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Pope announces changes in liturgy for Holy Week

IN BLOOMINGTON PASSION PLAY—Mary Flaten as Lora comforts the blind girl, Esther, portrayed by Susie McDonald, while Ann Duff, as Mary Magdala looks on, in the annual Lenten play, "Barter," to be presented by the Monsignor's Players of St. Charles parish, Bloomington, on consecutive week-ends, March 27-28 and April 4-5. Tickets, at $1.00 each, may be purchased at the door before each performance, (curtain time is 8 p.m.) or by writing to: Tickets, 407 N. Roosevelt, Bloomington.

VATICAN CITY — Pope Paul VI has approved new changes in the liturgy for Holy Week, including the introduction of concelebration of the Mass on Holy Thursday and revisions in the prayers for other Christians, Jews and other non-Christians in the solemn prayers of Good Friday.

The Good Friday changes were made to remove "every stone which might constitute, however remotely, a stumbling block or a cause of discomfort."

The new prayers eliminate such references as "heretics and schismatics" and "infidels" and "pagans." The former prayer for the "Unity of the Church" is now to be called for the "unity of Christians," and asks God's help for "all brothers who believe in Christ." The prayer formerly entitled "For the Conversion of the Jews," is now simply: "For the Jews," while the one formerly "For the Conversion of Unbelievers" has been changed to "For those who do not yet believe in Christ."

THE CHANGE in the prayer for the Jewish people is the fourth provided for by the Holy See in less than two decades. Originally the prayer was for the "perfidis Iudaeis" — which was generally translated "the perfidious Jews." in 1948 the Holy See suggested that this should be translated as "unbelieving" or "disbelieving" instead of perfidious.

The second change was in 1955, when the Holy See restored the ancient practice of kneeling after the deacon's call to pray for the Jews—since the Middle Ages the only one of the nine prayers for which there was no call to kneel. Then in 1959, shortly after he came to office, Pope John XXIII ordered the elimination of the word "Perfidis" or "unbelieving" in the prayer for the Jews.

With the new version, references to the "darkness" and "blindness" are also suppressed.

The most extensive of the changes are in the Mass of the Chrism, the Holy Thursday morning Mass celebrated by the bishop in his cathedral, surrounded by his priests, in which the holy oils are blessed. The new rite for this morning Mass —which is distinct from the Mass of the Lord's Supper on Holy Thursday evening—simplifies the blessings of the oils and gives new emphasis to the commemoration of the institution of the priesthood.

The Holy See restored the ancient Chrism Mass only in 1955, and selected new epistle and gospel texts for it at that time. These texts, which both mentioned anointing with oil, have been superseded by new texts which play up the priestly mission. Other changes were made in the Offertory and Communion anthems.

THE NEW changes were revealed by Father Annibale Bugnini, C.M., secretary of the post-conciliar liturgy commission, in an article in the March 19 issue of L'Osservatore Romano, the Vatican City daily. Father Bugnini in effect was commenting on revisions contained in a pamphlet entitled "Variations to be made in the Holy Week ordinal." This document, prepared by the liturgy commission and approved by the Pope, is being published under the auspices of the Congregation of Rites, of which Father Bugnini is undersecretary for liturgical affairs. The changes are to go into effect this Holy Thursday, April 15, and the Vatican Polyglot Press said that publication was "imminent."

Father Bugnini in his commentary said that three different elements will now highlight the Chrism Mass on Holy Thursday:

- The consecration of the various oils used in the sacraments of the Anointing of the

(Continued on page 9)

the CRITERION

VOL. V, NO. 25 INDIANAPOLIS, INDIANA, MARCH 26, 1965

Urges halt to gas use in Vietnam

WASHINGTON—A prominent Catholic moral theologian has voiced hope that the U.S. will halt the use of nauseating and other non-lethal gas in Vietnam "immediately."

Father Francis J. Connell, C.SS.R., dean for religious communities at the Catholic University of America, expressed fear that the use of non-lethal gas in Vietnam would be an "opening wedge" to the use of poison gas.

"In view of man's tendency to 'take a mile when an inch is granted,'" he said in a statement to the N.C.W.C. News Service, "I fear that this may happen. Hence in practice, I hope that the use of the nauseating gas will be stopped immediately."

FATHER Connell granted, however, that the use of non-lethal gas against enemy troops is not in itself morally wrong. "In fact," he said, "it would be more merciful than lethal weapons."

The priest's comments were similar to those of Catholics active in international relations fields who declined to be named in print. They raised the specter of U.S. use of non-lethal gas in Vietnam leading to all-out chemical and bacteriological warfare. They also expressed alarm at having this country identified as a user of even non-lethal gas.

The comments came in the wake of published reports that South Vietnamese troops under the direction of American advisors had used types of gas against Viet Cong guerrillas.

The gases were said to produce nausea, headaches, temporary blindness and to have other incapacitating but non-lethal and non-permanent effects.

FATHER CONNELL commented that "if such gas is forbidden by international agreement or by some ruling of the UN, we should not have used it." But, he added, "I do not believe . . . that such is the case."

State Department spokesman Robert J. McCloskey said the U.S. "does not consider the use of nauseous gases a violation" of the Geneva protocol of 1925 barring "poison, asphyxiating and other gases."

However, Sen. Wayne Morse of Oregon, a continuing critic of U.S. policy in Vietnam, claimed that the nauseating gas was ruled out by the Geneva protocol. "It is interesting to see how easy it is, once we depart from the principles of international law, to violate more and more of them," he said.

Abp. Lucey backs race supporters

SAN ANTONIO, Tex. — The presence in Selma of clergymen and nuns was praised here by Archbishop Robert E. Lucey of San Antonio.

In a special article in the Alamo Messenger, newspaper of the archdiocese, the prelate condemned racial injustice and praised demonstrations. He wrote:

"Fortunately, the voice of religion has been heard in Selma. Protestant ministers, Jewish rabbis and Catholic priests have gone there from many parts of the nation to give witness to the faith that is in them and to play a vital role in brotherhood.

"And Catholic Sisters, God bless them, marched down the streets of Selma giving testimony to the charity of Christ in need and in truth. The conscience of America has revolted against the atrocities of Selma and the brutal denial of freedom."

THE ARCHBISHOP has a continuing priest representative in Selma.

Archbishop Lucey said that some Catholics will maintain that the participation of priests and nuns is improper.

"After all this, some Catholics will probably still maintain that civil law is sacred; priests should be the first to obey; they should stay home and be quiet. If some law is unwise, let the laity clean it up. Priests should be docile, meek and humble of heart. Demonstrations are undignified," he said.

THESE Catholics should remember, he wrote, that Christ "demonstrated vigorously one day" when He drove the money-changers out of the temple.

"If it is wrong to defy an unjust law," the prelate wrote, "the leaders of the American Revolution were traitors to the crown and Benedict Arnold was a saint."

In the meantime, the tension of Selma was reflected in San Antonio in the sharp comment of a Catholic lay leader to a statement by one of the priests who went to the Alabama protests.

Father Lawrence Murtagh, a native of Ireland, told a civil rights meeting here that he would not become an American citizen until Negroes can walk equally with him.

This drew a response from Sam Snell, a member of the board and past president of the local Council of Catholic Men. He offered the priest an airplane ticket to Ireland. "We don't want him to stay if he is so displeased with America," Snell told a local newspaper.

Atlanta prelate hits race demonstrations

MOBILE, Ala.—The Catholic Bishop of Mobile-Birmingham, sharply criticized priests and nuns participating in civil rights marchers in Selma as outside "crusaders" who are "out of place" in the demonstrations.

Archbishop Thomas J. Toolen, whose diocese covers all of Alabama and West Florida, labeled religious demonstrators as "eager beavers who feel this is a holy cause."

Archbishop Toolen said that while all citizens "are entitled to equal rights and privileges under the constitution," the Negro problem in the state must be solved in a "sensible" and "lawful way."

"The demonstrations are not helping and I do not believe that priests are equipped to lead groups in disobedience to the laws of this state," he said.

ARCHBISHOP Toolen also chided Dr. Martin Luther King, Jr., head of the Southern Christian Leadership Conference and leader of Selma's long Negro voter registration drive. While he respected the noted Negro Baptist clergyman as a minister of the Gospel and a religious man, the archbishop said, "Dr. King was trying to divide the people."

He contended that Dr. King was "hurting the cause of the Negro rather than helping" and was "taking children out of school to demonstrate in the streets."

"There is too much politics in the whole thing," he added. The archbishop gave his views on the Selma situation in addressing the annual dinner of the Friendly Sons of St. Patrick.

He had strong praise for the race situation in Mobile where, he said, "the problem has been handled sensibly," and he attributed this success to the city's "religious and political leaders."

"I feel," he told the dinner guests, "that a great injustice is being done to Alabama. We are pilloried before the world as savages. No thought is given to those in this state who are really trying to work out a solution. No credit is given to people who are trying to solve the question.

"I will say that there are no more loyal citizens in this country than the people of Alabama.

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Editor, Jewish leader to air council views

Two views of the Ecumenical Council will be given by two close council observers next Wednesday, March 31, in a dialogue under joint Catholic and Jewish sponsorship.

Dr. Joseph L. Lichten, director of the Anti-Defamation League's Department of Intercultural Affairs, will share the platform at Brebeuf Preparatory School with Father Raymond T. Bosler, pastor of St. Thomas Aquinas parish and editor of The Criterion.

The event, open to the public, is co-sponsored by the Indianapolis Lodge 58 of B'nai B'rith and the Indianapolis District Council of Catholic Men.

Father Bosler, who is a council peritus or expert, has attended all three sessions of Vatican II and has written and lectured extensively on the subject.

Dr. Lichten, of New York, has been instrumental in inaugurating Catholic-Jewish conferences throughout the country in recent years. He has attended sessions of the ecumenical council to promote the league's interests and the improvement of Catholic-Jewish relations.

The program will begin at 8:30 p.m. in the Brebeuf cafeteria.

A word from the Archbishop

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

GREETINGS:

Only with your cooperation and support can we assure the continuance of the Catholic Bishops' Fund for the Needy Overseas. This year-by-year administration of your gifts in behalf of the poor has become the most extensive and far reaching work of brotherly love in the world of today.

To refresh your memory, the Bishops' Fund for the Needy Overseas is obtained by means of one collection each year taken up on Laetare Sunday in more than 17,000 Catholic parishes throughout the United States. This is now the 19th year that the generous gifts of American Catholics have enabled Catholic Relief Services to distribute food, clothing, medicine, and other supplies to more than 40 million needy persons in 73 countries overseas without regard to race, religion, or color.

AD·NVTVM·REGINÆ

You will be greatly pleased, and so greatly encouraged, to make a very generous gift of money on this Laetare Sunday, when you understand that more than 100,000 volunteer workers—priests, Brothers, Sisters, and lay men and women—are helping to administer our program of relief without salary, and solely for the benefit of those in need, and because of love for the poor.

Our Catholic Relief Services are not content merely to distribute food to the hungry. To do only this would not improve their lives except for the brief span of a few days. Through its overseas supervisors and workers, Catholic Relief is fostering projects that permanently improve the social and economic conditions now existing almost everywhere in so many of the underdeveloped countries. We have centers to train Christian leaders for workers and farmers for cooperatives, for better housing and for improving health.

Mind the many times during the Masses of Lent when the words of God Himself tell us our duty to help and relieve the poor.

"Break your bread with a hungry man, and invite poor men and wanderers into your home; when you see a naked man, clothe him; and do not despise your fellows," from the Mass of the Friday following Ash Wednesday.

Our Lord's already well known description of the Last Judgment, found in the Gospel from the Mass of the first Monday of Lent, tells us very clearly that many will be condemned by Christ, the Judge, because they neither loved nor helped the poor. "Of a truth I tell you, in so far as you neither fed the hungry nor gave drink to the thirsty; you did not shelter the homeless, nor clothe the naked, nor visit the sick, among your least brethren, you refused to do it to Me."

So clearly said that every Christian can understand his duty is also this statement by St. John, the Apostle, "How can the love of God exist in one who possesses worldly goods, and sees his brother in need, yet closes his heart to him?"

No words of Holy Scripture focus our attention on our Christian duty as plainly as those of St. James, "Oh what good is it, my brothers, if a man says he has faith but has no deeds that correspond to it? Can such faith save him? If a brother or a sister has no clothes or daily food, and one of you says to them, 'Go, and be at peace; warm yourselves and eat plenty,' yet does not give them the things that they need for the body, of what good is it? . . . Just as the body without the soul is dead, so also faith without deeds is dead!"

Not too many years ago, Lent was a time when Christians consciously undertook certain hardships which they united to the sufferings of Our Lord. How much of this practice remains in the lives of American Catholics? Even the sacrifices once imposed by the laws of the Church are steadily diminishing. Yet, we

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Establish office for purchasing

Formation of a centralized purchasing office for Archdiocesan parishes and institutions was announced this week by Very Rev. Richard Kavanagh, V.F., who has been named director of the department by Archbishop Schulte.

Father Kavanagh, chairman of a committee of clergy and lay advisors appointed to investigate the feasibility of an Archdiocesan purchasing department, told The Criterion this week that the committee feels "that a great deal of money could be saved through the operation."

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HE ALSO announced that Earle Fontaine, a retired purchasing agent for the Indianapolis Plant of the Bridgeport Brass Company, will serve as manager of purchases.

Opening date for the office, to be located temporarily on the second floor of the Archdiocesan School Office, 131 S. Capitol Ave., has been set for April 15.

"We are very fortunate in securing the experienced services of Mr. Fontaine in helping to establish our operations' center," Father Kavanagh said.

Fontaine, a member of Our Lady of Lourdes parish, completed 20 years with the Bridgeport Brass firm in January, 1963. He has been in purchasing work since 1916.

MAJOR BENEFITS of the department will be in securing significant discounts for such items as fuel oil, school and office supplies and related materials and equipment when purchased in quantity amounts.

According to present plans, all purchasing for diocesan-owned high schools will be handled through the new office, while parishes and privately-owned Catholic institutions in the Archdiocese may voluntarily use the central facilities.

250 to receive Marian Medals

Archbishop Schulte will present the Marian Medal to more than 250 Girl Scouts, Campfire Girls and Junior Catholic Daughters of America in ceremonies at 7:30 p.m. tonight (Friday) at Immaculate Heart of Mary Church, Indianapolis.

The medals are awarded to the girls who have demonstrated exceptional knowledge of and service to the Church.

Father John Elford, Archdiocesan CYO Director, will present the candidates to the Archbishop, and Father John Ryan, assistant pastor at Immaculate Heart, will preach the sermon. All candidates and participating troops will meet in the church basement at 7 p.m. to assemble for the procession into church.

GOOD NEWS

That's the title of a new column starting this week on Page 7 in The Criterion. The author is Mary Perkins Ryan, lively and controversial author and critic of U.S. Catholic schools. As we pick up her column, she's engaged in a provocative exchange on the new liturgy. If you share her viewpoint—or disagree—we invite you to drop us a letter for our Opinions column.

Marian students join race march

Six Marian College students, representing the student body, joined the Selma to Montgomery civil rights march yesterday on the last leg of the five-day, 50-mile journey.

Financed by the Student Association at Marian were: Sandra Whitman, Brazil; Marybeth Taylor, Indianapolis; Peter Method, Marion: Robert Kiefer, Elwood; Ed Dhondt, Cleveland; and Laverne Gray, Bethesda, Md. All are seniors, except Kiefer, who is a junior.

A prayer vigil in the college chapel was maintained throughout Thursday by students and faculty, terminating with Benediction at 7 p.m. Students also contributed to a collection to defray expenses of Catholic participation in the civil rights demonstration.

AT LANESVILLE SCHOOL DEDICATION — Archbishop Schulte blessed the new St. Mary's School, Lanesville, during ceremonies last Sunday afternoon. He is shown above with the pastor, Father Charles Knight, left, and Msgr. James Jansen, V.F., pastor of St. Mary's parish, New Albany, and dean of the New Albany Deanery. The six-classroom, $150,000 school replaces existing facilities which will be eventually demolished. Also included in the two-story structure are a cafeteria, offices, lounges and rest rooms. It is electrically heated. Dedication speaker was Father Albert Deery, pastor of St. Augustine's parish, Jeffersonville. A delegation of civic, educational and community leaders were also present for the ceremonies and the buffet which followed.

AN IN-DEPTH REPORT

Catholics drag feet in rhythm research

By SHIRLEY DE LEON

(Copyright, 1965)

(First of two articles)

IN THE next five years, scientists will make a discovery which may affect thousands of Catholic families: they will find a simple test to predict ovulation.

The test will make the rhythm method of birth regulation more accurate and practical—it will enable couples to know when ovulation is coming, and reduce the period of continence required in each menstrual cycle. The development of the test is part of a wide range of new research into rhythm, which has great potential significance for family planning efforts among Catholics and in Catholic developing countries.

FOR SOME TIME, scientists have been searching for a simple test on the urine or saliva which would show that ovulation is coming. The pace has intensified recently as the need for birth regulation methods acceptable to everyone became more urgent. As a result, they have tests which will predict ovulation when a scientist can study the results—but they need a test so simple the average person can understand it and use it in the home.

Most of the tests now available for general use show that ovulation has occurred — not that it is coming. And many of them are far too complicated for widespread acceptance.

The most reliable of the tests now being sold is the thermometer for the basal body temperature. The temperature often, but not always, dips to its lowest point around the time of ovulation, then rises by half a degree or more afterward. But this gives no indication that ovulation may be coming, only that it has happened. This mystery, along with the unknown time of survival for the sperm, has made the practice of rhythm highly uncertain for many couples. (The sperm is generally thought capable of fertilizing for about 2 or 3 days, but it may live up to 7 days.)

Since no one knows when ovulation will occur or how long the sperm will survive, the only way for **complete** certainty with rhythm is to limit intercourse to the post-ovulatory phase, after the temperature has risen by half a degree or more and remained elevated for three days. This means a period of continence often lasting 18 days or more in each menstrual cycle.

(Some rhythm clinics teach a method which combines thermometer and calendar rhythm, allowing couples to use the "relatively safe" period during menstruation and immediately afterward. By calculating the expected ovulation time from previous records, the doctors can outline a short period before ovulation when pregnancy is unlikely. Then couples use the temperature method to calculate the "safe period" after ovulation. This reduces the period of continence to an average of 10 days, but it is not a completely reliable method.)

BESIDES THE thermometer, several other tests for ovulation are now on the market. One, the fertility-testor tape, tests the mucous secreted by the uterus. Although it can outline the period of ovulation, it usually does not pinpoint the exact time. A chemically treated tape is inserted each day with a syringe-type instrument. Sugar in the uterus turns the tape blue, an indication of ovulation. The test works well for some women; others need to experiment for a while with highly sensitive or less sensitive tape. Many women do not want to bother with such a complicated daily test.

But this test is relatively simple compared to others. One test manufactured in Canada has 6 pages of instructions to be followed and costs $16. Another, Indicine, is a chemical test for ovulation. The woman adds a chemical mixture to a specimen of urine. After an hour the specimen turns purple (meaning pregnancy is impossible), or green (pregnancy is possible), the manufacturers claim. While this method may work for some women desperate to avoid pregnancy, the average woman does not care to spend time each day in chemical analysis of urine.

As Dr. Joseph Ricotta, medical director of the Buffalo Family Clinic, commented: some of the tests for ovulation now available are so complicated they are practical only for a woman married to a highly motivated engineer.

One of the best tests for ovulation requires no complicated mechanical devices. It is observation of the mucous secretions. The cervical mucous varies from a thick cloudy consistency to a clear watery liquid that is elastic at the time of ovulation. The change is called Spinnbarkeit. The stretching usually starts about two days before the day of ovulation. The day of greatest stretch (perhaps ¾ths of an inch or more) normally is the day of ovulation.

After ovulation the mucous again returns to a thick yellow consistency. Many women, who cannot measure this elasticity of the mucous, find a satisfactory guide to ovulation in the change from thick to thin, then back to thick yellow. When a woman is trained to observe this, she can have an accurate guide to ovulation. Most women do not know how to observe this mucous change, however.

IN A RECENT clinical test involving 96 women, four methods of testing to determine the fertile period were tried. The test started last July, and is continuing now. A preliminary report on 200 cycles of 75 women in the study indicates the progress of current research. The women were properly instructed in the use of the basal body temperature, an oral test, the vaginal glucose test with the fertility-testor tape, and spinnbarkeit. (The oral test was the least complicated: it involved only checking the saliva each morning before taking a drink or brushing the teeth. The women had to moisten the test tape for two or three seconds, not longer, by placing the tape under the tongue, and take a reading after 60 seconds. Ovulation usually caused a reaction on the paper.)

The preliminary results showed that the temperature method proved a good guide to ovulation 76% of the time; spinnbarkeit 88.5%; the fertility-testor 67.5%, and the oral test 55.5%. When the first three tests' results were combined, they gave 192 good results out of 200 cycles for a percentage of 96%. Of these eight cycles with poor results, several had sterility or other problems, and only one case showed no results with any test. The adjusted percentage was 99.5%.

The oral test has been undergoing continuous development. By the third cycle of the test, it had improved to 64.5% effectiveness.

Although this progress is encouraging, it is feeble compared to advances in other areas of birth control. The test to predict ovulation might have been discovered years ago if more money and effort had been invested in the research.

A survey of research on reproduction related to birth and population control by the United States Department of Health, Education, and Welfare showed that research on ovulation time and the "safe period" received the smallest amount of dollar support of all birth control research.

Out of a total of almost three and a half million dollars spent by the National Institutes of Health on birth and population control research, projects on ovulation time and the "safe period" received just $34,300. There were 481 projects in this field out of a total of 758 projects sponsored by all the agencies granting money for birth and population control research throughout the world. (Research in other areas, such as sperm viability—114.8 projects—eventually may affect rhythm research, however.)

Despite the small amount of research in this field, scientists recognize its potential significance. The Department of Health survey commented that a "simple indices enabling one to anticipate by four or five days the precise time of ovulation would be of inestimable aid" to those practicing rhythm.

This year, Planned-Parenthood World Population has stressed as one of its four goals for citizen participation in fertility control: "urging expansion of research with government funds to perfect a variety of simple fertility control methods acceptable to all faiths."

SINCE TAX dollars are financing all kinds of birth control research, Catholics might ask why more government money is not being spent for research on methods acceptable to them. The answer is not discrimination, but a lack of intelligent scientific work which would merit grants (along with medical doubt of rhythm's effectiveness).

Research agencies have been willing to sponsor birth and population control research by Catholics, or research which would be more important for Catholics than other groups. But there has been little to sponsor. Except for a $50,000 Ford Foundation grant which started the Center for Population Research at Georgetown University. Catholic institutions have not participated in this research. Ironically, some of the best research on the rhythm method in the United States is underway in non-Catholic universities and hospitals.

Dr. John Marshall, of the Catholic Marriage Advisory Council of England, discussed this Catholic apathy to rhythm research at the recent international symposium on rhythm sponsored by the Family Life Department and the Catholic Physicians Guild.

Catholics have not initiated or supported basic research into the fertile period, and occasionally not cooperated with research when asked to do so. Yet it is Catholics who have the most to gain from this kind of research, and the Catholic Church which has approved the use of rhythm for birth regulation for the past 30 years.

Tells how ecumenical spirit can bear fruit

SAN FRANCISCO—A Catholic theologian declared here that Christians and Jews are experiencing an ecumenical spirit which will bear fruit in unity only if it deepens and if they are able to move it "into the arena of the worldly wisdoms."

Father Joseph P. Cahill, S.J., of Loyola University, Chicago, discussed the Catholic-Protestant-Jewish tradition at the Pacific Southwest Conference on Faith and Order, sponsored by the Councils of Churches of Arizona, California and Nevada and the Catholic Archdiocese of San Francisco.

A NUMBER of priests and nuns were among the 200 theologians and Biblical experts who participated.

"Ecumenism has provided a climate in which members of one large religious tradition in which there are three main streams, instead of looking only straight ahead, and straight back, are now looking to either side," said Father Cahill.

Such side glances, he added, are bound to achieve "a purification of the imperfections, the human misunderstandings that creep into every religious tradition."

The task now, he said, "is to deepen our communion among ourselves, to do all we can under God to insure the continued existence of this community of religious truth, and to move the community of religious truth into the arena of the worldly wisdoms."

Father Cahill said the "passion and action of our day is the motion of the world to oneness, to unity, to community. To further this motion on any level is to have lived and to have been touched by Jesus' wish, 'That they all may be one.'"

DISCUSSING current Catholic views of Scripture and tradition, the Jesuit priest said theological textbooks are far behind current thought among Catholic scholars.

"For many years," he said, "Catholic theologians taught that the later development (of dogma) is implicitly, either formally or virtually, contained in some more explicit statement found in Scripture.

"It is becoming more and more clear that this type of logical explanation—as if revelation were a simple series of propositions rather than a total event and mystery—for development of doctrine is simply inadequate."

Now, he went on, more Catholic theologians are viewing the Church "as a community with the characteristics of personal beings, of words being susceptible of increased understanding, of the presence of the Holy Spirit to protect and guide the new understanding."

New universities

BOGOTA, Colombia — Two new Catholic universities—St. Thomas University, run by the Dominican Fathers, and the University of Social Science, under the direction of the Christian Brothers—have been opened in this capital city.

Governor saves 5 from death chair

NASHVILLE, Tenn. — The death sentences of five men were commuted to life imprisonment by Gov. Frank G. Clement of Tennessee.

The governor's action (March 19) came less than 24 hours after the state House of Representatives rejected, by a vote of 48 to 47, his plea that it pass a law abolishing the death penalty. The Senate had earlier approved abolition of capital punishment by a 25 to 7 vote.

ARCHBISHOP'S SCHEDULE

Unless otherwise indicated, the following appointments are Confirmation:

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

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

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

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

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

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

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

Sunday, May 2—St. Meinrad, Ordinations.

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

Tuesday, May 11—N.C.C.W. Convention.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thursday, Aug. 12 — Oldenburg, Profession.

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

BISHOP PINGER'S SCHEDULE

Sunday, March 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.

Says Kerala Reds won't take rule

TRIVANDRUM, India — Despite their gains in the March 4 elections, the communists will not return to power in Kerala, India's most Christian state which fell under Red rule between 1957 and 1959.

Gov. V. V. Kiri of Kerala has told the central government that no party here is capable of forming a government with majority support in the new legislature. Therefore, the state will remain under central government control, imposed last September when the ruling Congress party split and was defeated in a legislative vote.

Don't spill the potio arabica

ROME—Latinists can now sit comfortably before the capsella telehoramica, sipping a potio arabica, grateful for the blessings of a machinamentum aeri temperando as the kitchen gives off the sounds of a mixtarius and the smells of vermiculis farinaceis.

The above is fashioned from the Lexicon Novorum Vocabulorum, supervised by Msgr. Amleto Tondini, famed scholar who devises Latin terms for 20th Century words.

Translating the first paragraph: One sits before the television set, sipping coffee, grateful one owns an air-conditioner; out in the kitchen, the cook wrestles with the cocktail shaker while keeping an eye on the spaghetti.

In recent years, Msgr. Tondini's work has been helpful to Vatican II participants who must describe in Latin some modern words that defy translation.

ST. JOHN BOSCO GUILD OPENS MEMBERSHIP DRIVE—The 1965 membership drive for the St. John Bosco Guild is seeking to enroll women of the Archdiocese in support of the major activities of the Catholic Youth Organization, with emphasis on CYO Camp Christina. Making plans for the current drive are Mrs. Joseph Delaney, treasurer of the Guild; Mrs. Thomas Revard, secretary; Mrs. Richard Obergfel, a district membership chairman, and Mrs. Richard Hudson, vice-president of the Guild and membership chairman.

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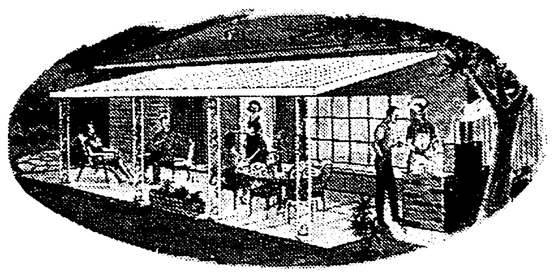
Carolyn J. Holicraft, Mgr.
(A Weekly Service to Criterion Readers)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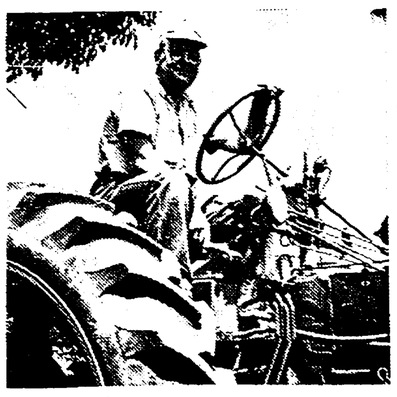
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WIDOWER'S FAMILY—Robert Steiner holding (left) Vincent and David, with (rear, left to right) Mary Beth, Mark and Becky, standing.

YOUNG WIDOWER

Determined to keep family together

By MARJORIE DUTTON

How does a father with five motherless children, all under 10 years of age, keep going?

"It isn't easy," Robert Steiner, 33, of St. Simon parish, Indianapolis, said. "My only thought is to keep the family together at all costs."

Steiner lost his wife in an automobile accident on a rainy night in February of this year. "I was injured, too, and had to be hospitalized for more than a week," he recalled. "It would have been chaos if it weren't for the help we've had from Mary Jacqueline's (Mrs. Steiner's) family." His problems are typical of many other widowers in the Archdiocese who are confronted daily with the same question . . . "What will I do?"

Mrs. Steiner was the only daughter of Mr. and Mrs. Stanley Tuttle. They, and their three grown sons live in St. Simon parish, close to the Steiner home. Forgetting the heartbreak over the death of her daughter, Mrs. Tuttle concentrated all her energies on her five grandchildren "who needed me more than anyone else did."

THE MATERNAL grandparents have had David, 5, and three-year-old Vincent with them since their mother's death. The three school-age children, Becky, 9, Mark, 7, and Mary Beth, 6, have been staying with the Paul Tuttle family and attending St. Simon School with their cousins.

With the children in separate homes, Steiner divides his free time between both sets of youngsters. "I generally have dinner with Paul's family, go over the home work with Becky, Mark and Mary Beth, then get to my parents-in-law while the little ones are still up so I can play with them for a while before I hear their prayers and put them to bed," he explained.

Steiner is a tool grinder at the Ford plant and soon will be starting a seven-day work shift. "Then I will have even less time for the children," he said. "They are more understanding of the situation than I ever thought they would be, especially Mark and Becky. But how do you explain to pre-schoolers that their mother is never coming back?

"We've been given a lot of suggestions on how to cope with things, but so far, nothing has worked out. It would be easiest for me to give up the children, but I wouldn't even consider it. I love them too much, and they need to be together as a family. I intend to keep trying to find a solution no matter how long it takes."

STEINER SAYS that what he needs is a "substitute mother" for the children . . . "someone who is mature enough to understand how to deal with children, yet not too old to be able to care for them.

"I have a spare room at our house where she could live with us and be there all the time except on my days off. It seems like an ideal situation for a widow whose children are grown and feels she would like to give of herself for someone else. I'll keeping looking until I find her because I want my family back together as soon as possible."

Mrs. Tuttle says the older children talk about their mother quite a bit, but it surprised even her when Becky handed her a poem she had written in school. . . . It reads as follows:

AN ANGEL

Mommy is an angel
and an angel she can be.
She was very nice
and she loved me.
But now she's happy,
she is with God.
It's very strange
and very, very odd,
But now she's with God.
Love
Her family

35th year marked by Catholic Hour

NEW YORK — The Catholic Hour will celebrate its 35th anniversary on the NBC radio network March 28 with a discussion of the major trends, attitudes and developments in American Catholicism during the past three decades.

Topics to be discussed include church-state relations, the role of the laity and the ecumenical dialogue.

Participants in the discussion will be Msgr. John Tracy Ellis, professor of church history at the University of San Francisco, and John Cogley, former associate editor of Commonweal who is now a staff member of the Center for the Study of Democratic Institutions.

The Catholic Hour, produced by the National Council of Catholic Men, began on NBC on March 2, 1930, with the then Father—now Bishop—Fulton J. Sheen speaking on "The Divine Romance."

50 pilgrimages are scheduled

WASHINGTON, D.C.—A total of 50 pilgrimages to Lourdes, Fatima, Rome and the Shrines of Europe, the Holy Land and Around the World has been announced by the Catholic Travel Office and Alatalia Airlines.

Among the tours are 15 especially designed for and sponsored by Catholic high schools and colleges.

A complete selection of tours is available, ranging from Easter in the Holy Land, to summer pilgrimages by sea or air, through the Christmas in Bethlehem Holy Land Pilgrimage.

An illustrated brochure of the pilgrimages can be obtained by writing to the Catholic Travel Office, Dupont Circle Building, Washington, D.C. 20036.

Pope lauds Red cosmonauts

VATICAN CITY—Pope Paul VI paid tribute to Soviet spacemen's latest triumph and expressed the hope that "all this progress may serve to make men better, more united and intent on serving the ideals of peace and the common good."

He called the flight of the Voskhod II (March 18), during which one of the two Russian cosmonauts became the first man to leave an orbiting craft and float in space, "an acomplishment which today stirs the world."

Pope Paul voiced his praise the day after the flight at the end of a Mass he celebrated in St. Peter's basilica on the feast of St. Joseph for more than 5,000 Italian Catholic workers.

THE CHURCH AND THE WORLD

Pope asks peace, brotherhood—Spain fighting rural exodus

The Vatican

♦ Pope Paul VI prayed on the first day of spring that the season will bring with it new efforts for peace and brotherhood. Appearing at his window overlooking St. Peter's square, the Pontiff told 20,000 people that his prayers are on two things. "The first is the uncertainty and uneasiness which shows itself in various places and in many problems in the life of nations. Secondly, there is the almost necessary progress . . . toward better concord, toward brotherhood and solidarity, which are necessary in the life of the world."

At home

♦ UNITED NATIONS—The preliminary text of an international convention on the elimination of all forms of religious intolerance is the main item on the agenda of the UN Human Rights Commission meeting in Geneva through April 15. Aim of the present draft is the protection of every individual against every abuse committed against religion or in the name of religion.

♦ WASHINGTON—The U.S. Supreme Court has scheduled oral argument during the week of March 29 in a challenge to Connecticut's laws against birth control. Oral argument is ordinarily the last public step in a case before a written opinion by the Supreme Court. The court's decision is expected before the court adjourns next June.

♦ Jewish opponents of President Johnson's education aid bill may feel lonely, but they should not be deterred, a prominent Jew said here. Speak out for what you believe without fear of antagonizing other groups or increasing "anti-Jewish feeling," Aaron Goldman told the biennial convention of the women's division of the American Jewish Congress.

Abroad

♦ BONN — Cardinal Jozsef Mindszenty has improved his English to the point where he is now able to preach in that language when he offers Sunday Mass in the U.S. legation in Budapest. A group of travelers who spoke with the Hungarian Primate told the German Catholic News Agency here that the cardinal is living a simple life in the two rooms he has occupied on the legation's third floor since the Hungarian uprising of 1956.

♦ BELGRADE, Yugoslavia — An official of the communist government of Yugoslavia has said that talks between his country and the Holy See will soon be resumed. Mato Radulovic, vice president of the government's commission for religious affairs, said that both sides want to normalize relations. He said that he was not at liberty to disclose details of the discussions or to speak authoritatively about them. But he indicated that his government expects them to be brought to a successful conclusion in the near future.

♦ MADRID—The secretary of the coordinating organization for the Spanish lay apostolate has declared that the creation of a social consciousness among Catholics is an urgent task in his country. Enrique Miret Magdalena said his organization should not evade questions dealing with education, journalism and theology as well as "hunger, crime and population growth." Miret said Church leaders must create a consciousness among Catholics "of the basic problems that face human beings," adding that such a consciousness must respect the individual freedom of Christians and non-Christians.

♦ LORCA, Spain—To stem the exodus from farming districts to industrial centers, Spain's Catholic charities organization, Caritas, is planning to promote local industries based on farming and cattle raising. The Caritas "Plan for Local Advancement" in southeastern Spain, where an agricultural crisis exists, calls for the founding of cooperatives to run a jelly factory, a slaughterhouse and a cattle farm.

♦ SANTIAGO, Chile—The University of Notre Dame was one of several European and American colleges represented at a 12-nation conference which assembled here to study ways to integrate underprivileged citizens of Latin America into social and self-help organizations. Designed to assess the intellectual resources of three continents, the meeting was designed "to find means of weaving a new social fabric . . . to make it possible for the Latin American to participate as a full-grown subject at all levels of decision making within siciety."

♦ BOGOTA, Colombia—A committee of government representatives, employers and workers, set up at the demand of Catholic-oriented labor unions here, has proposed a new tax and economic program to aid this South American nation's low income groups. The government set up the committee after a threat in January by the Catholic labor unions to stage a national protest strike against the high cost of living and other economic hardships.

♦ BHOPAL, India—A bill to restrict religious conversions, rejected 17 months ago, has been reintroduced in the Madhya Pradesh state legislature on a technicality. The bill was turned down in a voice vote in October, 1963, after it had been called constitutional by the state's chief minister.

♦ OTTAWA — The Supreme Court of Ontario has ruled that persons who apply for Canadian citizenship must believe in God. The provincial Supreme Court upheld a lower court ruling against an atheist couple denied citizenship on the grounds that they were ineligible to take the oath of allegiance, which includes the words "so help me God."

Opposed to surgery on Siamese twins

HOUSTON, Tex. — A moral theologian said here that an operation on the Pantaleon Siamese twins that would take the life of one so the other could live normally would be morally wrong.

The opinion was expressed by Father James F. Towns, C.M., professor of moral theology at St. Mary's Seminary in Houston, in reference to Dulce and Ruth Pantaleon, twin girls born in Puerto Rico March 3 and flown to Texas Children's Hospital here to determine if they could be separated.

Opposition to the operation on moral and medical grounds was also voiced by a spokesman for a team of doctors at the hospital.

After examining the twins, specialists at the hospital concluded that separation would almost certainly result in the death of one and possibly both. The major difficulty is that the twins have a joined heart consisting of five chambers. The normal heart has four.

"For a surgeon to separate them," Father Towns said, "would be in effect to destroy the life of one of the children, and this would constitute the unlawful taking of the life of an innocent person."

BECAUSE the parents of the twins are Catholic, physicians conferred with the Catholic chaplain at the hospital, Father George Springer, C.SS.R.

Father Springer issued a statement to the press after consultation with Father Towns. "The question is," Father Springer said, "can we take the life of one of these babies? The Church feels it is immoral to kill a child. I don't think anyone could say that that one should die when, if left together, it appears they would live for quite a few years."

Father Towns noted that there is no assurance, according to doctors, that either child would survive an operation. "But even if there were a good possibility that one could survive if the other were killed," he said, "such an operation would still be morally wrong."

Father Towns was also asked whether the twins constitute one person rather than two, since they have a common heart and are joined physically.

"Doctors have stated," he replied, "that the twins' personalities are different and they are individuals. They are two different persons, each with her distinct soul, and therefore each has an equal right to life."

A SPOKESMAN for a committee of physicians at the hospital issued a statement in line with the viewpoint expressed by Father Towns and Father Springer. Dr. Buford Nichols, associate director of the hospital's clinical research center, said the doctors involved in the case "do not want to operate when there is no chance for survival of one twin."

The Pantaleon twins are the second Siamese twin sisters to be brought to Texas Children's Hospital within a three-month period. Siamese twins born last December 8 to Mrs. John Webber of Bay City, Tex., were successfully separated February 16 in a five-hour operation at the hospital. The Webbers are Catholic. A spokesman at the hospital said the Webber twins are progressing well.

Father Towns said there is no "moral parallel" between the operation on the Webber twins and the case of the Pantaleon twins. "Neither of the Webber twins had to part with a vital organ," he said, "and it was expected that both could live after an operation."

DIALOGUE APPROVED

Catholics, Lutherans set doctrinal talks

BALTIMORE — A select group of Lutheran and Catholic theologians is to plunge almost immediately into a thoroughgoing examination of some of their two churches' basic doctrines as a result of the first official meeting between representatives of the two sides.

Churchmen appointed by the National Lutheran Council and by the U.S. Catholic Bishops' Commission for Ecumenical Affairs set up the framework for deep probing aimed at getting to the heart of just where Catholic and Lutheran theology agree and where they differ in their interpretations of the Nicene Creed which both churches profess in common.

The initial confrontation here on March 16 brought together five Lutheran and five Catholic clergymen for nearly six hours of talks—including a luncheon given for them by Cardinal Lawrence Shehan of Baltimore—to determine how to begin "dialogue-in-depth discussions."

At the conclusion of the meeting, Auxiliary Bishop T. Austin Murphy of Baltimore, chairman of the Catholic bishops' subcommission for dialogue with Lutherans, and the Rev. Dr. Paul C. Empie of New York, executive director of the National Lutheran Council, said in a joint statement that the first "high theological level" talks will take place in Baltimore early in July.

EACH GROUP is shortly to appoint seven representatives, primarily theologians and church scholars, for the July meeting, and two on each side are to collaborate in writing "position papers" defining their church's interpretation of the Nicene Creed.

The discussions presumably will center on the meaning of the original Greek of this creed, which is a development of the one formulated at the first ecumenical council, at Nicaea in Asia Minor, in 325 A.D. The Anglican Communion proposed in 1888 that the Nicene Creed should be a basis for Christian reunion.

Participants in the initial meeting here were, on the Lutheran side, the Rev. Dr. George F. Harkins of New York, president of the National Lutheran Council; Dr. Empie; the Rev. Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary, St. Paul, Minn.; the Rev. Dr. George A. Lindbeck, associate professor of historical theology at the Yale University Divinity School, New Haven, Conn., and the Rev. Virgil R. Westlund of New York, secretary of the Department of Theological Cooperation, Division of Lutheran World Federation Affairs, National Lutheran Council.

The Catholic participants, in addition to Bishop Murphy, were Msgr. William W. Baum of Washington, executive director of the Bishop's Commission for Ecumenical Affairs; Msgr. Joseph W. Baker, vice chairman of the Commission on Ecumenism of the St. Louis archdiocese; Father Walter J. Burghardt, S.J., professor of patrology and patristic theology at Woodstock (Md.) College, and Father George A. Tavard, A.A., chairman of the theology department of Mount Mercy College, Pittsburgh.

DR. QUANBECK said later that the Nicene Creed was selected as "a sample of dogma sufficiently concrete that the talks would not just be up in the air." It is the most Christ-centered of the ancient professions of faith and one in which there is "a great deal in common" between the Catholic and Lutheran interpretations.

While "some real problems" might arise in discussing this creed used in the Eucharistic worship of both churches, he said, examination of it promises a more "fruitful dialogue" than some of the "fighting" points would.

Father Tavard agreed that the Nicene Creed is only a "starting point" that could lead to discussion of other documents presenting the doctrine of the two churches. He said the Nicene Creed was adopted in preference to the Apostles' Creed because the latter, although a liturgical creed, was never formulated by an ecumenical council.

The goal of the talks beginning in July is to achieve mutual understanding of what each of the churches view as "the norm of the Christian Faith," Father Tavard said.

Accepts position with Charities

Appointment of David L. Gerwe as supervisor of the Children's Department of Catholic Charities Bureau has been announced by Father Donald Schmidlin, agency director.

Gerwe, who assumed his new position last week, came to Indianapolis from Catholic Charities of Cincinnati, where he had experience in foster home finding, youth and marriage counseling.

He succeeds Miss Elizabeth Lenz, who has joined the faculty of Indiana University's Division of Social Service.

Gerwe has a master's degree from Loyola University School of Social Work in Chicago and did his graduate field work with the Cook County (Ill.) Children's Division and with Social Service, Public Schools, in Gary, Ind.

DAVID L. GERWE

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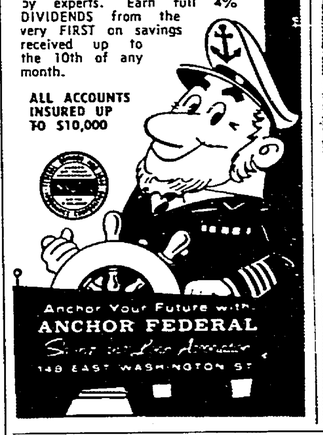
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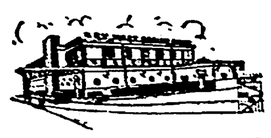
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Comment

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

Mismanagement

Fellow Hoosiers:

Some of your valuable holdings in Indianapolis are being mismanaged.

These properties are the Soldiers and Sailors Monument and the World War Memorial. Your taxes paid for them; your taxes maintain them.

But, by indirecton, they have come under air-tight control by a small group of "managers" who have no more legal or moral right to a final say-so than any other taxpayers have.

For 11 years now this clique, consisting largely of certain veterans organization leaders, has been fighting sporadic efforts of the Indiana Civil Liberties Union to hold a meeting in the War Memorial auditorium.

They have a right to be against such use by the ICLU, although we never have understood their militant opposition.

But things now have gone far beyond that.

Last year opponents of the civil liberties group, fearing the War Memorials Commission might be getting soft, obtained a court injunction against any use of Memorials property not previously authorized.

This "temporary" court order at long last will be heard April 6 in Johnson County Circuit Court.

Meanwhile, however, the self-commissioned "managers" have caused cancellation of an outstanding Festival of the Arts on the Inner Circle of the Monument. The art show was to have been a cultural feature of the annual 500 Festival.

We hope you will join in asking Governor Branigin to use his good offices in putting an end to such usurpation of public property by a private few. The war shrines should be open to any activity or organization serving a useful public purpose.

●

Opportunity

True compassion is a blessing and a curse.

With it, we are in communion with the world and its Creator. It lifts us beyond our own tight little skins into the human family. It plummets us into life's mainstream that we may share the pull and thrust of common experience. With it, even the most confined existence takes on depth and coloration.

But its price is high, too. It stings the eyes with tears at the sight of a child's hunger-swollen belly. It makes us feel the pain of untended sores and disease-ravaged bodies. We shiver in the dirty rags of millions. It—compassion—shatters complacency and content. It scorns the cool hilltops as long as others dwell in fetid lowlands.

We are denied for the most part a personal acquaintance with the awesome poverty, sickness, and desperation that beat down a majority of the world's people. But through compassion we can gauge the extent of human suffering.

This Sunday, American Catholics face the annual appeal to help alleviate some of that suffering. The Bishops' Relief Fund begs for the poor of the world. It will transform every dollar contributed into 30 times its value in goods and services.

This Sunday, may we all be blessed with the curse of compassion.

●

The ugly facts

Rep. Martha W. Griffiths (D., Mich.), member of the Medicare-writing House Ways and Means Committee, wins our quote-of-the-week award with this one:

"It (Medicare) will have a marvelous effect on the economy. At 65, you can start taking aspirin and going to Europe. You won't have anything to worry about; everything will be taken care of."

Mrs. Griffiths' earnest view is that, once Congress passes the Administration medical aid bill, older folks will go on a spending spree which will give the economy a big boost.

Were this true, 'twould indeed be lovely. But the dismal facts are otherwise.

Most of the elderly are extremely poor. This ugly central fact towers over all arguments, pro and con, about health plans for the aged.

And this fact is the one most often lost sight of when lawmakers of good will like Mrs. Griffiths tackle medical aid, Social Security, and similar issues.

Dr. Steven Hollos of the University of San Francisco's College of Business Administration reports in America magazine that 52.6% of the country's non-institutionalized aged have incomes of less than $1,000 a year. Another 23.7% have $1,000-$2,000; 10.2%, $2,000-$3,000; 7.2%, $3,000-$5,000, and only 6.3%, $5,000 or more.

Medicare is an excellent program. But its passage will not free the overwhelming majority of citizens past 65 to take trips to Europe. Most will continue to be lucky to find money for trips to nearby towns. As for aspirin, many will have to go on rationing their intake of even this inexpensive medicine.

We repeat:

The average senior citizen is extremely poor. And, by the millions, our elderly poor are forced to seek support from kin who often also are poor.

Is it asking too much of well-meaning lawmakers, as well as such prosperous, selfish lobbies as the American Medical Association, to digest that terrible central fact?

Nor are our impoverished seniors that way because "excellent medical attention" (an AMA fiction) prolongs their lives.

Dr. Hollos cites statistics to show that Americans between 65 and 75 have a much higher death rate than do "socialized medicine" countries of Western Europe and the Soviet Union.

In 1959, the most recent year for comparisons, the U.S. rate was 34.1 per 1,000 in the 65-69 age group; in

(Continued on page 9)

Myth exploded

When ultra-rightists are not terrorizing little UNICEF Halloween goblins or spitting at Adlai Stevenson, they are arraigning the United Nations as a leech that drains our national character of firmness and our economy of dollars.

A detailed examination of UN finances made recently under the supervision of the Brookings Institution explodes the myth that the world organization is a drag on our economy. To the contrary, it is a large-sized shot in the arm.

The UN returns each year to our coffers roughly four times the amount we contribute.

In 1962 the parliamentary complex poured $67 million into New York City and environs alone. This was in the form of daily living expenditures of its members, maintenance expenses, utility billings, travel expenses, and the huge miscellany necessary to basic operational costs.

Another $20 million in general expenses flowed into the national business stream.

Additionally, we benefited from purchases by the UN and UNICEF made in the United States for shipment overseas. The shipping process alone entailed payments in the millions to American companies.

Research further showed that by 1962 the UN Joint Staff Pension Fund had investments of more than $100 million in U.S. government bonds, bonds of U.S. public agencies, and bonds and common stocks of private U.S. corporations. That sum now is considerably larger.

Even more improbable to some critics, but nonetheless factual, are the records of four UN institutions headquartered in Washington—the International Monetary Fund, the World Bank, the International Finance Corp., and the International Development Association.

The cumulative investments in the U.S. held by all four, as of 1962, amounted to nearly $1.6 **billion.** That figure, too, has ballooned in two years. Administrative expenses of all these agencies are covered from their own income.

Any objective critic must agree that, far from being a drain, the UN is a decided impetus to our economy. We get an excellent return from our investment.

Then, of course, there is the matter of helping to prevent wars or at least to keep them below the holocaustal stage. The UN is giving us less bang for the almighty buck than any other agency of peace or war.

In view of such objective reports as that of the Brookings Institution, we are constantly amazed to hear intelligent Catholics parroting slanderous accusations against the UN which can only come from the sort of persons who pass around vicious little pamphlets at secret society meetings and sneak them onto neighborhood front porches in the dark of night. One of the moral obligations of good Catholics is to know what they are talking about.

● QUESTION BOX

Have Rosary, Creed changed?

By MSGR. J. D. CONWAY

Q. Because of circumstances beyond my control I have been cut off from all my usual extra devotions. I get to Sunday Mass and Holy days, but for the past two years only once have I been at a public recitation of the rosary. Has there been a change in the recitation of the rosary?

I am aware of the change of "Holy Spirit" in place of "Holy Ghost," but is the Creed the same as I was taught more than fifty years ago? The Mass Creed is entirely different than my "I believe."

A. Amid all the flux and fluctuations of modern life the rosary remains unchanged.

More than 50 years ago you learned the Apostles Creed, an early formulation of the main points of our Christian belief, used as a profession of faith before Baptism.

In the Mass we recite the Nicene Creed, a more explicit, theological statement of our beliefs, which developed during the fourth century and was formally accepted as a statement of faith at the Council of Calcedon in 451. It gets its name from the Council of Nicea (325) which used a short, rudimentary form of it to express belief in the divinity of Christ.

In the fifth century the Nicene Creed was used, like the Apostles Creed, as a profession of faith before Baptism. Then early in the sixth century it was recited during Mass at Constantinople, and its use quickly spread through the Eastern Church. Late in that same century the Byzantines brought it to Spain. At that time the Visigoths of Spain were being converted from Arianism (the heresy which Nicea had condemned); so this creed was particularly useful, as a renunciation of their old errors. All the people were ordered to say it at Mass, just before the Pater Noster: a profession of true faith before Communion.

Charlemagne began use of the Nicene Creed at Mass in his empire, where the custom spread slowly. In the eleventh century the emperor Henry II visited Rome and was surprised that the Nicene creed was not said there during Mass. Pope Benedict VIII told him that Rome had always been free of doctrinal errors; so did not need to say the Creed often. But to please the emperor he put it in the Mass, at least for Sundays and certain feast days.

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Q. Would you be so kind as to explain in your column just what is meant by the first part of the Gospel for April 13: St. Luke 14, 26-33, in which Jesus said to the multitude, "If anyone comes to me and does not hate his father and mother and his wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple."? How is this compatible with the commandment to love our neighbor and even our enemies?

A. This year April 13 is Tuesday in Holy Week, and the story of our Lord's Passion is read, as told by St. Mark.

In the passage you quote, St. Luke seems to be reporting in his blunt and forceful manner, the same message of Jesus which we find in Matthew 10, 37-38: "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. And he who does not take up his cross and follow me, is not worthy of me."

The meaning of St. Luke is: Unless you are ready to give up everything you hold most dear in this world you cannot be my disciple. Our Lord issues a sort of challenge to the great crowds who were going along with him: If you really want to follow me you must hate your own life—i.e., be ready to sacrifice it: "And he who does not carry his cross and follow me, cannot be my disciple." He dares them to follow his example all the way to Calvary.

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Q. In a recent column a young and obviously female questioner asked, "Why can't girls be servers?" Your answer disturbed me greatly. As a very recent convert I was surprised and a little hurt by your tongue-in-cheek reply to the young questioner. Forgive me please, Father, but in this day of aggiornamento girls and women are becoming aware of a new place in the Church for them. I am enjoying the English Masses, and I am sure that the changes of March 7 will bring even greater enjoyment to me. But please, Monsignor, don't treat our (women's) interest in participation lightly.

I am very aware of what the little girl feels. We sit in our pews and long for greater and closer participation in the Mass, and at last these are coming to us. We can now respond and let our voices be heard—a truly wonderful experience for us.

I would like to tell this little girl that she can serve behind the scenes, so to speak. She can help to care for the vestments of the altar boys and priests, take care of the vigil lights and help keep the sacristy neat and clean. Sisters are always looking for helpers in our parish. My thirteen-year-old daughter is one such volunteer. These are very rewarding tasks.

A. Thank you. I did not intend that my levity should imply lack of sympathy. Indeed, this little girl's letter gave me much pleasure. It began with a rough drawing of an open hand, followed by the greeting, "Hi!" The writer was surely much younger than your daughter.

OPINIONS

Disapproves

To the Editor:

I feel the same way about priests and preachers going down to Selma, Ala., as I do about going to the moon. Let clergymen attend to their own parishes and flocks. They have enough straightening out to do at home. Let's postpone the trip to the moon until we have cleaned up the mess here below.

Nuff Sed

Columbus

Praises Fox

To the Editor:

In his story in last week's Criterion about the Archdiocesan priests who were on the firing line at Selma, Ala., Paul G. Fox outdid his usual excellence. Although I am not a newspaperman, I believe this is what is known as "reporting in depth." I am sure his story received wide and grateful readership. Your editorial, "Remember Selma," also made some excellent points, the chief one being that church leaders and members have convincingly demonstrated that they are a moral force to be reckoned with and therefore ought to do this sort of thing more often.

I say amen to this. For too long, churches have had an inferiority complex about "butting into politics." But, as you commented, Selma was not political. It was just raw, immoral injustice. The clergy had a right and a duty to be there.

They and all of us have a stake in what happens in the Selmas of America. All of us are knocked to the ground by those police-state nightsticks, and all of us are shoved and cursed by armed racists and beaten within an inch of our lives by their whips and clubs. This sort of thing either is stopped or it goes on and on until we wind up where Hitler's Germany did.

Well, I didn't intend to make a speech but merely to congratulate you and Mr. Fox, inasmuch as I figured you would be getting plenty of criticism from other readers.

Edw. P. Delacroix

Indianapolis

Quotes Popes

To the Editor:

In reply to Mr. Divita's letter in your issue of March 12:

I still say that social enequalities do exist (law of nature) and to try to destroy this is against Catholic social thought. If, I need help badly in saying ing this, then so do my religious instructors and the Holy Fathers.

Pope Leo XIII in his Encyclical "Rerum Novarum" says, "Capital cannot do without labor, nor labor without capital." He said also in this encyclical that "it is impossible to reduce human society to a level. The Socialists may do their utmost, but all striving against nature is in vain."

Forty years later, in language equally clear and decisive, Pope Pius XI, in his "Quadragesimo Anno," points out there can be no compromise between Socialism and Christianity. If, like all errors, Socialism contains a certain element of truth (and this the Sovereign Pontiffs have never denied, so I was taught) it is nevertheless founded upon a doctrine of human society peculiarly its own, which is opposed to true Christianity.

" 'Religious Socialism,' 'Christian Socialism' are expressions implying a contradiction in terms. No one can be at the same time a sincere Catholic and a true Socialist. It is a duty of our pastoral office to warn these men of the grave danger which threatens. Let us bear in mind that the parent of this cultural Socialism was Liberalism, and that its offspring will be Bolshevism."

These words of Pope Pius XI should be carefully noted. There are some who contend that the Pope in his condemnation had in mind only philosophical Socialism or materialistic Socialism, that, therefore, there can be a Christian type of socialism, which would not violate Christian principles. Such an interpretation is a distortion of the words of Pius XI.

Pope Pius XII with equal vigor and clarity condemns Socialism as contrary to right order. On May 7, 1949, he stated the following:

"To make nationalization, however, the normal rule for public organization of the economy would be to reverse the order of things. The object of public law is, in fact, to serve private rights, and not to absorb them. Social economy is not, by its nature, a state institution, any more than any other branch of human activity. On the contrary, it is the living product of the free enterprise of individuals and of groups of individuals freely constituted."

Pope Pius XII not only condemns Socialism but even warns against the present day trend toward an all-embracing Socialization which some Catholics not merely accept but contend is demanded by the social teaching of the Church. On Sept. 14, 1952 he stated: "In the second place stands the protection of the individual and the family against their absorption by the state, a process of excessive Socialization at the end of which looms the threatening nightmare of 'Leviathan.' Against this menace the Church will fight uncompromisingly, because the highest goods, human dignity and the salvation of the soul, are jeopardized."

In Pope John XXIIII's "Mater Et Magistra," he emphasizes that the opposition between Communism and Christianity is fundamental and makes it clear that Catholics are in no way permitted to be supporters of moderate Socialism because its concept of life is bounded by time, inasmuch as it places its supreme objective in the welfare of society and because it either proposes a form of social structure that aims solely at production, thus causing grave loss to human liberty or lacks every principle of true social authority." How can the condemnation of Socialism be more complete!

Catholics believe that Christ is God and God spoke of inequality in Mat. 26-11. However, Mr. Humphrey says that these words of God will not be so much longer.

I have no "hate theories" as Mr. Divita claims when I see the perils of big government as did Al Smith, a great American

(Continued on page 10)

YOUR WORLD AND MINE

Unique problem: underpopulation

By GARY MacEOIN

PARAMARIBO, Surinam — With a total population of some 350,000, Surinam is not seriously considering the possibility of political independence, easy as it is to attain today.

A small independence party does exist. Its leader, Edward Bruma, a 39-year-old lawyer, denies Communist ties, but the party line is pro-Castro and it concentrates on infiltrating cultural and social youth movements. It would be more of a threat if it could win a backing among the Asiatic Indians and form a common front with the Jagan forces in neighboring British Guiana. Fortunately, however, its only support is among Negroes, and this in itself is an obstacle to recruiting Asiatic Indians in a country in which all social and political organization follows rather rigid racial lines.

Surinamers are serious people, a trait no doubt acquired from the Dutch. They take Bruma more seriously than his current backing would merit. They fear what a process of subtle brainwashing could do to the young people now emerging with a good secondary education into an economy which will fail to give many of them the opportunity to which they will believe themselves entitled.

Here is the kernel of the problem, as most Surinamers see it. Their country is underpopulated, an average of six persons per square mile. But the population is concentrated on a narrow coastal strip, half of it in Paramaribo, and an enormous input of capital investment is needed to develop the latent resources.

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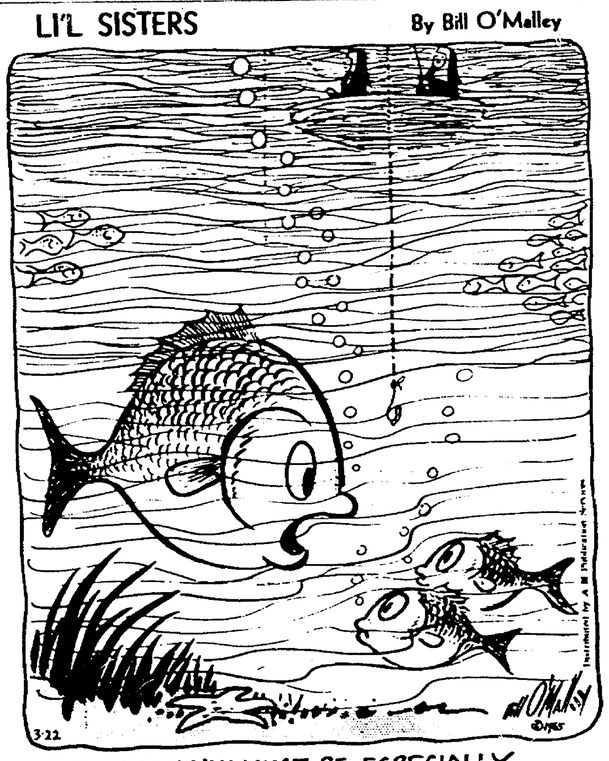
Actually, Surinam is moving faster in this respect than either British or French Guiana. It is already the world's biggest producer of bauxite, and income from this source is rising. Suralco, a subsidiary of the U.S. Alcoa Company, currently exports more than two-thirds of the annual production of four million tons, a European company being responsible for the rest.

Suralco has shown its confi-

(Continued on page 10)

LI'L SISTERS By Bill O'Malley



"CHILDREN YOU MUST BE ESPECIALLY CAREFUL TODAY—IT'S **FRIDAY!**"

● *THE YARDSTICK*

Washington pickets

By MSGR. GEORGE HIGGINS

The White House was picketed around the clock during the week of March 7 by civil rights demonstrators who alternately prayed, sang, and shouted insistent demands for more dramatic Federal action in the Selma crisis. At one point, on Saturday, March 13, the number of pickets was estimated by the police at 1,500.

That very afternoon, President Johnson, who had just completed a three-and-one-half hour meeting with Governor Wallace of Alabama, was asked at a press conference how he felt about the demonstrations going on outside the White House. "I think," he replied very calmly, "that people should have the right to peacefully assemble, to picket, to demonstrate their views and to do anything they can to bring those views to the attention of people provided they do not violate laws themselves and provided they conduct themselves as they should."

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That was the correct answer, of course, but, in my judgment, the President would have been fully justified—though obviously ill-advised—in adding that some of the pickets in front of the White House had unfairly, not to say irresponsibly, misrepresented his personal and official point of view with regard to civil rights in general and the Selma tragedy in particular. The President, in other words, had every right to resent the fact that some of the pickets carried signs and chanted slogans designed to create the impression that he is out of sympathy with the civil rights movement. One of the signs went so far as to compare him with Governor Wallace, who is admittedly a rabid segregationist.

Civil rights demonstrators, as the President pointed out at his press conference, are perfectly free to picket and to make their views known, but they do not have the right to tell lies about the President of the United States, even—or especially—if they happen to be clerics or nuns or seminarians of any faith. President Johnson's commitment to the cause of civil rights is just as sincere as that of any priest, minister or rabbi—or any seminarian or nun—in the United States.

It goes without saying, of course, that the citizens of this country, clerical or lay, have a perfect right to disagree with the President's strategy in the handling of the Selma crisis or in processing a voter registration law designed to prevent similar crises in the future. On the other hand, they ought to have enough decency to give the President credit for being sincere and enough common sense to realize that he might just happen to know at least as much, and conceivably a great deal more, than they do about the ins-and-outs of governmental strategy.

Unfortunately, however, many of the President's critics—including a number of distinguished clerics—completely forgot their manners during the week of March 7 and patronizingly lectured the President, telling him, in effect, that there was really only one way to handle the Selma crisis (their way) and warning him that he would have to take the political consequences if he failed to act on their demands before a given deadline.

The principal demand made upon the President by these clerics was that he send Federal marshals or troops into Selma immediately. In my judgment, this would have been a serious mistake—but that's beside the point. The point is that some of the clergymen who so insistently tried to force the President's hand were unwilling to admit that there might conceivably be something to be said for the President's strategy in Selma, which strategy, by the way, was based on the unanimous advice of his counselors in the government and has been approved by a great number of competent experts outside the government.

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Let me repeat that President Johnson has not been found wanting on the crucial issue of civil rights. His record speaks for itself. It was for this reason, among others, that I refused to join a delegation of clergymen who planned to confer with the President on the Selma crisis until I was given a guarantee that our meeting at the White House would not be billed in the press and would not be misunderstood by the President as a protest meeting.

Happily, as it turned out, our meeting with the President was a very constructive one. The 16 clergymen of all faiths who made up the delegation went to the White House not to lecture to the President, much less to second guess his strategy in Selma, but to counsel with him and to offer their assistance in solving the problem of racial injustice, which, by the way, is not confined to Selma, Ala.

Some clerics have charged that we were taken in by the President or, as the saying goes, that we were given a "snow" job. They are entitled to this opinion, but, again, common sense—to say nothing of humility—should have suggested to them the possibility that they might have been mistaken in jumping to such a critical conclusion about a two-hour meeting at which they were not present. Clerics, to repeat, have less excuse than other mortals for misjudging people's motives, even if they are honestly persuaded that they and they alone have the answer to the Selma crisis.

SOLOISTS FOR SUNDAY'S PROVIDENCE CHOIR CONCERT—Avon Gillespie, Sister Marie Brendan, S.P., and Sister Angelina, S.P., will be the soloists for the dual concert to be presented by the Sisters of Providence Choir, of St. Mary-of-the-Woods, Sunday, March 28, at Clowes Memorial Hall, Indianapolis. Mr. Gillespie, who will sing the role of Father Dujarie in "The Cycle of Psalms," is a music teacher and choir director in Terre Haute. Sister Marie Brendan is a voice professor at St. Mary-of-the-Woods College, and Sister Angelina is one of her students. Clowes preformances begin at 1:15 p.m. and 4 p.m. All seats are reserved.

● *WHAT OF THE DAY*

The Selma situation

By REV. JOHN DORAN

In the charged emotions of the Selma area it is impossible, I suppose, to see both sides of the question. Those who have rushed there with crusader fervor to assist the Negroes in their battle for the ballot can see only the upraised clubs of the local and state police. The beatings of the marchers and the death of the minister from Boston have certainly been a sorrow to all of us. It has been an unhappy situation.

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In any fair effort to assess a situation, however, one should try to see both sides, not just the popular side.

But let's look first at that popular side, that of the marchers. They see that the Negroes of Alabama have long been deprived of equal opportunities for voting, indeed often of any opportunity to vote. The literacy tests have been used as a bludgeon to prevent Negroes from using the polls. A literacy test of itself can be a legitimate thing, for the states do have a right to establish the qualifications of the voters. In fact all states do. They set age and residential requirements. The trouble is that in many of the Southern states the literacy tests have not been used fairly, but with rank discrimination against the Negro who seeks to vote. This is the unfairness which the marchers seek to end.

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To the white people of Alabama, though, the problem is seen in different perspective. They know that in large sections of the state the Negro vote will, if set free, be large enough to take over county governments, and change whole sections from the traditional position of white supremacy to a new one of Negro supremacy. This creates an element of fear, one of the strongest of emotions. In all these sections the whites see the coming picture, to them a terrifying one, of their being changed from the dominating force to the dominated minority. The picture, if humans act as humans usually do, is a true one.

Add to the emotion of fear in these Southerners another emotion, that of resentment. They can, and do, engender a huge anger against those who come from far and wide to force upon them a change which they dread. Actually, the white people of that area see themselves as a battered minority which, in fact, they are. The whole force of the United States is being used to beat them into submitting to what they see as an end of their way of life. No wonder they hold resentment, no wonder they display it!

This column is not making any attempt to solve the problem of Alabama. I wish it could! I am simply trying to see both sides of the situation, because fairness demands that we do. The Negroes of Alabama certainly have their right to press for full voting privileges. Why should they be denied their rights simply because they are a majority in sections of the state? The reluctance of the white people in Alabama to submit to a change in their way of life, and to have this forced upon them, can certainly be understood.

It will take the wisdom of Solomon and a real love for all people, not only for the Negroes of Alabama, but also for the whites, to solve the situation down there. One wonders if this love and wisdom overshadow the area now.

British bishops set more Mass changes

LONDON—The Catholic bishops of England and Wales have announced that the second stage of introducing English into the Mass will be implemented on Palm Sunday, April 11.

The bishops announced on March 18 that the whole of the liturgy for Holy Week—Palm Sunday to Easter Sunday—may be said in English with the exception of the obligatory Latin parts of the Mass.

Beginning with Palm Sunday, English will be used for everything spoken aloud up to and including the Prayer over the Offerings, formerly called the Secret. The whole Canon will remain in Latin, up to the introduction of the Our Father. From there until the end of the Mass every thing spoken aloud will be in English.

THE ONLY exceptions to the above are the Kyrie, the Ite, Missa Est and the blessing which are unaltered. The bishops also ordered rubrical changes simplifying the Mass with the aim of emphasizing it as the common worship of the parish.

These changes are covered in a booklet containing the revised rubrics published recently in Rome. They include provisions for some earlier parts of the Mass to be read by a lector or a group while the celebrant presides. Where no lector is available the celebrant will read these parts of the Mass at a lectern.

The new regulations following vernacular innovations begun last Advent split the Mass in three clear sections, avoiding the present frequent switches between Latin and English.

BISHOP George P. Dwyer of Leeds, in a statement on behalf of the Bishops' Liturgical Commission, says to the question: Will the Canon ever be in English?—the answer from the post-conciliar liturgical commission in Rome is "No." To a further question: Is this goodbye to Latin in low Mass?—the answer is again "No."

The English sung vernacular is barred by the Bishops of England and Wales until suitable texts and music are approved.

Provision for an official vernacular for the missal has been undertaken by a special committee under Prof. Herbert Finberg, noted missal editor and translator affiliated with the Bishops' Liturgical Commission. It is hoped to have versions for Sundays, major feasts and Holy Week for next year. In the meantime the bishops listed a number of current English missals approved for use until the new version is published.

Vatican eases laws regarding holy oils

VATICAN CITY — Priests no longer have to go to church to get holy oils for sick calls. They can now keep them in their rooms or in the glove compartments of their cars, ready for all emergencies.

A decree of the Congregation of Rites has allowed local bishops to grant permission to their priests to keep the "oil for the sick" in a safe and fitting place" other than churches. The decree was dated March 4 and published on March 18 in L'Osservatore Romano, Vatican City daily.

It says that priests may carry holy oils with them "especially when they take trips or when circumstances suggest it."

THE OIL OF the sick is an essential part of the administration of the Sacrament of Anointing the Sick, known as Extreme Unction before the ecumenical council approved the Constitution on the Liturgy in 1963. Blessed on Holy Thursday by a bishop, the oil is then distributed to parishes. Until the new decree was issued, it was normally kept in a special receptacle in a church, often at the side of the sanctuary.

In addition to publishing the decree, L'Osservatore Romano also commented on its significance, saying that it stresses that "this sacrament is a sacrament of the sick." It added:

"The great increase in the number of unexpected deaths had resulted more than once in the necessity of administering the Anointing of the Sick in an improvised way, often in dramatic circumstances in which the dutiful ministry of the priest was rendered more difficult by the necessity of obtaining from the bishop the consecrated oils which the priest did not have with him.

"UNDER THE new regulations, priests who wish to do so will always be in a position to give this precious ministry to sick or dying Christians. This consideration does not seem exaggerated if we remember that in the early Middle Ages priests and monks were encouraged to carry the Holy Eucharist with them in their travels for both themselves and others.

"Because of historical circumstances the conviction arose among Christian peoples that the Anointing of the Sick is a sacrament immediately foreshadowing death. Consequently it is often postponed until the last minute for various reasons. This, however, is not the purpose of the sacrament of Anointing the Sick and it is not in this sense that the Church pursues its ministry. . . ."

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SOOTHES THROAT IRRITATION

MARIAN LECTURERS—Father Paul Courtney, pastor of St. Luke's parish, Indianapolis, will discuss "Secularism" at 8:15 p.m. Tuesday, March 30, in the Marian College series "Forces and Drives in 20th Century Catholicism." On Thursday, at 8:15 p.m., Sister Mary Karen, O.S.F., academic dean of the college, will review Georges Bernanos' "Diary of a Country Priest." Tickets for individual sessions may be obtained at the door.

HOLY LAND: NEW REFUGEES

NO LAND ON EARTH IS HOLIER THAN PALESTINE—AND YET IT HAS ALWAYS KNOWN THE HOMELESS, THE WANDERER, THE REFUGEE . . Jesus Christ Himself was one of them. He fled before a tyrant into Egypt, had nowhere to lay His head, and died nailed on a cross outside the city of Jerusalem . . Today there is a new crop of refugees in the Holy Land. There are a million of them—men, women, and children. They are refugees because of war . . Look at this 36-year-old mother who has no answer to the thin cry of her hungry child! Look at this deaf-mute boy in Lebanon, the blind 10-year-old in the Gaza Strip! The Holy Father asks help . . . For 15 years the Pontifical Mission for Palestine has cared for refugees. Midwives are at hand when they are born, priests administer the sacraments when they are in danger of death Make this your mission of mercy during Lent? $4,800 will help bring into being (in memory of your loved ones) a new school the Holy Father hopes to build in Lebanon. $2,800 will pay for the school bus. $300 will establish a memorial scholarship in the Salesian Fathers' school for carpenters, tailors, shoemakers, in Bethlehem. For only $10 (thanks to sharp economies) you can feed an entire family for a month! . . Your Lenten sacrifice this week, in any amount ($100, $50, $20, $10, $5, $2), will erase the misery Christ suffers in His refugees. Please do as much as you can.

Near East Missions

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☐ $50 . . . Teach four refugee girls stenography.
☐ $10 . . . Feed a refugee family for one month.
☐ $5 . . . Buy clothing for a refugee.
$1 . . . Buy pencils, catechisms, for a refugee-camp school.

*SECOND REMINDER—EASTER IS LESS THAN THREE WEEKS AWAY. OUR EASTER GIFT CARDS combine your Easter greetings with a gift to the missions in the name of the person you designate. Select a gift (from the list below), send us the person's name and address with your donation—and we do all the rest. We'll send that person an attractive gift card, in time for Easter, explaining what you have done. Here are some gifts to select from: Mass kit ($100), altar ($75), monstrance ($40), chalice ($40), tabernacle ($25), month's supply of food for a refugee family ($10), sanctuary bell ($5), blanket for an orphan ($2).

Dear Monsignor Ryan:

Enclosed please find.....for.....

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Msgr. Joseph T. Ryan, Nat'l Sec'y
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330 Madison Ave. at 42nd St. New York, N. Y. 10017

New catechetical center to open

LONDON—A national center for training religion teachers will be opened here next fall.

To be known as the London College of Catechetics, the center will accomodate about 120 students annually, 15 of them residents. Goal is to train new teachers and give refresher courses aimed at enabling teachers to get the Christian message across to children and adults in terms of the 20th century.

To be open to priests, Sisters and lay people, the college will center around a main course of one or two years leading to a diploma.

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CYO TABLE TENNIS INDIVIDUAL CHAMPIONS—These players are responsible for the championships of the ten events in the recent Junior CYO Table Tennis Tournament. In the front row, left to right, are: Paula Williams, Holy Spirit; Lynn Pfarr, Little Flower; Mary Pat Cook, St. Michael; Mary Jo Mahan, Little Flower; Susie Kinney, St. Michael; Terri Watson, St. Michael; and Kathy Kinley, St. Michael. Second row, left to right: Dave Meunier, Little Flower; Jim Meunier, Little Flower; Mike Sahm, Latin School; Jerry Gwinn and Vince Griffin, both of the Latin School. Back row, left to right: Dave Coates, Latin School; John Wyeth, Latin School; and Paul Johnson, Latin School.

Play event ready for 2nd round

By FRANCIS CAMERON

The Comedy division of the CYO One-Act Play Contest enters its second round of competition this Sunday, March 28, with 12 survivors of the Indianapolis Deaneries being joined by six downstate entries for the remainder of the competition.

The afternoon plays will start at 3 p.m. at St. Gabriel's, Connersville, and at Shawe Memorial High School, Madison. The three plays scheduled for St. Gabriel include the host parish, the Madison CYO ("Four Little Words") and St. Patrick, of Indianapolis.

At Shawe High School, host Madison ("Ring Around the Rosey") will face St. Roch, of Indianapolis, at 3 p.m. At 7 p.m., another Madison comedy, "Bonehead Case," will compete against Holy Family of New Albany.

MORE EVENING competition will be held at Indianapolis with two plays being performed at St. Roch by Christ the King and Holy Name. There will be three plays at Holy Name—St. Christopher, St. Catherine's "Florence Unlimited" and Holy Name. One Holy Name and one St. Francis play will be at Little Flower that night.
a $2 payment.

Competition continues through Tuesday, March 30, when St. Catherine's other play, "Tramps, Teens and Terrors" will be pitted against St. Lawrence and one of the Holy Name survivors, "Bett's Best Bet."

The semi-final round of the comedy division is set for Sunday, April 4, with the sites to be determined later. The final rounds in all divisions will be held at Chartrand High School, Indianapolis. Friday, April 9, is the date for the finals in the comedy division.

THE SERIOUS Division gets underway on Sunday, March 28, at 1:30 p.m. when Immaculate Heart, Indianapolis, hosts Holy Cross and the Madison CYO's "The Intruder." Holy Trinity, Indianapolis, will open its curtains at 3 p.m. to act as the competing host parish for defending champions, St. Margaret Mary of Terre Haute, and Christ the King, Indianapolis.

Also at 3 p.m., St. Andrew, Richmond, will be the scene for competition with Holy Family, of Richmond, St. Gabriel, of Connersville ("Fog in the Valley") and the Madison CYO production of "Minor Miracle."

More serious competition will be held at 7 p.m. Monday, March 29, at St. Michael, Indianapolis. The host parish will compete against Nativity, Indianapolis, and Connersville's "A Certain Just Man." At 7:30 p.m. the same day, St. Catherine will host two other Indianapolis parishes — Holy Angels and St. Gabriel.

ST. ROCH'S will be the site for more serious productions at 7:30 p.m. when the host parish and St. Francis and St. Philip Neri, all of Indianapolis, start competition. The semi-finals in the serious division will be held Sunday, April 4. The sites will be announced in next week's Criterion.

That is the date the Classic Comedy Division, new this year, begins competition. There will be consolation rounds for all comedy division losers to start next week. The CYO office announced the pairings have been mailed to the competing parishes. The final rounds in the consolations are expected to be completed by April 12.

To lecture

CHICAGO — Father Bernard Haering, C.SS.R., author, theologian and peritus at the Second Vatican Council will lecture here on April 22. The German Redemptorist's talk is part of the 1965 lecture series of the John A. Ryan Forum.

TWO-IN-A-ROW FOR THE LATIN SCHOOL—This group from the Latin School's Table Tennis team is shown holding all the hardware the boys gathered in their successful four-day campaign to retain the team title in the 1965 Junior CYO Table Tennis Tournament at Little Flower. The young seminarians, under the direction of Athletic Director Father Laurence Lynch (front row, left), won team honors in both divisions—Freshman-Sophomore and Junior-Senior —plus the over-all championship trophy. The individual honors were plentiful, too. Latin School contestants copped titles in Junior-Senior Boys' Singles and Doubles, plus Freshman-Sophomore Boys' Singles and Doubles, with runner-up finishes in Junior-Senior Boys' Singles and Freshman-Sophomore Boys' Doubles.

Wrestlers to compete tomorrow

The sixth annual CYO Cadet Wrestling tournament is scheduled for the Little Flower gym tomorrow, (Saturday, March 27). Weigh-ins begin at 12 noon, with the action set to open one hour later. About 125 sixth, seventh and eighth grade boys are expected to participate in the tournament.

The weight divisions are: 69, 77, 85, 95, 103, 112, 120, 127, 133, 138, 145, 154, and 165 pounds, and heavyweights. The awards will consist of first, second, third and fourth place ribbons in each class for individuals and a team championship trophy which is being offered for the first time.

Tournament director, Bill Sylvester, announced this week that wrestling coaches and wrestlers from Catholic high schools will provide officials, equipment and supervisory staff for the tournament. He stated that the present plans call for the completion of the tournament by late Saturday afternoon with sufficient rest periods to be worked in during the day.

Each match will consist of three one-minute periods with individual match and team scoring to follow the pattern used by the IHSAA. Team scoring will not begin until the semi-final round. All ribbons and the trophy will be presented at the conclusion of the tournament. The public is welcome, and there is no admission charge.

Conduct mission via television

COLUMBUS, Miss. — A five-day Catholic mission by television, first of its kind in Mississippi where Catholics make up only three per cent of the state's population, was conducted over the facilities of station WCBI here.

Father Bernard F. Law, editor of the Mississippi Register, Natchez-Jackson diocesan newspaper, conducted the March 8 through 12 mission. Parishes in Columbus, Aberdeen and Starksville and Catholics at the Columbus Air Force Base cooperated in the project. The program each night included a brief film on one of the parishes, a Scripture reading and the mission talk by Father Law.

Cy Cipher

Deadline for the Cadet Spring Kickball League and the last call for the Junior Spring Kickball League is today, March 26.

●

Schedules for the Dual Track League were mailed to all participating parishes this week. The season begins Sunday, April 4, and will continue through the week of May 9 — before the scheduled city-wide meet.

●

Deadline for Cadet Baseball is Thursday, April 8.

●

More than 200 participants in the instrumental section and 535 piano contestants are registered for the CYO Instrumental Music Contest to be held at Cathedral High School, Indianapolis. Competition on Saturday, April 10, for the pianists begins at 8:30 a.m. and the musical instruments, solos and ensembles will start competition at 1 p.m. Sunday, April 11. The CYO office announced that all participating parishes in the Archdiocese have been scheduled, and the lists will be mailed this week.

500 youths attend Lanesville event

LANESVILLE—More than 500 Junior CYO members from the New Albany Deanery attended an afternoon of recollection Sunday, March 21, at St. Mary's Church.

The conferences were given by the host pastor, Frater Charles Knight. Discussions were led by other priests in the deanery. The afternoon closed with a 4:30 p.m. Mass. Supper and a social hour in St. Mary's new school cafeteria followed.

Drop dead!

LONDON — Hugh Burnett, television producer for the British Broadcasting Corporation decided he needed some professional help in preparing two satirical programs, one on "heaven" and the other on hell." He wrote to Father Agnellus Andrew, O.F.M., BBC's Catholic consultant, asking how he could get the official Roman Catholic view of "heaven" and "hell." The memorandum he got back consisted of one word: "Die."

St. Philip's wins volleyball title

INDIANAPOLIS — St. Philip Neri's girls' Cadet volleyball team is the newly crowned champion of the CYO spring league. They defeated Holy Spirit in the final game of the tournament on their home courts 15-10, 11-15, 15-7, in a tight match that took more than an hour to complete. In the consolation, Holy Trinity defeated St. Christopher 15-11, 12-15, 15-8.

In the semi-finals, St. Philip outpointed Holy Trinity 15-5, 15-4, and Holy Spirit defeated St. Christopher 15-6, 15-8.

Indianapolis YCA installs officers

INDIANAPOLIS — Father John Barrett, O.M.I., Medical Center hospital chaplain, was guest speaker at the installation banquet honoring new officers of the Young Catholic Adults of Indianapolis.

The new officers include John McGauley, of St. Catherine's parish, president; Mary Ellen McGuire, of Little Flower parish, vice-president; Peggy O'Connor, of Our Lady of Lourdes parish, secretary; and Jean Jurgonski, of St. Philip parish, treasurer.

BOWLS 702 SERIES — What must be the highest total ever bowled by an Archdiocesan teen-ager was posted by Patty Hindel, above, 17-year-old Chatard senior, last Saturday when she rolled a 702 series actual in the Junior Bowling League at Hindel's Alleys, operated by her father, Carl Hindel. Patty's games were 235-219-248.

Details announced for CYO Convention

Registration blanks for the eighth annual Archdiocesan Junior CYO convention, to be held this year at Scecina High School, Indianapolis, should be returned to each deanery director no later than Friday, April 23, the CYO office announced this week. Early registration is urged.

The three-day convention will be Friday, April 30, Saturday, May 1, and ends at 6:30 p.m. Sunday, May 2, National Youth Adoration Day.

The cost of the convention is $6 for those who register before the deadline. An additional 50 cents is added to the registration fee after deadline. The cost includes Saturday lunch, Sunday Communion breakfast, convention banquet as well as social affairs Saturday. Each registration must be accompanied by a $2 payment.

Indianapolis delegates are asked to provide housing for out-of-town delegates. Housing request cards have been mailed to the parishes outside of Indianapolis and requests for overnight guest cards have been mailed to all Indianapolis parishes.

Joseph Delaney is general chairman of the convention. He will be assisted by Mel Olvey and Mrs. Robert Fox, housing chairman. All are members of Little Flower parish.

Pay clergy tab, students urged

PURCHASE, N.Y. — Catholic college students have been asked to help pay expenses for nuns and priests involved in Selma, Ala., protests against denial of voting rights to Negroes.

In a letter sent to student body presidents, Mercedes McGann, vice president of external affairs for the National Federation of Cathoilc College Students (NFCCS), said the National Catholic Conference for Interracial Justice (NCCIJ) had spent almost $15,000 for expenses so far.

She asked that contributions to defray this amount be sent to the Selma Fund of the NCCIJ, located at 21 W. Superior St., Chicago 10, Ill.

Cathedral plans vocations panel

"Religious Vocations and Parents" will be the theme of Cathedral High School's Parents' Meeting Wednesday, March 31, at 8 p.m. in the school gymnasium.

Father James Doherty, of the Latin School; Brother John Lavelle, C.S.C., Midwest Province Director of Vocations for the Brothers of Holy Cross; Sister Marian Thomas, S.P., of St. Agnes Academy; and Herbert Kenney, Jr., representing the Indianapolis Serra Club, will be panelists. Open House and a tour of the Brothers' Residence will follow the meeting.

The Freshmen Parents are sponsors of this meeting. Mr. and Mrs. Joseph Viehmann are co-chairmen.

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April 4—Basketball Game, Little Flower Gym.
April 9 to 11—Retreat for Women — Fatima.
April 14—"Greatest Story Ever Told"
April 24—Progressive Dinner.
April 11 & 25—Bridge Club meets.

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● *FAMILY CLINIC*

Children feel left out, immigrant complains

By JOHN J. KANE, Ph.D.

We are foreigners in this country seven years. My three children, 12, 15 and 17, will not attend C.C.D. classes because they claim the teachers make them feel left out. I had the same problem myself in those classes with a priest. I have been in a concentration camp, ill, had a marriage that failed and this may explain it. I learned about Catholicism through books and prayer. Now my children refuse to attend C.C.D. because I dropped out.

●

No teacher whether he handles Christian doctrine or chemistry will be liked by all of his students. Personalities differ and the professor who is popular with most is never popular with ALL. Even those who are disliked by most may be considered outstanding by a few. Apparently you encountered just such a personality clash. It was unfortunate.

Anyone moving into a new country finds certain problems of adjustment acute. To some extent this depends on just how different his native land is from the adopted country. A Canadian, for example, may not find American society so sharply different as a middle European or someone from Asia. Most Canadians have no language barrier, most Europeans do. But even the English speaking Canadian discovers differences.

When immigration to the United States was heavy, it was a favorite source of study by sociologists. One coined a phrase, "the marginal man," to explain the problems of adjustment.

Basically, the marginal man is one caught between two cultures or societies. He tends to take on some of the values of a new land, but not all. He tends to retain some of the values of his former country, but again, not all. It is relatively simple to adopt the American mode of dress but much more difficult to understand and adopt the more subtle values of a new society.

As a result, some immigrants became "lost souls" unable to identify with either the old or the new society. They may be hopelessly confused, suffer hurts and rebuffs when such are not intended. In other words, they are apt to be extremely sensitive.

●

It is only fair to state that some Americans find it difficult to deal with immigrants. They understand them no better than they are understood by the immigrant, and I do not refer merely to language. Even to call such persons immigrants, which technically they are, can be annoying to them.

But your situation is even more complicated than that of the usual immigrant. To have been a prisoner in a concentration camp is an experience that few Americans have suffered, although some have. The best they know of it is through books and scientific analyses such as those of Professor Bruno Bettelheim.

The humiliations, deprivations and degradation of such victims can scarcely be appreciated merely by reading about them. There is little doubt that in most cases this experience had left permanent psychic scars. So perhaps you can understand that if you are unduly sensitive there is reason for it.

As if all of this were not enough, you have also had an unhappy marriage. Clearly then, you are likely to be a bit different and I think this difference should not be ignored in what happened to you in C.C.D. classes. What a pity that at that time you did not try to see the priest alone in the rectory and explain your entire background in detail. I am confident you would have had a sympathetic hearing—as indeed, you would from most Americans.

The problems I have outlined about your life are also true to some extent of your children all of whom were born abroad. Even the youngest lived outside of this country for five years, the oldest for ten.

Their problems of adjustment, however, will not be so acute as yours and an honest appraisal of the matter by you can help them. It will not further matters if you complain to your children about the way you feel the priest treated you.

Furthermore, the United States has changed greatly in its attitude toward immigrants over the last 50 years. Americans are more mature in this respect, and the immigrant is no longer the disliked, even hated, person he once was. Of course, there are pockets of such attitudes left in American society. I hope you have not encountered them.

If you wish to rear your children as Catholics, which you seem to indicate, it is vital that they receive religious instruction. It is already a bit late for the two teenagers, but not too late.

●

I would make the following suggestions to you. First, go to your pastor or one of the parish priests and discuss the matter at length. Tell him all about your background and that of your children.

Second, if at all possible, and it may not be, enroll them in a Catholic school. Here they will receive religious instruction in the classroom and whatever problems C.C.D. may present will be gone.

Third, if there is an ethnic parish of your nationality within the city and it is feasible to attend services there, consult with your parish priest about this possibility.

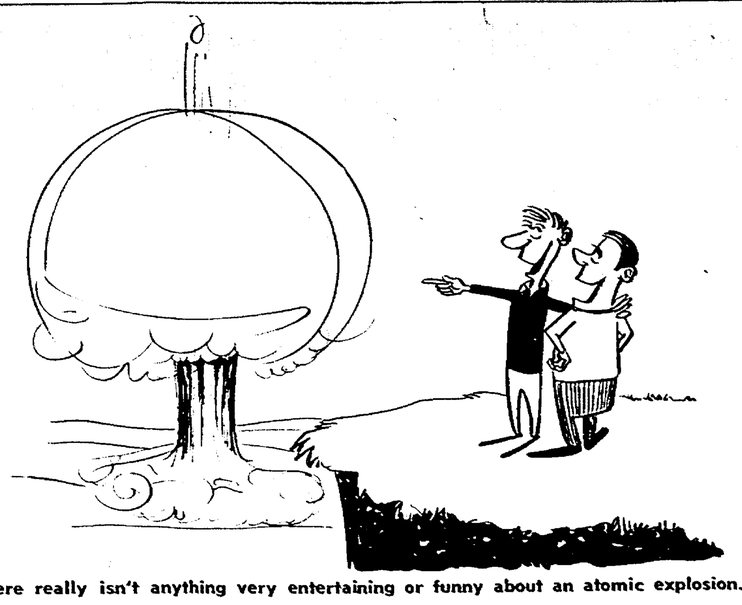
Years ago it was believed that immigrants should become Americans overnight in what was known as the melting pot. Today, social scientists realize this is impossible. By almost forcibly requiring the foreign born to discard their own culture at once helped to create the marginal man of whom I wrote. There is no doubt that during the heavy waves of immigration, the Church was wise in establishing ethnic parishes.

I would urge you to join in parish activities even though at first you may feel out of it all. You may be surprised at the warmth you will be given by some Americans. By estranging yourself, you have increased the problem.

●

The Americanization of your children seems to be moving rapidly. The fact that they cite your failure to continue with C.C.D. as a reason for them not to attend is a typical, American adolescent reaction. I doubt it would have happened if they remained in the land of your birth.

But if none of these suggestions can be followed, there is one alternative left. You, yourself, must insist on providing religious instruction within the home. It will have to be done sensibly, using as much persuasion as possible. Without such instruction there is a grave danger your children may lose the faith.



There really isn't anything very entertaining or funny about an atomic explosion.

● *WORKING TO BEAT HELL*

It's not really funny

By JOSEPH T. McGLOIN, S.J.

Every now and then you get the idea that American laughter is coming through sort of phoney. And this is surprising, because, as a rule, we are a rather charmingly simple people, whose laughter is quite genuine. But there are times when you wonder.

It's interesting sometimes to notice the things audiences—or, more accurately, parts of audiences—laugh at. Take "Dr. Strangelove," for instance . . . You'll remember that this show ended with the bomb being dropped and that this portended the destruction of the whole world. Now there were some humorous parts in "Strangelove," and yet this ending hardly fit completely into the humorous category. And as the audience at one performance sat in rather stunned silence, from a couple of teen-agers came a loud burst of laughter, not genuine, carefree laughter, but forced and very nearly hysterical. And long after I have forgotten all about "Dr. Strangelove," I'll be remembering the weird laughter of those two scared kids trying to show their bravado through phoney laughter.

Not too long ago I encountered an even more memorable example of this. "Mad . . . World" is, in parts, a humorous picture. It must be, because so many comedians are in it. And yet, taken as a whole, the picture is not funny at all, but gruesome and depressing. Its ending brings this out particularly, so that we are left with a feeling of immense disgust at the rawness of human nature seen here. And yet, because there had been many moments of laughter as the theme had evolved, as the show came to its bitter and pessimistic end, the laughter of one woman in the audience could be heard, nervous and forced. And again, long after "Mad . . . World" has faded from my memory (and I can assure you that will be quite soon, the frightening lone laughter of that woman will remain.

●

One of our foreign visitors said recently that while Americans were dedicated to the pursuit of entertainment, there didn't seem to be much joy going with the entertainment. And the fact is that we look for entertainment as an escape. And, while this is an essentially better way of living than seeking the escape in too much booze, still it is in the same general category of escapism. The huge difference is, of course, that what I mean here by "entertainment" is a legitimate escape, while the over indulgence in booze is not. Both, however, have some psychological harm involved in them, because you simply can't go through life "escaping" rather than facing its problems and still expect to be anything but immature as you go—which is probably the most basic psychological defect in the human race.

Joy is a far different thing from entertainment or comfort or even laughter. You can be entertained all day and half the night and still be quite joyless. And, on the contrary, you can be uncomfortable, even in pain, and quite happy. If you see no purpose or benefit in any type of suffering, then, of course, you are going to be miserable about it and seek "escape." But, once you understand the reason behind everything, even anguish or suffering or discomfort of some sort, then you can find joy in it because of its very purpose. Not that we seek out suffering or trouble of any sort, but when it does come—as come it must—then, with the right understanding of what this life is all about we will be able to maintain our joy and happiness in its presence. In other words, faith, and not escapism, is what will keep us balanced, normal, happy individuals.

●

You can, as a matter of fact, seek happiness up all the wrong alleys, unless you learn early in life where to look. You will not find it in entertainment or distractions (though these things are meant to help, but not as all-absorbing "escapes"). Much less will you discover it in self-seeking or selfishness, which is the way to misery instead of happiness. Keep all your goals materialistic and you will either never attain them, or having attained them, you will find nothing but emptiness in them, since you are simply not made for these things, body or soul.

Keep your eyes solely on this world, and of course you will laugh hysterically at "Dr. Strangelove" and at "Mad . . . World." And the reason for the nervous, forced nature of your laughter will simply be that, while you are seeking escape in "entertainment," it is impossible to "escape." No amount of "entertainment" can nullify today's very real material threats. But see your final goal clearly and maintain your faith and trust, and you will experience solid happiness and the genuine laughter that goes with it, instead of the hysterical laughter that tries to conceal bravado and fear and despair.

The "escape artist" gets only a passing moment of uncertain "happiness" when he is being "entertained," just as the alcoholic forgets only momentarily the problems he should be facing, as he boozes it up. But the person with his eyes on God, where they belong, can have joy, not just in the entertaining things in this life (that too) but in every phase of his life—relaxation or work, suffering or fun, pain or comfort. Every bit of his life is worth something, and not just the "fun" parts of it. And this is the essence of joy—understanding that everything we do is worth something, therefore worth being happy about. With this attitude, a person can look on even frightening things and still enjoy life—because he knows none of these things can stop him from his real destiny. This is nothing new. Christ often told us all about it. "First," He said, "look for the kingdom of God, and then all these other things will be added for you." "Spend your life seeking anything else," He might have added, "and you'll end up with nothing but frustration—even in this life."

More brotherhood among faiths urged

TOKYO—Brotherhood among men of different religions must take the place of mutual distrust to avert the threats of atomic warfare and the "bomb of atheistic materialism," a cardinal told Japanese non-Christian leaders.

Cardinal Paolo Marcella, president of the Vatican Secretariat for Non-Christian Religions, spoke at a reception for top Buddhist, Shintoist and other religious officials held in his honor at the Tokyo American Club.

Prof. Masutani Fumio introduced the cardinal to the gathering and lauded the efforts of Pope Paul VI to spread good will and understanding among religions by creating the secretariat for non-Christians. Miki Tokuchika, director of the Japan League of Religions, expressed the satisfaction of non-Christian Japanese with the welcome some of them have received at the Vatican.

CARDINAL MARELLA, a former apostolic nuncio to Japan, had returned to this country as papal legate to ceremonies marking the centenary of the discovery of descendants of the persecuted Japanese Catholics of the 17th century.

The cardinal said in his English-language address to the non-Christian religious leaders that it was with the idea "of feeling ourselves as brothers, more than ever before, that the Holy Father, after erecting the Secretariat for Promoting Christian Unity, has appointed another one for relations with all religions."

"At present," he continued, "we see the world divided into vast groups directing against each other armaments that would bring ruin upon all humanity if conflict were to break out. . . . It is therefore necessary that mutual understanding, fraternity and affection take the place of this distrust and this appalling menace. And how better can this come about by the union and mutual support of religions with one another. . . .

"THERE IS, besides, another kind of bomb which makes all the more necessary our union and mutual understanding. This is the bomb of atheistic materialism which kills the religious sense in human souls and so destroys the best incentive to great enterprises, the best restraint against those evil inclinations with which each man has to struggle in himself. You have surely noticed how even in Japan there are many, especially among the younger generations, who have given up their family traditions of piety and profess themselves, whether openly or not, unbelievers.

"Contronted with this common spiritual danger we can, and ought to be united with each other. The same holds true of such world problems as hunger in the world, aid provided by richer for poorer countries, arbitration of impending conflicts before recourse is had to arms."

Saint's relics to be returned

VENICE—Cardinal Giuseppe Urbani of Venice has announced that he is sending a relic of St. Titus to the Orthodox patriarch on the Greek island of Crete.

Earlier it was announced by Orthodox Patriarch Benediktos I of Jerusalem that relics of St. Sabbas are to be returned from Venice to Jerusalem.

Cardinal Urbani said in a pastoral letter that the decision to return the relics to the ancient Orthodox churches in which they had originally been preserved was made with the approval of Pope Paul VI.

GOOD NEWS

What really matters is 'participation'

By MARY PERKINS RYAN

One of the papers that run this column has sent on to me a page of letters, two of them objecting somewhat strongly to my way of trying to explain the reasons for the changes in the liturgy, as well as objecting to the changes themselves. As to the tone on my writing, I can only say that I have certainly not meant it to sound "smug." Because of my friends and my work of translating and editing books about the liturgy, I have been given special opportunities during the last thirty years to learn about the reasons for the present changes and also to look into the causes of my own resistance to some of their implications. All that I have been trying to hand on here is what I have learned from the real scholars and experts.

As to the changes themselves, there seem to be two levels of objections, neither of which is clearly distinguished from the other in the writers' minds: the deep down objection to the very idea of being "active" with the other people at Mass, and a distaste for the actual way things are being done at Mass.

Concerning the first the question may be put in this way: Is the Mass meant to be a holy **space of time** during which we are in a holy place where something holy is going on, a space which we can fill in any holy way that appeals to us—as by saying the Rosary, following our missal, or just being quiet with God? Or is the Mass meant by God to be a holy **action**, or series of actions, in which we are meant to take part?

●

Now, it isn't "those liturgists," but Christ Himself in His life on earth and in His Church that made the celebration of the Eucharist a holy series of actions in which all present are meant to take part in various ways. At the Last Supper, the disciples assembled, they listened to the Lord, they sang psalms as part of the meal-ritual, they followed our Lord's "giving thanks" before He said, "Take and eat . . . this is My Body. . . . Take and drink, this is the New Covenant in My Blood." Then they ate and drank this Bread and Wine, and sang more psalms. And so, through the centuries, as the Constitution on the Litury says, "the Church has never failed to come together 'to celebrate the paschal mystery'; reading those things 'which were in the scriptures concerning him,' celebrating the Eucharist in which 'the victory and the triumph of his death are again made present' and at the same time giving thanks 'to God for his unspeakable gift' in Christ Jesus, 'in praise of his glory' through the power of the Spirit."

All these actions—coming together, reading or listening to what is read, celebrating, giving thanks and praise—are actions of body, mind and soul, social actions which people are meant to perform together. They are actions in which all the members of the Church are meant to take part.

●

Most of us were certainly brought up to think of the Mass as a holy space of time, to be filled up more or less as we would, not as a series of actions in which we were to join together. But now the Church is calling on us to realize more clearly what the Eucharist essentially is and to take our part in it as that. It may be hard to change our ways, but surely, if only as a matter of loyalty, we must try to do so.

It is also true that this present transitional stage in the way in which these holy actions are to be carried out isn't very satisfactory at best, given the mixture of Latin and English, the present state of Catholic hymnody, and so on. And it can be—it often is—made still harder to take by the particular manner in which things are done in some one parish where there is no enthusiasm for participation, or where there is enthusiasm of the wrong sort, where things are done either mechanically or affectedly. But it would obviously seem to be our duty to try to take our part in the celebration as well as we can, and to be patient with what we do not like at present. After all, however poorly the celebration is carried out, we are hearing Christ and taking part with Him and with one another in His sacrifice-banquet of praise—and this, of course, is what really matters.

THRU GOD-COLORED GLASSES

Religion in Russia

By GILBERT ROXBURGH, O.P.

Without a very objective or scientific detachment, a Communist sociologist came out a few weeks ago with some statistics that conveyed a few implications the Russian sociologist may not have cared to communicate.

The figures have to do with the strength of religion — particularly the Russian Orthodox religion — in the Soviet Union today. He said that among regular church-goers in Russia at the present time, 70 percent are above the age of forty.

The gist of the statistics is, of course, that religion is being more and more confined to older people. It is a vestige of the past, and will in short order die out altogether.

But there are implications in this figuring which the ordinary reader might miss, concentrating so much on the major point of the Russian compiler that other meanings might escape him.

True, older people are more numerous among church-goers than younger ones. And yet, according to the figures put forward by an atheist, figures calculated to show the weakness of religion, there is the rather staggering fact that 30 percent of the church-goers are below the age of forty—and that fact is more noteworthy.

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The scientist would like us to cheer with him, but I think we should pause first. While the rise of atheism is something to moan about, the fact that almost a third of practicing religionists have been born since the revolution is an incredible demonstration of the virility of religion, especially of the Orthodox faith.

This 30 percent have embraced their religion despite the series of persecutions and political manipulations of the churches. Since 1918, Russia has been an atheistic nation, and yet a surprising number of the younger generation hold on to the faith.

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Perhaps this is due to a training in the home not yet fully extirpated by atheism. Or perhaps it is due to the flourishing of religious life in areas far distant from political capitals. The reason does not matter.

Against unimaginable obstacles Russia still clings—in part, at least—to the religion of its fathers.

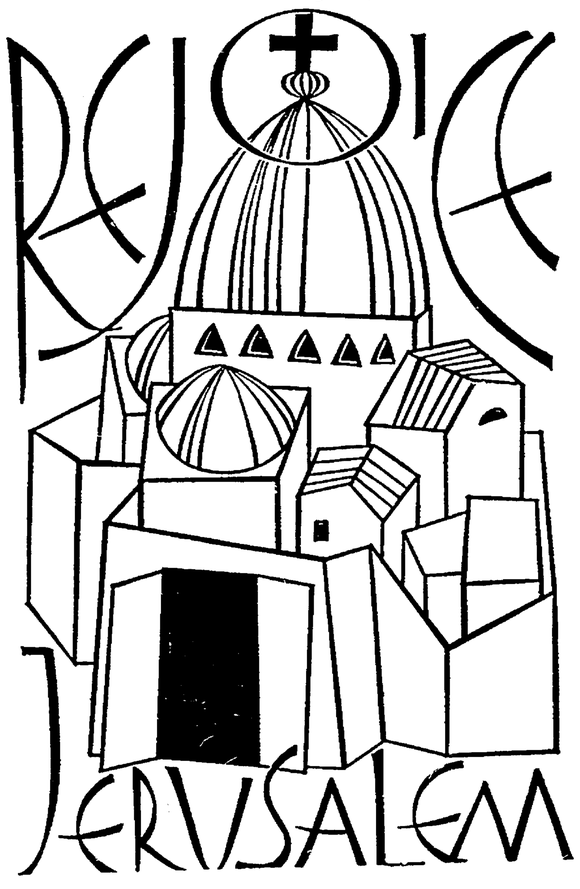
We are, of course, assured by Scripture that Christianity will in the end conquer all, and that such faith survives best under persecution. But we need the example from time to time.

We have numerous examples from countries behind the Iron Curtain, but one of the most convincing comes from Russia herself.

Congratulates FAO

VATICAN CITY—Pope Paul VI has sent a message to the meeting of the United Nations Food and Agriculture Organization at Vina del Mar, Chile, congratulating it on its international scope. The meeting is being attended by American Msgr. Luigi Liguetti, Vatican observer at FAO.

Fourth Sunday of Lent



Chapel to be built beneath airport

LONDON—An interdenominational chapel is to be constructed in modern catecomb fashion underneath London airport.

To have three altars, for use by Anglicans, Roman Catholics and Protestants, the chapel will serve the 34,000 airport employees and the 9.5 million people who pass through the airport every year.

It was decided to build the chapel underground because the huge airport structures would dwarf an above-ground church. The concrete vaulted chapel with three apses will be surmounted at ground level by a walled courtyard with a large cross in the center.

THE WEEK IN LITURGY

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

March 28 LAETARE SUNDAY (4th Sunday in Lent). The Liturgy parallels the rhythm of life and death as the pendulum of time passes the half-way mark of Lent. In turn, the joy of Bethlehem became the tragic hour of Calvary, then the glorious happiness and fulfillment of Easter as the pendulum swings forward again.

Rose-colored vestments replace the somber violet for today. Charity, symbolized by the rose, blossoms forth from sacrifices motivated by the dual love of God and others. As the rose opens its petals and its fragrance escapes, so Christian charity exudes joy and gladness.

March 29 MONDAY OF 4TH WEEK IN LENT. After the brief interval of Laetare Sunday we should enter into the last part of Lent with our fervor re-energized as we pursue the renewal of our spiritual life.

Christ predicts His own Death and Resurrection under the metaphor of the destruction and rebuilding of the temple (Gospel). We can apply this prediction to ourselves: Destroy this temple, that is, subdue the body; and Christ will raise it up, that is, the body will also be rewarded at the resurrection of the dead.

March 30 TUESDAY OF 4TH WEEK IN LENT. The Chosen People turned away from God and made themselves a golden calf to worship (1st Lesson). Is it more spiritually profitable to worship a lifeless statue than the living God?

Centuries later the living God sent His Son to the Chosen People. Because so many of them rejected Him (Gospel), all people now have been given the opportunity to become members of the Chosen People of the New Testament—to become Christians.

March 31 WEDNESDAY OF 4TH WEEK IN LENT. Ezechiel prophesied concerning the waters of Baptism cleansing and purifying our souls (1st Lesson). Isaia continues this theme of purification through penance: "If your sins be like scarlet, they shall be made white as snow" (2nd Lesson). Our Lenten repentance is removing the blush of shame from our souls—whether it is the deep scarlet of sin or the faint pink of faults and imperfections.

April 1 THURSDAY OF 4TH WEEK IN LENT. The difficulty with which men accomplish things with the help of God is exemplified in Elisha as he restores life to a young boy (1st Lesson). Aided as we are by God's graces and the Sacraments, we manifest the same lack of ease in giving full scope to these injections of Divine life, so that at times we seem to collapse rather than to jump up and run the way of the Lord!

April 2 FRIDAY OF 4TH WEEK IN LENT. The theme of life and death continues: Elisha restores life to a boy (1st Lesson). Christ brings Lazarus from the grave (Gospel). Under the power of God, death, a symbol of sin, gives way to resurrection and life. Under the influence of Divine grace, Lent, a time of activity against evil, will give way to the triumph of goodness.

April 3 SATURDAY OF 4TH WEEK IN LENT (Sitientes, thirsting). God promised Isaia that His people would receive many blessings (1st Lesson). The greatest blessing was the gift of His Son, "the Light of the world" (Gospel) who proved Himself the "Good Shepherd" (Communion Song) by bequeathing to us the font of living waters. Lent should find us thirsting for the graces that are ours through Baptism.

● *VIEWING WITH ARNOLD*

'Hush, Hush, Sweet Charlotte' called 'cheap and degrading'

By JAMES W. ARNOLD

"Hush, Hush, Sweet Charlotte" is the latest in the current cycle of "one-two-three-let's-all-throw up" horror films designed to finance what should be the dignified old age of pre-war screen idols. It would be bad enough if it reflected only the perennial bad taste of producer - director Robert Aldrich ("What Ever Happened to Baby Jane?" "Sodom and Gomorrah"). Worse, it reflects his opinion of the taste of the world movie audience.

Not that it doesn't have its stirring moments, purely as a terror film. At his best, Aldrich is a clever manipulator of fright psychology who has obviously done his homework in Clouzot and Hitchcock. Even with comic book material, this kind of fellow knows the proper buttons to push for the Chill Reaction. An adult who would send a child to this sort of show is guilty less of neglect than of sadism.

Yet the horror is purely mechanical; the director, basically, is having the actors make scary faces at the audience. The true terror film goes somewhat deeper and allows a fleeting glimpse of the shape of evil. Such a movie, which has clear moral benefits, is rare because it requires intelligence and insight as well as skill. In recent memory, one recalls only "The Haunting" and "The Innocents."

●

There is considerable in-breeding in the present cycle. While "Hush Hush" is an obvious sequel to "Baby Jane" (neurotic female vs. neurotic female in an isolated house, amid vague memories of past evil), the plot is strikingly similar to "Strait-Jacket" (the attempt to drive a woman insane by reminding her of an axe-murder), which was in turn an imitation of "Psycho" (character reversal in which good and evil exchange roles). Add to this the purple acting styles of aging prima donnas like Bette Davis, Joan Crawford and Olivia de Havilland (soon to join the group: Tallulah Bankhead) and we have a chills-for-semi-adults formula producers like Aldrich will pursue into the 90 per cent income tax bracket.

Most of the time "Hush Hush" is a cheap, trite assault on the senses, degrading to both artists and audience. It is depressing when Aldrich stoops to showing mutilation as a thrill device; it is simply embarrassing to be part of an audience that is offered such material as entertainment.

The worst ordeal is the climax. Two fine old pros like Miss de Havilland and Joseph Cotten are required to gloat over their sins in roccoco prose, in a gross orgy of booze and sex, for endless minutes, until wild-eyed Miss Davis dumps a large urn on their skulls from a handy balcony. The scene would be repulsive with anyone, but to use these players thus is an act of unforgiveably brutal insensitivity.

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One can hardly turn around without stepping on a cliche. This is the sort of film in which people are forever waking in the middle of the night because Somebody is down in the music room having at the harpsicord (organ, piano, bass fiddle). If you have seen one movie like this, you **know** that it is not a ghost, but one of the actors trying to collect the inheritance by driving the others mad.

Since the original corpse has parts of its anatomy missing, you can be reasonably sure these are going to turn up at an opportune moment in a drawer or the laundry basket. The big Louisiana mansion, which has its own cemetery complete with howling dog and its quota of mirrors, ancestral portraits and squeaky doors, also has a long circular staircase, suitable for rolling down, at decent intervals, various characters and a decapitated head. Lurking in the shadows is a sinister housekeeper (here outrageously hammed as a kind of bayou Grandma McCoy by Agnes Moorehead, who must have been amused by her incredible nomination for an Oscar).

●

Inevitably there is the story night when the wind blasts open the windows and doors and whips the ladies' long wispy nightgowns about them, and the lightning flashes pick out the more hideous bits of decor. (One must concede that Aldrich does this classic hit competently. Also to his credit are the moody, heavy contrast lighting, the dizzy camera angles, and the use of tinkling wind chimes as a motif end of the pregnant silence, disturbed only by single, quiet, off-key note on the soundtrack.)

The character and plot reversals, as in "Baby Jane," are the cheapest imaginable, since they are inconsistent with direct evidence presented earlier to the viewer. Even in this small suspense story tradition, the audience gets pie-in-the-face.

At times you are sure they are all playing it for laughs. There is the ludicrously arty dream sequence, in which Miss Davis and her dead boy friend waltz through a blurred ballroom of masked dancers, and the look of actor Cotten as a walking corpse, drenched in mud and as plastered with leaves as a Roman statue. There is also Miss de Havilland's perceptive line, as she arrives to find Bette standing over a body with smoking gun: "He's dead, and you killed him!"

The simple fact: "Hush Hush" appears to have been concocted by and for sick adolescents. It makes one long for the high art and social uplift of John Wayne and Elvis Presley films, and to weep for the indignities visited on old champions forced to make their last area appearances as clowns. **(Legion of Decency: A-3—unobjectionable for adults.)**

Discovery of bomb fails to stop Mass

BIRMINGHAM, Ala.—Father Edward L. Foster has a special appreciation for the new liturgy—it enabled him to finish a Mass interrupted by discovery of a large bomb outside his church.

The pastor of Our Lady Queen of the Universe church here related in an interview this sidelight to the near-tragedy that threatened his church and about 120 people at a Sunday Mass (March 21).

A homemade bomb, whose 50 sticks of dynamite were capable of destroying the small church in a Negro neighborhood, was discovered outside the building. It was one of five found that day in various parts of Birmingham. A sixth was discovered the next day. All were disarmed by Army demolition experts.

THE BOMB ON the lawn outside the church, said Father Foster, was accidentally discovered by a parishioner, Fred Calhoun, 38, who thought the green-painted carton which contained it was trash.

"The man had parked his car on Center St. 'Wait, while I pick up this trash,'" he told his wife as she was entering church," Father Foster said.

"When he started to pick it up, he heard it ticking. He rushed into church—I had just reached the sermon at the 9 a.m. Mass, the last of the day—and he shouted what he had found.

"I asked the congregation to go outside, on the other side of the church. The police were telephoned.

"Thank God for the new liturgy. The altar boy and I picked up the temporary altar we have been using and we carried it outside and I finished the Mass," Father Foster said.

FATHER FOSTER said his church has had no threats before. There was no telephone call or other tip as to the bomb's presence, he said.

The other bombs, discovered by passersby or children at play, also were in Negro neighborhoods. Three of them were not far from the 16th St. Baptist Church where four Negro children died in a bombing in September, 1963.

The second bomb was at the home of a Negro attorney, the third at a funeral home, the fourth was in an outdoor incinerator at a public high school for Negroes and the fifth near the former home of a Negro leader.

The sixth was discovered near another funeral home (March 22).

To receive degree from Protestant school of theology

WEBSTER GROVES, Mo. — Cardinal Joseph Ritter of St. Louis will give the commencement address and receive an honorary doctorate of divinity at the June 4 commencement of Eden Seminary, graduate school of theology of the United Church of Christ.

Seminary president Dr. Robert T. Fauth said (March 19) it is believed that this will be the first time a Catholic cardinal has addressed the graduating class of a Protestant seminary.

"We are delighted that Cardinal Ritter should be the person to do this, for we have come to know him as a dedicated and effective proponent of the ecumenical spirit and as a leader who believes that ecumenism must be made real among us if it is to have any meaning at all," Dr. Fauth said.

The occasion will also mark the first time in history that a United Church of Christ seminary has bestowed an honorary doctorate of divinity on a Catholic prelate.

Court reverses 'Goldfarb' stand

ALBANY, N.Y. — The New York Court of Appeals has given a green light to distribution of the movie and book "John Goldfarb, Please Come Home" despite Notre Dame University's claim that both represent "commercial piracy" of its name and reputation.

By a 4-2 margin, the Court of Appeals, highest in the state, upheld (March 18) a Feb. 9 decision of the Appellate Division of the Supreme Court permitting distribution of the movie and book.

The Appellate Division had reversed a Dec. 1 ruling by State Supreme Court Justice Henry Clay Greenberg barring distribution of the "Goldfarb" book and movie on grounds of "commercial piracy."

The film, whose exhibition has been held up pending the outcome of the litigation, is a 20th Century-Fox production. Following the action of the appeals court, Darryl F. Zanuck, the company's president, said the movie will be released around March 31.

'SOUND OF MUSIC' AT PROVIDENCE HIGH SCHOOL—The Our Lady of Providence High School Student Theater group will present the "Sound of Music" Friday, April 2, 3 and 4 in the school auditorium in Clarksville each evening at 8 p.m. Marlene Kalbfleisch, who plays the role of Maria, rehearses a song while her "children" look on. The youngsters are: (back row, left to right) Betty Wermeister, Jim deVore, Nancy Zurschmeide, and Ronald Posanti. Front row: Margie MacDougall, Mary McBride and Becky Banet. Tickets may be purchased at the door.

● *VARIETY IN BOOKS*

A new book on Adolph Hitler

"Hitler Moves East" by Paul Carell. Little, Brown & Co., Boston. 623 pp. $10.

At the international convocation on Pope John's encyclical Pacem in Terris held in New York, Sen. William Fulbright warned against adopting a political ideology so rigid that it leaves no room for maneuvering. There have been few ideologies less flexible than those of modern dictators such as Joseph Stalin and Adolph Hitler. Stalin's was changed after his death. Hitler's, far more stupid and more dangerous, died with him.

Paul Carell's book about the nazi invasion of Russia during World War II is a lucid example of the way blind idealists destroy themselves and others. Many German soldiers massed on the Russian border thought they were on maneuvers until a few moments before the fighting started. They suffered and froze to death in light uniforms during the first Russian winter because nazi leaders had decreed the war would be over by the first snowfall. Finally, surrounded and faced with defeat, German generals were denied permission to surrender.

It is interesting to note that Stalin proved more flexible in his handling of the war. Faced with defeat, he rehabilitated hundreds of officers previously cashiered from the army through nazi plotting.

Mr. Carell's book starts with the invasion of 1941 and closes with the battle of Stalingrad less than two years later. While told primarily from a German point of view, the author wastes 4little sympathy on the losers. The only real problem with the book is its translation, which ranges from poor to illiterate. If one overlooks this point, the book will serve as a valuable lesson which has more than a little contemporary application.

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

* * *

"The Great Experiment," by John D. Weaver. Little, Brown & Co., Boston. 299 pp. $5.95.

"Do you have a solution, or are you part of the problem?" read the sign on the Pentagon desk.

"It's the department of dirty water, dirty air and dirty looks," said Abraham Ribicoff of his contentious Department of Health, Education and Welfare.

"Actually we're all special interests," said a lobbyist of his work, "but some of us are more special than others because we're more interested."

A Washingtonian with a keen eye and ear, John D. Weaver has collected hundreds of such mots and put them in a study of the human side of our Federal Government, "The Great Experiment." Now a free lance writer, Weaver is a former editor of Holiday magazine, and his approach is like that of the ingratiating tour guide. He points up the picturesque, the sidelights, the foibles and anomalies. He hurries us along at whirlwind pace, for there is much more to see in the offices, corridors and cafeteria lines of the capital than in its monuments, museums and showplaces.

Those who view Washington as a place of waste and drift will shudder at many of the glimpses Weaver provides. Those who fear the Federal Government is becoming an Orwellian monster will be reassured to find fallible humans — sincerely admired by the author—still trying to guide it.

"The Great Experiment" is best when it is observing and reporting, weakest when it turns from time to time to preaching reform. In giving its readers a quick once-over of the vast variety and scope of their government, it will stir many to further studies in depth and detail.

(Reviewed by C. M. Zens, formerly managing editor of Washington's Catholic Standard, now with the U.S. Department of Commerce.)

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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)
6:45 a.m.—Saints Alive .....(13)
Monday thru Friday TV
6:45 a.m.—Saints Alive .....(13)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Hean .....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 Crucified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ
TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI
CONNERSVILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF
EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.—Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF
MADISON AREA
Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX
NORTH VERNON AREA
Radio—Sunday
1:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

MEET 'JACK AND JILL'—The second annual Catholic Children's Theatre Workshop will present "Swinging on a Star" in the Chatard High School auditorium at 7:30 p.m. Sunday, March 28. Featuring about 50 grade school youngsters from a score of Indianapolis-area parishes, the production is under the direction of Sister Margaret, O.S.B., of Christ the King School. One of the attractions will be the appearance of "Jack and Jill"—shown above. Portraying the pair are Fred Snoy and Therese Rittenhouse, both of St. Luke's parish. A 56-piece band representing St. Pius X and Christ the King Schools, will entertain, along with the 36-voice glee club from Christ the King. Directing the band will be Sister Mellita, O.S.B., of St. Pius X. (Staff photo)

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Tic Tacker

NAMES IN THE NEWS—Two **St. Agnes Academy** students—**Mary Pille** and **Vickie Ursulskis**—will represent the school at a state-wide debate contest April 3 in Logansport. Their coach is **Mrs. William Shank**. . . . One of the helicopter pilots who helped to pull the "astronaut-twins" from the Atlantic Ocean this past Tuesday afternoon was an Indianapolis native—**Lt. (j.g.) James R. Walker**, a 1956 graduate of **Cathedral High School**. He is a 1962 graduate of the U.S. Naval Academy. . . . **David Favrot**, eighth grader at **St. Monica's School**, Indianapolis, won the top $25 prize in the recent essay contest sponsored by **Holy Family Council 3682**, Knights of Columbus. The contest topic was the Catholic Press. Runner-up trophy winner was **Michael Lawson**, of **St. Anthony's School**. . . . Two **Brebeuf Preparatory School** faculty members—**Father John F. Kramer, S.J.**, and **Scholastic Eugene Ulrich, S.J.**, attended the John XXIII Memorial Lectures last week-end in Chicago. . . . A $600 stipend to attend a summer institute in modern chemistry at Oak Ridge, Tenn., has been received by **Sister Michael, S.P.**, associate professor of chemistry at **St. Mary-of-the-Woods College**. The grant was awarded by the National Science Foundation and the Oak Ridge Institute of Nuclear Studies. . . . A former teacher at **Our Lady of Grace Academy**, Beech Grove, has received a $700 scholarship for two months' language study in Germany this summer. **Sister Mary Damian Mauer, O.S.B.**, a member of the Benedictine Convent of the Immaculate Conception, Ferdinand, and a teacher at St. Ferdinand High School, Ferdinand, received the grant through the Indiana Language Program, based at Indiana University and financed by the Ford Foundation.

HERE AND THERE—Our Lady of Hope Guild will sponsor the first in a series of teas for patients of Marion County's General Hospital on Saturday, March 27. The tea will be held in the auditorium of the hospital. Entertainment will be provided by the boys' choir of **Holy Name parish**, Beech Grove, directed by **Jerry Craney**, and pianist **Carol Ann Esselborn**, a junior at **Chartrand High School**. **Mrs. Josephine Murphy** is chairman of the event. . . . The **St. Joseph's Auxiliary** of the Little Sisters of the Poor presented $3,000 to **Mother Marie Mathilde**, superior of the home for the aged, during last Sunday's tea and open house there. . . . Next two productions on the **Marian College** "Fine Film Series" will be: Frederico Felini's "La Strada" (Italy, 1954), March 26, and Engmar Bergman's "The Seventh Seal" (Sweden, 1956), April 2. The films are scheduled in the college auditorium at 8 p.m., followed by an open discussion of the production. . . . Youngsters of **St. Joe School** in Clark County have promised 2,000 "home-made" rosaries for the Latin American missions. At last count they have completed 1,700 rosaries, according to **Sister Mary Gertrudis, O.S.B.**, principal. . . . Sign of many spring marriages in Indianapolis: 100 couples are attending pre-marriage instructions twice weekly at **St. Mary's Academy**, sponsored by the **Archdiocesan Confraternity of Christian Doctrine**. . . . Another 15 married couples are participating in a CCD-sponsored "rhythm clinic" at St. Mary's. Two Sister-nurses from **St. Francis Hospital**, Beech Grove, are also attending the "rhythm clinic." . . . We had the wrong "Father Laurence" in our story on Selma, Ala., last week. The Benedictine priest from **St. Meinrad Archabbey** who visited Selma was **Father Laurence Ward, O.S.B.**

MONTESSORI SCHOOL OPEN HOUSE—Two week-end open houses are planned at the Montessori Academy, 1340 N. Park, Indianapolis, on March 27-28 and April 3-4 from 1 to 5 p.m. Opened in September, 1964, this is the first Montessori-method school in the state. It is directed by Mrs. John Heeter, a registered Montessori instructor, and enrolls youngsters from one and one-half to nine years old.

FOR SCIENCE BUFFS—An answer to an increasing demand for the teaching of science concepts at the elementary school level, Marquette University, of Milwaukee, will offer a six-week Institute on Life Sciences, Ecology and Conservation for elementary school teachers, from July 5 to August 14. Participants, who may earn six graduate credits, will spend three weeks attending lectures and laboratory sessions on the Marquette campus and three weeks in the fields and forests of the Trees for Tomorrow Conservation Camp at Eagle River, Wis.

FOR CATHOLIC COLLEGE GRADS—The possible formation of a Catholic Alumni Club of Indianapolis will be discussed Friday, April 9, at 8 p.m. in the AFNB Friendship Room, 2829 N. Meridian St. Invited to attend are single, Catholic college and university graduates. Speaker will be Robert A. Foos, of Chicago, regional vice president for the National Association of Catholic Alumni Clubs.

A word from the Archbishop

(Continued from page 1)

know that we must do some penance to atone for our sins. The poor who have nothing or almost nothing are always doing penance. For them all of life is a continuing Lent. Share with them today. Do some penance today. Give generously to help God's poor.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,

+ Paul C. Schulte

Archbishop of Indianapolis

The ugly facts

(Continued from page 4)

Western Europe it was 27, and in Russia 25.1. The same unfavorable comparison showed in the 70-74 group. Moreover, the U.S. rate has been increasing each year, while the others decline.

So we good Americans not only keep our old folks poor; we also kill them off by denying them adequate medical attention.

Medicare and the proposed 7% increase in Social Security pensions will help, and should be passed. But they won't help nearly enough. Four-fifths of the 20 million Americans who made the "mistake" of living long enough to retire will go on existing in degrees of poverty ranging from genteel to grinding.

We have no instant solution for this shame of a nation—the victimization of our aged. But something is wrong when farm subsidies increase from $1.1 billion in 1955 to $5.5 billion in 1964, when all subsidy and aid programs show a $65.2 billion increase between 1955 and 1963—and when subsidy-minded politicians and lobbyists, at the same time, go on bellowing that we cannot "afford" an essentially measly medical assistance program.

What the country really cannot afford is to go on pretending it is doing right and proper by its senior citizens.

TELL CITY SPELLING BEE WINNERS—Bridget O'Connor (left), an eighth grade pupil, and Rosemary Haerle, a second grader at St. Paul's School, Tell City, are shown receiving specially inscribed pencils from Earl Etienne, Deputy Grand Knight of the Bishop Chartrand Knights of Columbus Council, as two of the winners in the annual spelling bee sponsored by the K of C. Bridget is the daughter of Mr. and Mrs. Tim O'Connor and Rosemary's parents are Mr. and Mrs. Anthony Haerle. Other bee winners were Kevin Voges, first grade; Larry Lautner, third grade; Maggie Hubbs, fourth grade; Joan Etienne, fifth grade; Alice Kriesle, sixth grade, and Dennis Etienne, seventh grade.

Holy Week liturgy

(Continued from page 1)

Sick, Baptism, Confirmation and Holy Orders.

• A fitting introduction to the solemn liturgy of Holy Thursday, Good Friday and the Easter Vigil.

• Concelebration of Mass by the clergy gathered around their bishop in his cathedral church.

Father Bugnini said that the entire ceremony for the blessing of the holy oils used throughout the year in administering the sacraments has been revised.

HE NOTED that the former lesson in the Mass, from the epistle of St. James (chapter 5, verses 13 to 16) has been replaced by a reading from the book of Isaia (chapter 61, verses 1 to 4, and chapter 6, verses 8 and 9). The former Gospel text from Mark (chapter 6, verses 7 to 13), is replaced by one from Luke (chapter 4, verses 16 to 21). This is the passage telling of Christ's going back to the synagogue in Nazareth shortly after beginning his public ministry, and reading to the people from the book of Isaia. The passage from Isaia cited in the Gospel is taken from the pasage used in the newly appointed lesson of the Mass.

These texts, which stress the mission of service, were selected according to Father Bugnini, because of a desire to highlight this cathedral service as a "true priestly celebration on the day of the institution of the priesthoood," just as the evening liturgy in each parish commemorates the institution of the Holy Eucharist.

The priest said the changes in the Chrism Mass are a "simplification . . . without prejudice to the definitive reform which will follow in the general revision of the Roman Pontificale" (the liturgical book used by bishops for rites not in the missal).

TURNING TO the revision in the Good Friday solemn prayers, or prayer of the faithful, Father Bugnini said the changes were prompted by the "love of souls and the desire to facilitate in very way the path of union for the separated brethren, removing every stone which might constitute, however remotely, a stumbling block or a cause for discomfort."

He said this work was undertaken "so that in the prayer of the Church, no one will experience prompting of spiritual uneasiness."

The prayers involved form the second part of the four-part Good Friday liturgical service, coming immediately after the singing or reading of the Passion account by St. John. They are among the most ancient surviving prayers of the Church. While they will be recited in the vernacular in some countries, including England, they remain in Latin in the United States this year.

According to Father Bugnini, the changes are "retouchings," and were kept to an "indispensable minimum." There are nine prayers in all, and changes have been made in the first, seventh, eighth and ninth.

In the first prayer, for the Church, the phrase which reads "making subject to her principalities and powers" has been suppressed. This phrase is a reference from St. Paul to two of the nine choirs of angels (which were regarded as protectors of the Mosaic law and some times presented as hostile to Christ). Father Bugnini said the phrase was removed because it might be misunderstood as hinting temporal power for the Church—"real in other times but now anachronistic."

FOLLOWING is a translation of the seventh prayer, now entitled "For the Unity of Christians":

"Let us pray for all the brothers who believe in Christ. O Lord our God grant that they, following truth, may be reunited and safeguarded in Your only Church.

"Let us pray. V. Let us kneel. R. Arise.

"Almight and everlasting God, who reunited those who were dispersed, look upon the lambs of your flock, that those who have been consecrated by the one baptism may be united in the bond of charity and of the integrity of faith. Amen."

The eighth prayer, now entitled simply "For the Jews," reads as follows:

"Let us pray for the Jews, that our God and Lord will make his countenance shine upon them so that they also may recognize the Redeemer of all, Jesus Christ our Lord."

"Let us pray. V. Let us kneel. R. Arise.

"Almighty and everlasting God, who made your promise to Abraham and to his descendents, heed in your goodness the prayer of your Church, that what was once your chosen people may reach fulness of redemption. Amen."

THE NINTH prayer, which formely asked God to "banish wickedness" from the hearts of "pagans," is now entitled the prayer "For those who do not yet believe in Christ." It reads:

"Let us pray for those who do not yet believe in Christ, that filled with the light of the Holy Spirit they may also enter onto the path of salvation.

"Let us pray. V. Let us kneel. A. Arise.

"Almighty and everlasting God, to your most beloved Son you have given all peoples; unite to your Church the families of all peoples, that seeking the light of truth they may reach you, the only true god. Amen."

ND coach booked for Ritter talk

INDIANAPOLIS — Ara Parseghian, head football coach at the University of Notre Dame, will be principal speaker at the first all-sports banquet of Ritter High School, according to Father John Fish, Ritter principal.

The banquet, honoring first-year athletes, will be held in the Ritter cafeteria at 6:30 p.m. Monday, May 24. Reservations may be obtained from the school.

Retreat slated

INDIANAPOLIS — Msgr. Alfred F. Horrigan, president of Bellarmine College, Louisville, will conduct a retreat for business and professional women the week-end of April 2-4 at Our Lady of Fatima Retreat House, 5353 E. 56th St. Chief promoter is Miss Marie Dahlen. Reservations may be made with the retreat house, LI 6-7900.

Atlanta

(Continued from page 1)

They have led in the defense of their country in war. And they are ready to go to their country's defense in any future war."

IN HIS criticism of religious demonstrators, Archbishop Toolen said: "They ask me why do priests and Sisters come from outside the state and even from Canada to take part in these demonstrations? Certainly the Sisters are out of place in these demonstrations; their place is at home doing God's work. I would say that the same is true of the priests.

"As to whether they have permission to come in—they have not asked for it. It is customary to ask permission in such cases. What do they know about conditions in the South? I am afraid they are eager beavers who feel this is a holy cause."

Referring to the Negroes' efforts to register, the prelate admitted that qualifications tests and questions should be simplified, adding that "if I took one of these examinations, I probably would fail."

Certainly, he continued, there are "things that need correcting but with the sane help of our people they will be corrected in time. . . . The need is for the people of this state to face the crisis together."

Hopes for greater Marian devotion

VATICAN CITY—Pope Paul VI has sent a letter in Latin to the International Mariological and Marian Congress in the Dominican Republic expressing the hope that the studies of the congress will promote the growth of Marian devotion.

The letter was dated February 2, but was not printed publicly until March 23 when it appeared in L'Osservatore Romano, Vatican City daily. The Pope's letter referred to the chapter on the role of Mary in the Church, which "has crowned the Constitution on the Nature of the Church" passed by the ecumenical council.

Pope Paul expressed the hope that examination of the theological and devotional themes by the congress may lead to the growth of the Marian piety which has constituted for centuries the defense and safeguard of the Catholic faith in Latin America.

Ladywood maps open house plans

INDIANAPOLIS — Seventh and eighth grade girls as well as high school girls and their parents are invited to attend an open house to be held at Ladywood School, 5355 Emerson Way, Saturday, April 3, from 1 to 5 p.m.

A slide show portraying school activities, tours, art and science exhibits, and songs by the school's Ladylarks will highlight the afternoon. The new classroom building and the residence halls will be open to visitors throughout the afternoon.

HEADS PURCHASING OFFICE—Earle Fontaine, above, has been named manager of the newly established central purchasing office for Archdiocesan parishes and institutions. (Story on Page 1)

Calendar

FRIDAY, MARCH 26

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 27

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

SUNDAY, MARCH 28

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

A Hat Party and Card Party in Little Flower parish auditorium, 14th and Bosart. Spring millinery shown from 8 a.m. to 6 p.m. Card games played beginning at 2 p.m.

FRIDAY, APRIL 2

The Fish Fry at Chartrand high school begins at 5 p.m. in the school cafeteria. Curb carry-out service starts at 4 p.m.

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

Card party set

INDIANAPOLIS — Sacred Heart Kindergarten Mothers will sponsor a benefit card party on Sunday, March 28, in the school cafeteria, 1501 S. Meridian St. All card games will be played beginning at 2:30 p.m. The public is invited.

Southern bishop asks racism declaration

MEMPHIS, Tenn.—A bishop called here for a Vatican declaration condemning racism in a sermon during a Mass that closed a conference on "Religion and Race in the South: Catholic Perspectives."

"Such a document," said Coadjutor Bishop Joseph A. Durick of Nashville, "would be a trumpet call to all pastors of all denominations comparable to the call by Vatican Council II and Pope John XXIII for ecumenism among all denominations."

BISHOP Durick, preaching to a congregation of 500 in St. Patrick's church, said the events of the civil rights struggle in the U.S. today "will be recorded as the greatest and most significant in the current history of the United States."

"The Negro revolt is not against the communists—it is against the Christians of the South who have the best record for church and Sunday school attendance of any people in America," he said. "It is time we quit working for our Negro brothers; instead we must work with them."

THE THREE-DAY conference (March 19-21) was sponsored by the National Catholic Conference for Interracial Justice. It was attended by some 250 delegates from 18 states, about half of them priests or Religious.

The sponsoring agency, the National Catholic Conference for Interracial Justice, is a service and coordinating agency for Catholic efforts in the interracial field. It has headquarters in Chicago.

Marian instructor is Forum speaker

INDIANAPOLIS — "Is There A New Look In Communism?" will be the topic of the Lenten Forum next Wednesday, March 31, in the Chatard High School auditorium at 8:15 p.m. The speaker will be Gilbert Tutungi, a member of the Marian College faculty on leave for doctoral studies at Indiana University.

The Forum is sponsored by the Indianapolis northside parishes.

Third Order unit to meet Sunday

INDIANAPOLIS—The Sacred Heart Fraternity, Third Order of St. Francis, will hold its monthly meeting Sunday, March 28, at 3 p.m. in Sacred Heart Church.

Father Elias Koppert, vice-commissary of the Sacred Heart Province, will make the annual visitation.

Plan tea party

INDIANAPOLIS—Holy Angels Altar Sodality will sponsor a Spring Tea Party on Sunday, April 4, in the parish auditorium, 28th and Northwestern from 3 p.m. to 5 p.m. The affair is open to the public.

St. Meinrad sets special seminar

ST. MEINRAD, Ind. — Theology students at St. Meinrad School of Theology will attend a two-day "pre-psychiatry seminar" here March 30-31 to acquaint the future priests with basic principles of psychiatry and psychology.

Specific areas of concentration include: "Emotions and Human Behavior," "Psychosexual Problems," and "The Role of the Priest As Referral Agent."

Sponsored by the school's theological activity organization, the seminar will attract resource personnel from Indianapolis, Louisville and Evansville.

Keynote speaker at 8 p.m. March 30 will be Dr. Edmond F. Edwin, Louisville clinical psychologist. Two pastoral-orientated workshops, scheduled the following morning, will be chaired by: Dr. James Wygal, Louisville psychiatrist; and Father Joseph Voor, guidance director at Bellarmine College, Louisville.

Student chairman of the seminar is Rev. Mr. Michael Conrad.

Plan fish fry

INDIANAPOLIS—The Chartrand Parents Association will sponsor a Fish Fry at the southside high schol, located at 3300 Prague Road, from 5 to 8 p.m. Friday, April 2. Carry-out "curb-service" will be provided from 4 p.m. Chairman of the project is C. W. Ullrich.

HILL-VALLEY Estates
8300 SOUTH MERIDIAN STREET (ROAD 135)

Turn West on Hill Valley Drive and Follow Model Home Signs

"Suburban South's Finest Residential Area"

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★ SANITARY SEWERS
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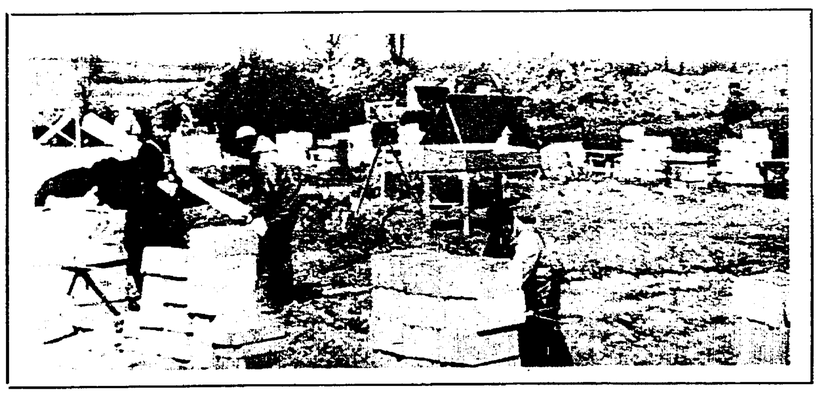

In the heart of the development on the West Side of South Meridian Street. Sidewalks will be in the entire area presently being developed and in all future sections. Ground - breaking was March 7th and since then footings and drives have been laid.

Hill Valley Estates is located 7 minutes from Southern Plaza Shopping Center and 3 minutes from the under construction Greenwood Shopping Center, 20 minutes from downtown, located on both sides of S. Meridian St. (State Rd. 135). Hill Valley has 300 homes already constructed. These areas for $25,000 and up homes, $17,900 to $25,000 homes.

This well-planned community features winding streets with rolling terrain. The section on the west side of Meridian St. presently under development will have sidewalks as well as all other sections on that side of Meridian surrounding the new St. Barnabas School and Church.

Model Homes Are Open From
1 to 5 P. M. SATURDAYS
1 P. M. 'TIL DARK SUNDAYS

Builders of New Models Now Open Are:

HAROLD KIRCH
3-Bedroom, 2-bath French Provincial, family room and fireplace, 1547 sq. ft. of living area plus 2-car attached garage and concrete drive. Price $20,900.00.

PAUL M. LINN JR.
3 Bedrooms, 1½ baths, family room with fireplace and corner china closet hot water heat, 2-car garage and concrete drive.

ROBERT W. STEPHENS
L-Shaped, 3 bedrooms, 2 baths, family room, fireplace, 1500 sq. ft. living area, plus 2-car attached garage with concrete drive.

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

8300 S. MERIDIAN

"See These and Many Other Distinctive New Homes In This Area"

AROUND THE ARCHDIOCESE

Terre Haute DCCM slates recollection

TERRE HAUTE, Ind. — The twelfth annual Day of Recollection for men of the Terre Haute District Council of Catholic Men will be held on Sunday, April 4, at Schulte High School beginning at 9 a.m. and closing at 3 p.m. The conferences will be given by Father James Hodge, chaplain of the Federal Penitentiary here.

Father Joseph Beechem, DCCM moderator, emphasizes that the recollection is open to non-Catholic friend or neighbor.

The Schulte Mothers Club will meet at 7:30 p.m. Thursday, April 8, at the school. Election of officers will be held. An open forum of Schulte High School students and faculty is also on the program. Harriet Akers and Sue Mahalek are co-chairmen.

RICHMOND

James Brinley is the newly elected president of the Sons and Daughters of Ireland, succeeding Charles Donovan. Other new officers include John McMahon, vice-president; James Ellis, treasurer; and Mrs. James Mays, secretary.

There will be a steak fry Saturday evening, March 27, at the Knights of St. John hall from 5:30 to 8 p.m. Proceeds will go to the missions.

CLINTON

The annual spaghetti dinner, sponsored by Sacred Heart parishioners, will be held Sunday, April 4, from 12 noon to 5 p.m. in the school gym. Mrs. Clarence Abriani is chairman, assisted by Mrs. John Ruffattola. The dinners are $1.25 for adults; 75c for children under 12, no charge for pre-school children.

NEW ALBANY

Father Bernard Gerdon, administrator of Holy Trinity parish, has announced that a two-week mission will be held in the parish beginning Sunday, March 28. The first week will be for women and high school girls and the second week for men and high school boys.

Two Redemptorist missionaries, Father Ernest Miller and Father Joseph Fister, will conduct the mission. Special Masses will be offered each morning, and evening services are set for 7:30 p.m. each day.

The Third Order of St. Francis will meet at 2 p.m. Sunday, March 28 at St. Mary's Church. Stations of the Cross and Benediction will precede the business meeting in the school.

Funeral Mass is offered for Providence nun

ST. MARY-OF-THE-WOODS, Ind.—A Funeral Mass was offered here Wednesday, in the Church of the Immaculate Conception for Sister Jane de Chantal, who died on March 22 after an extended illness.

A native of St. John's parish, Indianapolis, she was graduated from St. Agnes Academy before entering the novitiate in 1914. Her last teaching assignment was at St. Agnes Academy, where she suffered a severe heart attack.

Sister Jane de Chantel came from a family which gave three members to the service of the Church, including the late Father Francis P. Early, pastor of Holy Spirit Church, Indianapolis, who died in 1963; another sister, Sister Albertine of St. Martin, a Little Sister of the Poor, who died in 1953 in Spain.

Surviving are three sisters: Mrs. John Cissell, Mrs. William Moran, and Miss Mary Early of Indianapolis; and three brothers: Robert and Philip Early of Indianapolis, and John Early, of Brownsville, Texas.

CONTRIBUTORS

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

MISS ROSANNE ABRIANI, Clinton
MISS LULA EHRINGER, Sellersburg

AT RICHMOND VOCATIONS PROGRAM—Representatives of five religious orders and a diocesan priest told about vocations recently in a program held at Holy Family parish hall, Richmond. Front row, left to right are: Sister Carolyn, O.S.F., Sister Marie Armelle, S.P., and Sister Daniel Miriam, Sisters of Charity, Mt. St. Joseph, O. Second row, left to right: Father Robert Minton, Holy Family pastor; Brother Sean, O.F.M., Oldenburg; Father James Doherty, Indianapolis Latin School; Brother John Lavelle, C.S.C., Notre Dame, and Father Francis Eckstein, assistant pastor of Holy Family. (Palladum-Item photo).

Two Archdiocesan youths invested

ST. MEINRAD, Ind. — Two Archdiocesan youths were invested as Brother Novices in the Benedictine community at St. Meinrad Archabbey here on March 20.

Brother Novice Jerome Harrison, the son of Mr. and Mrs. Frederick Harrison, members of St. Columba parish, Columbus, and Brother Novice Raymond Lasher, the son of Mr. and Mrs. Clarence Lasher, members of St. John's parish, Perry county, have begun their one-year canonical novitiate with the investiture.

Both received their high school education at St. Placid Hall here, graduating in 1964.

Faith sustained him, Cardinal Beran says

ROME—Cardinal Josef Beran declared that only faith in the ultimate victory of the crucified Christ sustained him during the years of his internment in communist Czechoslovakia. The cardinal, who is Archbishop of Prague, spoke (March 19) during ceremonies in which he took possession of his titular church of the Holy Cross on the Flaminia highway.

In perfect Italian, Cardinal Beran told an overflow congregation that the chapels of the four houses in which he was interned were dedicated to the Holy Cross.

"This was for me a comfort, an invitation to confidence that Christ won in the end, and I—unworthy—with Him," said the cardinal. "This confidence will fortify me also in my activities. . . . It will be a guarantee of the help of Christ in preserving the priests and the faithful people of my dear Archdiocese of Prague."

Cardinal Beran recalled his days of study in Rome during the time of Pope St. Pius X, and then he stated:

"It has now been recalled that I with my perservance and constancy may have encouraged Catholics of the whole world. This was the Grace of God which worked within me and prepared me, and I am sure it will be with me in the future. May all of you pray together with me so that I can exclaim with St. Paul: 'This grace of God was not in vain.' "

Cardinal Beran celebrated Mass in Italian and delivered the sermon in honor of St. Joseph.

Opinions

(Continued from page 4)

and a great Catholic gentleman, in 1936. Laissez-faire means "little" government control, and indeed it was very little as compared to today.

Our children are baptized with a tremendous debt and the day of reckoning must come. I also love my neighbor and would like to see my enslaved brethren set free, but how can we be able to do that if we ourselves becomed enslaved? (By big centralized government that our founding fathers did not want to happen) I know my American history well enough to know that! And the preamble of the U.S. Constitution is "WE THE PEOPLE." Need I say more?

I agree with Mr. Divita 100% that ignorance of Catholic social teaching and American history is the Communist's best ally. One must not confuse Social justice with Socialism. For sure one of us is wrong!

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

Louisville college sets open house

CLARKSVILLE, Ind.—Junior girls of Our Lady of Providence High School in Clarksville have been invited to a Pre-College Conference to be held at Catherine Spaulding College, Louisville, on Sunday, March 28.

The Conference, designed to explain the programs of study offered by the college, is open also to the girls' parents. Catherine Spalding College is located at 824 E. Fourth St., Louisville. The Conference will begin at 2 p.m.

Legion of Mary pilgrimage set

SCOTTSBURG, Ind.—Father William Engbers, pastor of American Martyrs parish here, will personally lead a Legion of Mary Pilgrimage to the Marian shrines in Europe this September.

The five-country tour will leave New York on September 6 and return on September 27. Additional information can be obtained from Father Engbers, 270 S. Bond St., Scottsburg, Ind.

FARMER'S VIEW

The big issue

By DANA C. JENNINGS

When you get right down to it, the only thing that really counts in this material world is people. Without people, nothing else has any significance. This bare, bald, simple fact throws the lie at those who think we could eliminate farm problems by eliminating farmers.

Rural communities and small towns have one resource in abundance that is not being used much. That resource is people. Says a government publication, "In most communities, workers are the most abundant and under-used resource."

Your town can make the most of its human resources through federal aid such as the national vocational act that authorizes vocational schools in certain rural areas. The Area Redevelopment Act provides 16 weeks of training to prepare rural residents to work in new industries. The Manpower Development and Training Act allows a year's training plus family allowance for needy persons who want to get better jobs. The accelerated Public Works Act provides money to low-income areas. Rural Areas Development offers rural people a chance to work in partnership with their government to improve economic opportunities.

Government help to individuals and communities wanting to help themselves is far from the socialistic trend detractors scream about. Where the government answers people's calls for help in providing technical guidance and loaned capital, to be repaid with interest, that is mutually beneficial cooperation between people and their government.

People are our greatest resource, but like every resource, they have to be developd. If they need a little help to develop themselves, that's what the rest of us are here for. That's the way God made us—to help each other.

MacEoin

(Continued from page 4)

dence in Surinam by investing an additional $100 million in a hydroelectric project, a refinery to transform bauxite into alumina, an da smelter to complete the process by manufacturing aluminum. Construction will be completed in about six months. Right now, everyone is praying for rain. Two record dry years in a row have left the water level in the dam way below schedule.

A survey of national resources shows more bauxite and low-grade iron ore close to hydroelectric potential. Current efforts seek to attract capital for a new project even bigger than Suralco's.

National forest covers most of the country and offers another logical area to expand employment. Since World War II, a Dutch firm has built a plywood and pressed-wood factory employing 1,200 with many more hundreds in logging. Markets are Latin America, the United States and Europe.

Surinamers admit freely that political association with the Netherlands played a major part in this progress. It gives preferential entrance to the European Common Market for their bauxite, aluminum and plywood, and anything else they produce. The Netherlands is generous with technical aid and money. It gifted one-third of $107 million for the just completed Ten-Year Development Plan, loaned another third. Projected aid for the next two years exceeds $20 per person yearly, about three times the U.S. aid to Latin America per person under the Alliance for Progress.

●

Whatever the theoretical relationship, Surinamers know that they are still junior partners in the Kingdom of The Netherlands. owever, the Dutch do all they can to ease the situation. Most of the officials from Holland have left, and new appointments go exclusively to Surinamers. Since I arrived, an extremely reluctant businessman has been persuaded to accept the post of governor, the Queen's representative. He was the one person on whom all interested parties could agree.

Catholics say that as yet there is no noticeable pressure to transfer Church administration to Surinam personnel. This would be difficult at short notice. Almost all priests are Dutch and the only seminarians are a handful at high school level.

The Moravian Brethren, the principal Protestant denomination, faced such a crisis in World War II, when it had to replace its many German pastors. The Brethren, who have been in Surinam for several hundreds years, no longer depend on foreign clergy.

Relations between the Brethren and Catholics are good. The Catholic bishop recently attended the ordination of one of their clergy, as an ecumenical gesture, Catholic mission work began about a century ago, the Catholics are now the most numerous Christian denomination. Surinam has, however, the peculiarity of being the only American country with a non-Christian majority, principally Hindu and Moslem.

Honored by ND

NOTRE DAME, Ind. — Heinrich Krone, West German Minister for Special Affairs, received an honorary doctor of laws degree during a special convocation at the University of Notre Dame (March 23). Krone delivered two addresses during his visit to Notre Dame on German foreign policy.

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INDIANAPOLIS

† **J. FRANK ITTENBACH,** 46, St. Joan of Arc Church, March 24. Holy Cross Cemetery. Husband of Ruth A.; father of David L., John F., W. James, Catherine J., Walter E., and Dennis R.; son of Elmer Ittenbach; brother of Patricia Thompson, Virginia Weaver.

† **AMBROSE W. GUTGSELL,** 51, Holy Cross Church, March 19. Holy Cross Cemetery. Husband of Naomi E.; father of Sharon O. Hara, Nancy Hines, Deborah Gutgsell and Charles Gutgsell; brother of Valeria Williams, Roger and Maurice Gutgsell, Eleanor Gutgsell, Linda Clingel, and Cecilia Lapsley.

† **CARRIE E. McMAHON,** 83, St. Anthony's Church, March 20. Holy Cross Cemetery. Mother of Leo McMahon.

† **ELIZA JANE DRIVER,** 62, Holy Angels Church, March 20. Holy Cross Cemetery. Mother of Lorraine Boykin.

† **LOUISE KRAMER YOTT,** 89, Our Lady of Lourdes Church, March 20. Holy Cross Cemetery. Mother of Loretta P. Zinkan.

† **HOWARD D. NICHOLAS,** 64, St. Luke's Church, March 22. Calvary Cemetery. Father of Jo Ann Baker, Mary H. Smay; brother of Elsworth Nicholas.

NEW ALBANY

† **ELLA M. BLACK,** 80, Holy Trinity Church, March 17. Mother of John T. and Robert F. Black, both of New Albany; Charles O. Black, of San Antonio, Texas.

† **EDWARD RAY ACKERMAN,** 9, Holy Trinity Cemetery, March 23. Grandson of Mrs. Martha Ackerman, Mr. and Mrs. Emery Kimes; also surviving, one brother and a sister, all of New Albany.

TERRE HAUTE

† **MYRON BUSBY,** Sr., 57, St. Patrick Church, March 24. Calvary Cemetery. Husband of Cecilia; father of Myron Busby, Jr.

† **ROBERT WILLIAM KING,** 39, St. Patrick Church, March 17. Calvary Cemetery. Son of Mrs. Jennie King; brother of Trudy King.

TROY

† **JOHN G. FUELNER,** 73, St. Pius Church, March 19. St. Mary's Cemetery, Tell City. Father of Mrs. Sylvia D. Simpson, of Tell City; brother of Miss Olivia Fuelner, of Louisville, Ky.; half-brother of Mrs. J. J. Cusack, of Louisville, Ky., and Leo Wladhier, of Detroit, Mich.

TELL CITY

† **IVAN OLBERDING,** 53, St. Mary's Cemetery. Brother of Mrs. Betty Bolin, of Chicago, Ill.

RICHMOND

† **HENRIETTA E. HARRINGTON,** 82, St. Mary's Church, March 22. Church Cemetery. Wife of John J.; mother of Mrs. Anthony Polver, Mrs. Margaret Wright and Miss Jane Harrington, all of Richmond; Gerard Harrington, of Hagerstown; sister of Mrs. Marcella L. Taube, of Richmond.

† **CAMILLA CONSOLINO,** 80, St. Mary's Church, March 23. Church Cemetery. Wife of Eustachio; mother of John and Joseph Consolino, both of Richmond; Anthony Consolino, of Jackson, Mich.; and Mrs. William Moore, also of Richmond.

† **INFANT JOSEPH EARL GOUGH,** St. Mary's Church, March 16. Church Cemetery. Son of Mr. and Mrs. Paul Gough; grandson of Mr. and Mrs. Earl Gough and Mr. and Mrs. Lester Fox, all of Richmond; great grandson of Mr. and Mrs. Sylvester Godsey, also of Richmond.

Breakfast planned by Jesuit alumni

INDIANAPOLIS—The Jesuit Alumni Association is holding its First Annual Anniversary Communion Breakfast immediately following the 11:30 a.m. Mass at Brebeuf Preparatory School on Sunday, April 4.

Father Jerome H. Petz, S.J., School of Theology of Loyola University, will speak on the subject, "Legislation Affecting Private Education." Miss Mary Jeanne Reis is chairman of the event.

Zoning ruling hits Jesuits

TORONTO, Ont.—Nineteen Jesuit priests do not constitute "a single family" in their $140,000 mansion headquarters here and they must vacate by September 30.

The decision was handed down by Toronto's Buildings and Developments Committee which considered a zoning by-law change in the exclusive Rosedale district. Its ruling must now be considered by the City Council.

Alderman Joseph Piccininni, a Catholic, argued that Jesuits were more closely knit as a family because of their religious vows than natural brothers and sisters.

He asked committee colleagues whether they would prefer a family with 20 children to live in the 29-room home. The committee ruled the single-family zoning of the area must be preserved.

Marian Alumni slate dinner

INDIANAPOLIS—The Indianapolis Chapter of the Marian College Alumni Association will hold a dinner-meeting in the Indiana State Bar Association, located in the Bankers Trust Bldg., at 6:30 p.m. Thursday, April 1. Cocktails will precede dinner at 6 p.m.

Election of chapter officers is the main purpose of the meeting. Karl V. Hertz will serve as chairman.

Hospital Guild will entertain

INDIANAPOLIS—Our Lady of Hope Hospital Guild will entertain General Hospital patients with a musical program at 2 p.m. on Saturday, March 27. Program participants include the Holy Name Boys' Choir, the O'Doll dancing duet and Carol Ann Esselbon on the piano.

Father John Barrett, O.M.I., is acting chaplain. Mrs. Josephine DeCroes is general chairman.

Recollection set at Little Flower

INDIANAPOLIS — Father James Lex, pastor of St. Mary's, Davies county, will conduct a day of recollection for women in the Indianapolis area at Little Flower parish on Thursday, April 1. The spiritual exercises will be from 9 a.m. to 3 p.m.

Additional information may be obtained from Mrs. Herman Tierney, FL 6-1903, or Mrs. Louis Nally, FL 6-3601.

Set style show and card party

INDIANAPOLIS — A "Fashiontime" card party and style show, sponsored by the Cathedral Mother's Club, will be held Wednesday, April 21, in the Murat Temple, 510 N. New Jersey St. The affair begins at 7:30 p.m.

June Ford, television personality, will comment on the spring and summer fashions that the J. C. Penney is furnishing for the event. Distaff family members of Cathedral students will model the clothing.

Mrs. Adolph Charpla is chairman, assisted by Mrs. Frank Lauck, who is in charge of tickets.

Nun is slugged by convent intruders

CHICAGO — Sister Alma, a teacher at St. Bernard School, was beaten with a wooden club when she surprised two youths in the corridor outside her quarters at Loretto convent here.

The nun, who received a broken wrist, a head cut and extensive body bruises, was admitted to St. Bernard's Hospital. Her assailants fled when her screams awoke some of the 12 other nuns on the second floor.

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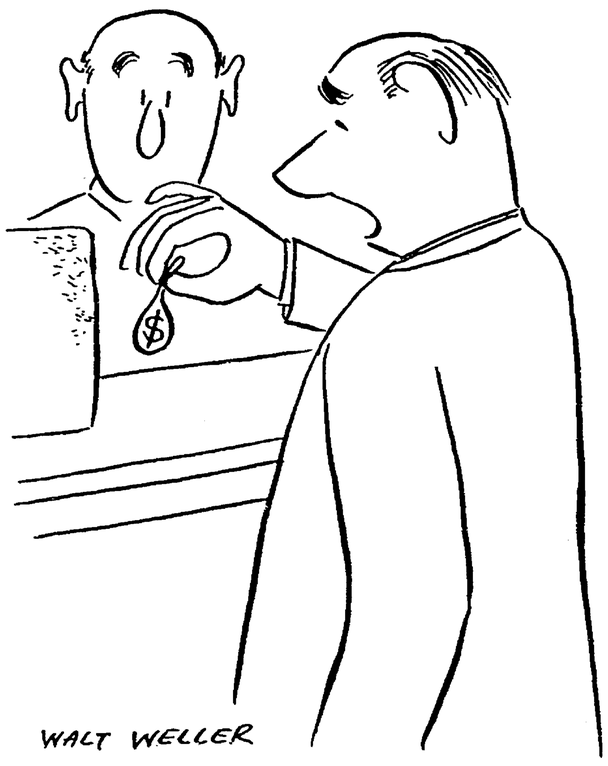

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AT INTERFAITH SESSION

Relate Christianity to the issues is plea

JERSEY CITY, N.J. — Christianity must concentrate on supplying people with moral standards that relate to issues of the times, two speakers agreed here.

James O'Gara, managing editor of Commonweal, and Wayne H. Cowan, managing editor of Christianity and Crisis, spoke at an inter-faith lecture sponsored by St. Peter's College here.

O'Gara discerned "two major temptations or tendencies" in American society, classifying them as "the Catholic temptation" and "the American Protestant temptation."

"The Catholic temptation," he said, "is to rely entirely too much on the state and on public law. If there is anything wrong in our society, our tendency is to pass a law."

He suggested that "we resist the temptation to turn to the state to back our ideas of morality on any and everything that comes up."

"COMPARING Catholic experience in America with that in Europe provides ample proof that reliance on the state is more than unnecessary — it is often positively harmful," he added.

The Protestant temptation, he said, is "to rely too much on the weight of convention, the weight of custom."

"The degree of personal commitment and religious practice among Protestants," he said, "has suffered from this very fact, in much the same way that religious practice has suffered in the so called Catholic nations."

Catholics and Protestants must turn away from their own particular temptations, he urged, and face up to the fact that a large number of people are non-believers.

"Religion and the state are separate," he said, "but they meet in the conscience of the individual who is a citizen of both cities." What ultimately counts, therefore, is "not solemn, official declarations or formalistic, pious phrases, but the nature of participation by individual citizens."

HE SUGGESTED that Catholics and Protestants alike give more thought to the question of religious education. "Two or three generations of religiously illiterate leadership," he said, "in the arts and education and entertainment and communications and government, can emasculate religion's role in society far more effectively than any hostile government could."

To avoid this, he added, we must find "new ways to provide religious education, to broaden it and to make it more relevant for our society."

Protestantism today is suffering a not insignificant crisis related to the question of how religion expresses itself in society, Cowan said. Faithful members of the church are leaving, or withholding contributions, because they are upset by the way units of the church have begun to speak out on matters like integration.

He said there is a tension within Christianity between those who concern themselves with a personal ethic, concerned to make and keep men moral, and those who emphasize a social ethic, concerned to find ways in which the church can participate in the world to transform or modify.

"CHRISTIANITY has provided a dynamism to shape civilizations," Cowan said. "It has not supplied the answers as much as it has the energy to see that the answers are applied."

Christians today, he added, cannot leave the political decisions to others. They have the power and must exercise it.

"In no church," he said, "should the Gospel be reduced to simple advocacy of this or that social goal. The preaching and the liturgy should clearly transcend the immediate teaching about social issues."

He continued: "Churches should be more cautious than individuals or groups of Christians in taking political stands; Christians, especially churches, should be more ready to make pronouncements on issues than on candidates—always recognizing that times come when issues and men are inseparable; Christian judgments should never stem solely from the clergy but should involve lay specialists with skill in public affairs."

Atlanta editor praises priests, nuns in Selma

ATLANTA, Ga.—Ralph McGill, publisher of the Atlanta Constitution, has praised the involvement of Catholic priests and nuns and other churchmen in civil rights demonstrations in Selma, Ala.

McGill, writing in his syndicated column, said the presence of nuns in the Selma demonstrations was "a spectacle which inspired the committed and shamed the timorous."

"The Roman Church has not been without its failures," he said, "but more than any other single division of the Christian faith it has, from the Vatican to the lowliest priest and nun, been more forthright in its participation and pronouncements against racial injustice than any other group."

McGill contrasted the involvement of out-of-state churchmen in the Selma demonstrations with the non-participation of local churchmen.

He quoted an unnamed source in Selma as saying that it is "almost hysterically amusing that these Selma churches have for years been contributing to African missions. They would welcome a colored foreigner if he wore a turban and a bright colored robe. But they will not open their doors to an American Christian of color nor will they stand up for his right to have a part in the public life of his country."

"We are ashamed. Some of our people wept when the Roman Catholic nuns came, serene, determined, secure in their faith. Never have I seen such witnessing for Christian principles," McGill quoted the same source as saying.

Asks outsiders to leave Selma

BIRMINGHAM, Ala.—Out-of-state Episcopalians taking part in civil rights demonstrations in Alabama were asked to return to their homes by the Alabama Episcopal Bishop.

Bishop C. C. J. Carpenter issued a statement aimed at "some Episcopalians from other parts of the country who have their homework so well organized that they can spend time telling us what to do in Alabama."

"I hope they will soon go home and let us get on with the progress we are trying to make in this part of our country."

(St. Paul's Episcopal Church in Selma was the scene (March 14) of a protest by a group of 25 Episcopal ministers and laymen taking part in protest marches who were refused entrance to Sunday services.)

WILL YOU HELP?—Destitute refugees like this pitiful mother and child will be helped by the annual collection for the Catholic Bishops' Fund for the Needy Overseas which is to be taken up in all churches on March 28, Laetare Sunday. Goal of the campaign is $5 million.

Nun to wear secular clothing in U.S. job

WEBSTER GROVES, Mo.—Sister Francetta Barberis, S.L., president of Webster College here, is resigning to become a consultant to the Job Corps of the Office of Economic Opportunity (OEO) in Washington.

She will be succeeded as president of Webster College by Sister Jacqueline Grennan, S.L., executive vice-president of the college since 1962.

Sister Francetta has been given permission to wear secular dress in her government post, rather than the habit of the Sisters of Loretto which she has worn since joining the congregation in 1918.

Her duties with the OEO have not yet been entirely defined. It was reported she would work as a consultant and coordinator with Job Corps Centers for women throughout the U.S. These will play an important role in the government's war on poverty.

SISTER Jacqueline, known as an outspoken critic of phases of Catholic education, is the only woman member of the President's Advisory Panel on Research and Development in Education. Webster's new president recently was appointed to Sargent Shriver's committee for "Project Head Start," the purpose of which is to help preschool children in poverty-stricken areas.

Although the effective date of Sister Francetta's resignation is June 1, she is already in Washington serving on a part-time basis. She will hold the title of president-emeritus of Webster, and will continue to serve the college in an advisory capacity.

Her residence will remain at Webster and when she returns to the college and is "off duty" from her government job, she again will don her religious habit.

PERMISSION to wear secular dress while on government duty was obtained from the Lorettine motherhouse in Nerinx, Ky., through Sister Mary Luke Tobin, S.L., the congregation's superior general. Sister Mary Luke was one of the nuns chosen by Pope Paul VI to serve as an auditor at the Second Vatican Council.

Sister Francetta, in announcing her retirement, pointed out that she believed firmly in the professional policy of retirement at age 65. Since the Loretto Sisters are a teaching order and engaged in professional work, she said the policy seemed pertinent to her case.

She came to Webster College as president in 1957, after heading the expansion program of Loretto Academy in El Paso, Tex., for six years. Prior to that she was superior of Loretto Heights College in Denver.

She headed Webster College during its period of greatest expansion.

Pope again discusses the liturgy

VATICAN CITY—Pope Paul VI has pointed out that the confusion and the annoyances arising from the new liturgical changes are inevitable and spring from the very nature of a practical reform.

Speaking at his regular weekly general audience (March 17), the Pontiff noted that the confusion and consequent annoyance experienced by many people causes disturbances at Mass and does not permit the peace and quiet of old.

BUT, THE Pope said, in some cases in the past there was not really a "true devotion and a true sense of the significance and value of holy Mass, but rather a certain spiritual indolence which did not want to expend any personal effort of intelligence and participation for a better understanding and a better offering of the most sacred religious act."

The Pope warned his listeners not to believe that after some time they will be able to return to the "quiet, devout and lazy practices of the past."

He said the new approach must be different and must work to banish the "passivity of the faithful present at holy Mass."

"BEFORE, it was enough to assist. Now one must participate. Before, one's presence was enough. Now attention and action are required. Before, some were able to doze and perhaps talk. Now this is not so. One must listen and pray."

Pope Paul said he had been delighted greatly to receive letters from those who welcome the new changes in the liturgy, and told his listeners that they must understand that the new reform, "this spiritual renaissance, cannot come about without cooperation, without your voluntary and serious participation."

Meeting scheduled on birth control

ROME—The special commission on family planning and population problems established by Pope Paul VI last year began its first full meeting here March 25.

The highly secret group, whose membership has not been announced here, gathered at the Domus Maria conference center for three days of discussions. Subsections of the commission have been meeting in various parts of Rome in the course of the past year in preparation for this initial plenary session.

Backs participation of nuns in marches

NERINX, Ky.—A prominent U.S. Sister said here she supports the participation of nuns in the Selma, Ala., protest marches and in the sympathy demonstrations held elsewhere in the country.

Sister Mary Luke said she rated the nuns' presence as "very much in line with the pastoral concerns of the Church."

Sister Luke is superior general of the Sisters of Loretto, whose motherhouse is here. She is also chairman of the Conference of Major Superiors of Women's Religious Communities and was the first U.S. woman auditor at the Vatican Council.

IN AN interview, she explained that the conference, which represents some 425 superiors of sisterhoods, has taken no stand on demonstrations as such and consequently she could not speak for that body.

Decisions to send Sisters to Alabama, or to permit them to march in sympathy demonstrations, she said, were made on the local level by heads of individual communities.

She said she supported those who chose to take part, adding that she is confident they realize "it must be done with prudence and not in defiance of ecclesiastical authorities."

ASKED IF SHE rated participation by the Sisters as incompatible with the religious state, she responded: "Heavens, no. I know the nuns who took part have gotten letters of protest. Some people say they have sullied their habits and so forth.

"But I think it shows Sisters as deeply concerned with human problems and human dignity and human rights and I think this is very fine. Sisters have every reason to be very much concerned with anything that has to do with human misery and human needs."

For India's poor

VATICAN CITY—Pope Paul VI has been given $30,000 to aid the poor of India. The money was presented at an audience granted to members of the For a Christian Civilization organization of Assisi, Italy. Half the money was donated by the organization, which seeks to promote Christian cultural values. The other half was given by the people of Ragusa, Italy, where the organization had conducted a retreat.

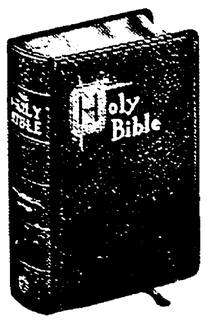
Vatican Pavilion adding features

NEW YORK — The tiara of Pope Paul VI and a Gutenberg Bible will be the major additions at the Vatican Pavilion of the World's Fair when its second season begins April 21.

Msgr. John J. Gorman, pavilion director also announced that the Good Shepherd statue, on loan from the Lateran Museum in Rome, will be repositioned for better viewing.

Michelangelo's famed Pieta, viewed in 1964 by 13,823,037 visitors, will remain in its unaltered setting which was designed by Academy Award winning designer Jo Mielziner.

Holy Bible



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Raymond A. Riley

science department chairman at Scecina Memorial High School, Indianapolis, who guided to a successful completion the Archdiocesan Progress Fair last Sunday at Scecina.

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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From 9 A.M. to 4 P.M. — 4830 Fletcher Ave.

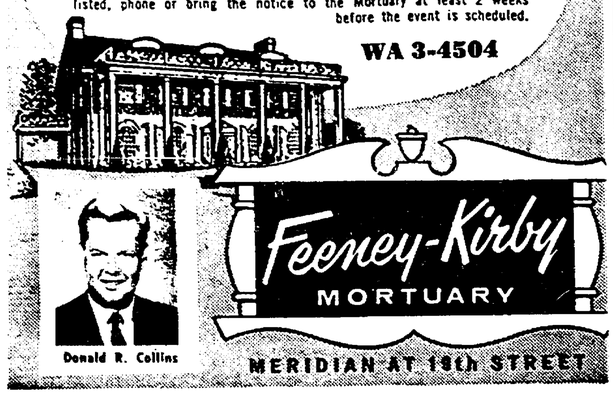
Little Flower Auxiliary Knights of St. John
HAT PARTY — 8 A.M. - 6 P.M.
CARD PARTY — 2 P.M.
Sunday, March 28
School Auditorium — Public Invited

EASTER HAT SALE
Our Lady of Greenwood Altar Guild
Saturday, March 27 — 10 A.M. - 4 P.M.
School Cafeteria — Public Invited
Benefit: School Bus Fund

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

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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