns' habits as a needed but somewhat superficial reform.

"Sisters are in favor—or opposed—to the adoption of contemporary dress in somewhat equal proportions," she said, "but generally for reasons far different from those advocated by 'letters to the editor' contributors. Very few Sisters object to the simplification of their present dress."

Cathedral High sets Band Banquet

INDIANAPOLIS—The annual Band Banquet of Cathedral High School is scheduled for Tuesday, March 16, at 6:30 p.m. in the auditorium.

Awards will be presented by Brother Eugene Wiesenberger, C.S.C., band director. The invocation will be given by Father Edwin Sahm, Archdiocesan Director of Music. Father John Elford, Archdiocesan CYO Director, will be the speaker of the evening, with Joseph Schmutte as toastmaster.

Co-chairmen for the event are Mrs. Francis Maguire and Mrs. Paul Michaelis.

Aid Tibetans

NEW DELHI, India—Catholic Relief Services donated more than 2,500 bags of wheat during January this year for relief of refugees of the Chinese communist invasion of Tibet in 1959. The wheat was distributed among 11 Tibetan refugee settlements.

MARIAN LECTURER—Sister Margaret Ann, O.S.F., Ph.D., chairman of the Marian College English department, will discuss Archibald MacLeish's "J. B." at 8:15 p.m. Thursday, March 18, on the continuing Marian Lecture series "Aspects of Man in Modern Literature." Father Herman Lutz, a notary of the Archdiocesan Marriage Tribunal, will speak on "The Curia and Papalism" at 8:15 p.m. Tuesday, March 16, as part of the "Forces and Drives in 20th Century Catholicism" series.

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5 - 7:30 P.M. — Scecina Cafetorium — 5000 Nowland

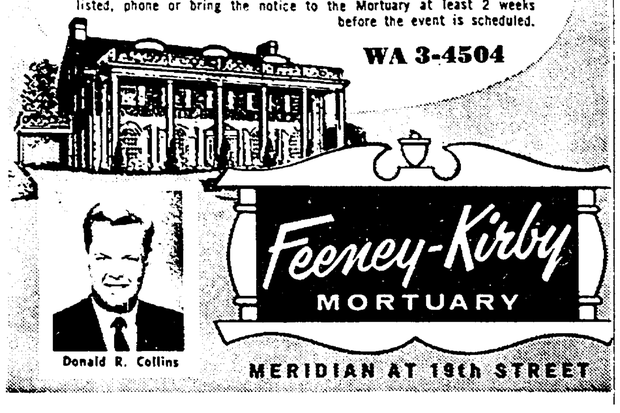
CATHOLIC STUDENT MISSION CRUSADE
Scecina Memorial High School will sponsor an
IRISH MISSION FAIR
Friday, March 12 — 5:30 - 10 P.M.
Fish Fry — Fun — Games

BREBEUF WINTER SPORTS CARNIVAL
Friday, March 12 — 7:30 P.M.
School Gym — 2801 W. 86th St. — $1.00 Per Family
Refreshments After Basketball Games

ST. PATRICK'S DAY DANCE
St. Patrick's Parish — $2.50 Per Couple
Wednesday, March 17
Msgr. Downey K of C — 511 Thompson Road

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

WA 3-4504



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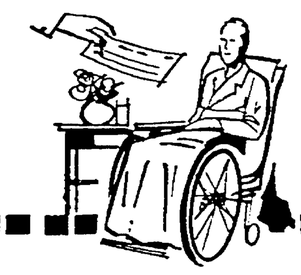

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